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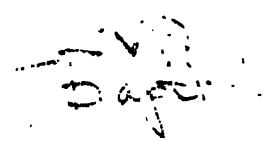

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THE

BAPTIST MAGAZINE

FOR

1853.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

2454

VOLUME XLV.

(SERIES IV., VOL. XVI.)

"Speaking the truth in love."—EPHESIANS iv. 15.

LONDON:

PUBLISHED BY HOULSTON AND STONEMAN,

65, PATERNOSTER ROW.

MDCCCLIII.

Sincerely Yours
Joseph Belcher

London, Published by H. Colburn, 13 Great Marlborough Street
MAY 1, 1844

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PREFACE.

DURING the sixteen years in which this magazine has been under the care of the present editor, its principles have not undergone any modification; and it is his earnest desire that those revealed truths which it was originally intended to embody may be advocated in its pages with ever-increasing efficiency.

In the manner in which a periodical is conducted, however, there ought not to be such uniformity as to exclude progress. If opportunities occur for improvement in any respect, it is right to embrace them; and the best course to be adopted at one period is not always the best to be followed at another. When the undersigned took charge of the work, its editors having been many, it appeared to him to need a more definite and regular character than it possessed. To keep the review department almost entirely in his own hands seemed therefore necessary, that all the articles, whether long or short, should bear the impress of the same mind, and that he should be prepared to hold himself responsible for every opinion expressed. Of late, however, he has thought that a dull uniformity was the evil against which it was now most important to guard. Happily he has less difficulty in obtaining the assistance of able coadjutors than formerly, as he enjoys the friendship of a greater number of ministers of literary habits, who, though they have attained full maturity of judgment, have not yet lost in any degree the vivacity which after the meridian of life has been passed is apt to flag. He has no reason to complain

of indisposition to aid him on the part of men of the present generation. He has thought it wise, therefore, to avail himself of their help. The opinions of such men on the current religious literature of the age must often be more valuable than his own; and the frequent introduction of critiques from their pens is adapted to secure a pleasing variety, and thus to render the magazine increasingly attractive.

In the later numbers of this volume, it may be observed that occasionally an initial letter is appended to a review, indicating that it was not written by the editor. This is not intended to imply that *all* that are not so distinguished are to be regarded as his own, though, in fact, many of them are. It should be clearly understood, however, that he still rigidly declines all volunteered reviews. Friends cannot mutually serve each other by reciprocating eulogies in these pages. The editor considers himself responsible for the selection of the reviewer, in the first place, and in the second place, for the exclusion of any sentiment adverse to the principles of the work, from whatever pen it may have proceeded; but in matters of mere taste and preference, some freedom may be advantageously allowed, and it must be allowed if good writing is to be secured.

That the Baptist Magazine may be acceptable to judicious Christians, and useful in the promotion of truth and righteousness, is the habitual prayer of him who has the honour again to affix his signature as the willing servant of Christ's churches and ministers,

WILLIAM GROSER.

14, *Middleton Road, Dalston,*
November 24th, 1853.

THE

BAPTIST MAGAZINE.

JANUARY, 1853.

MEMOIR OF THE LATE REV. GEORGE PRITCHARD.

BY THE REV. W. H. MURCH, D.D.

The subject of this memoir was born in London, December 21st, 1773. He was the first-born of three sons and one daughter, and the only one who survived the age of infancy. His parents, being at this time members of the church of England, took him to be *christened* in the parish church of St. Giles in the Fields. In a little book, from which the materials for this memoir are chiefly drawn, he thus alludes to this event, "I remember my dear father referring more than once to the scrupulous adherence of the clergyman to the requirements of his ecclesiastical directory. My father, presuming that he might be permitted to be one of the sureties for his own child, had only provided one sponsor besides himself. When the service had proceeded to that part in which it is asked, who are the sponsors for this child? my father presented himself and his friend, but the former could not be accepted: the service was stopped, and he had *instanter* to seek a substitute, ere the ceremony could be completed. I never knew these two kind friends who thus undertook an onerous duty, which perhaps they did not understand, and which certainly they never discharged. I by no means censure the conduct of the officiating minister in this instance, he followed the letter of his instructions; the error consists in framing and enforcing a system alike alien from the light of revelation and the principles of reason."

His youthful career was marked by steadiness, by diligence in his attendance at school, and by loving obedience to his parents. On their part their affection to their only child was wisely evinced by their endeavours to bring him up in the nurture and admonition of the Lord. In giving an account of his early life, he says, "How early I was the subject of transient conviction, and acknowledged my sinfulness in the divine presence, seeking pardon through the mediation of the blessed Saviour, I am unable accurately to state; but I have every reason to believe, that as I from a child knew something of the

holy scriptures, and was regularly taken to hear the gospel, I possessed very early some general knowledge of the plan of salvation, and was not an entire stranger, even then, to exercises of devotion." These sentiments and emotions, he adds, were exceedingly desultory, and were long almost buried under a heap of youthful frivolity and corrupt inclinations; though by the restraints of a gracious Providence he was not permitted so to indulge in any folly as to bring disgrace upon himself or his friends. At the age of fourteen he was taken from school, where he had acquired the elements of the English, Latin, and French languages, and for about three years remained at home with the design of learning his father's business.

An opportunity, however, then occurred, which his father readily embraced, of introducing him into the ornamental and artificial stone manufactory at Lambeth, which at that time was in a state of great prosperity. This manufactory was the property of an eminently pious lady, and was conducted by a relative of hers, who was also decidedly religious; but not such was the character of the work-people. Among them the political and infidel writings of Thomas Paine were exceedingly popular. Young Pritchard so far fell under the influence of those with whom he was in daily communication, that he received their political views, but was happily preserved from what he calls "the infidel part of the scheme." He was a regular attendant in the house of prayer, generally worshipping at Orange Street chapel in the former part of the Lord's day, and in the evening at the Adelphi chapel. It was in connection with his attendance at the Adelphi chapel that he met with the beloved individual whom a gracious Providence had mercifully designed to be his second self, his nearest and dearest companion, the most endeared partner of his cares and comforts through all the pilgrimage of life. An incipient and mutual affection soon ripened into an ardent attachment attended by a solemn pledge to each other to be redeemed as soon as prudential considerations would permit. They were both young. He had scarcely entered his twentieth, and the object of his affections had but just attained her fifteenth year; but there sprang up between them an unity of feeling, which, as it is the charm of love, so it proved to be a never-failing bond, until the termination of their conjugal union. "We accompanied each other to the house of God. Where we attended divine worship, it was our privilege to hear some of the most eminent evangelical ministers, and though we were then but little sensible to the obligations under which we were thus brought, yet perhaps a foundation was laid for those principles which by the grace of God were afterwards cordially embraced and openly professed. Even at this time we neither of us lived in the entire neglect of the forms of private devotion; but there is too much reason to apprehend that we had too little of the spirit of grace and supplication. Our recreations were not numerous, they never included a single attendance on any theatrical representation, nor unnecessarily mingled us in the society of the openly profane; but consisted in occasional visits to respected friends, and much more rarely, a day expended in inhaling the purer air of some suburban district, in gazing upon the varied scenes of beauty with which the beauteous Creator has overspread the surface of the earth, and in admiring which my dearest companion ever felt an interest and experienced a pleasure, which every one who realizes knows that language, in its happiest forms of description, is too poor to express."

Immediately after his marriage, which

took place in 1796, Mr. Pritchard commenced the practice of family worship. In the course of the same year he and his beloved wife became regular attendants on the ministry of the Rev. John Martin, and in the following year they were baptised and received into the communion of the church at Keppel Street. At this time there was no meeting for social prayer at Keppel Street, except for one hour previous to public worship on the Lord's day morning; Mr. Pritchard therefore, with a few other friends agreed to meet weekly for prayer, reading the scriptures, and occasionally suggesting reflections on what had been read. His diffidence generally prevented him from taking any part in the last of these exercises. He was surprised, as he says, even to alarm, when, in the commencement of 1802, a deputation from these brethren waited upon him to intimate their intention to nominate him to the church as a candidate for the Christian ministry. They pressed him to declare whether he had ever felt a strong and abiding desire to be employed in the Christian ministry; and after some hesitation he ingenuously acknowledged, that such a desire had for several years been "like a fire in his bones." For this avowal they were prepared, which to him was the more wonderful, as he was conscious that to no mortal had he breathed this daily desire of his soul: not even to his beloved wife, for he greatly feared that the indulgence of it might be considered as mere arrogance. His friends, however, determined to submit the matter to Mr. Martin with the view to its being brought regularly before the church. "By this further development of their design," he says, "I became very much alarmed, and begged they would not proceed so far until I had a little more time for serious reflection on so momentous an affair. I now felt that my situation was one which demanded great circumspection. On the one hand to refuse my consent to allow these brethren to state their views to Mr. Martin would be to extinguish, as far as I could, the flame of desire which for a lengthened period had been kindled, and almost daily gathering strength in my bosom. On the other hand, I knew the reluctance with which my pastor encouraged any candidate for the ministry, and that one had very recently been rejected who had been introduced to his notice under the most favourable circumstances. Besides which my family was fast increasing, and to unsettle myself as to my present means of support might expose me to great and long continued inconveniences. I hope that I sincerely sought divine direction, and I humbly trust that it was graciously afforded. I determined to trust my case to the care of my friends. The brethren accordingly waited upon Mr. Martin, and stated their sentiments concerning me, and the facts upon which their convictions were founded. He heard them with his accustomed caution, and naturally requested an interview with me. I can most truly say that with fear and trembling I directed my steps to his residence. After he had asked me a few questions, he requested me at my leisure to write a discourse upon some text of scripture for his perusal, which when he had read, he would again see the friends who had interested themselves in my case, and state his opinion, whether any other step, and if any, what would be proper." Mr. Pritchard complied with this very suitable requirement. Mr. Martin then proposed that he should speak upon some passage of scripture at a small meeting of the members, when the deacons should be invited to attend, and that afterwards, in case of their approval, he should preach before the church. This course was adopted. Mr. Pritchard secured the sympathy of the

church, and the result was an expression of their opinion, that in future he should be at liberty to preach wherever God in his providence might be pleased to direct him.

Before he received the official report of this decision, he had been applied to on behalf of three destitute churches. He accepted an invitation from the baptist church at Colchester; and in the spring of 1803, removed with his family to that venerable town. In the commencement of his ministry his preparations for the pulpit extended to his writing the whole of his sermon, with the intention of delivering it from memory; but he soon found that his anxiety to retain words greatly perplexed him, was the source of numerous mistakes, and also communicated a distressing stiffness and coldness to his delivery. He therefore determined to write less, and to depend less on what he had written. He was now anxious to study with more system, and consequently with more advantage than he had hitherto done. For this purpose he renewed his acquaintance with the Latin, Greek, and Hebrew. Though at that time he had comparatively but few books of his own, yet free access was given to him to many valuable works in the library of his predecessor. It soon appeared, however, that the time necessarily occupied in preparing for his public exercises, in visiting his charge, in occasional services from home, and in educating his own children, left but an inadequate portion to expend upon his books. At this period he often pursued his studies from twelve to sixteen hours daily. "Reflecting on this stage of my history," he writes, "I desire to be deeply humbled by the survey. Great imperfection characterized every effort. Blessed be God, I trust that I was sincere. I was not entirely destitute of zeal, but it was not that steady, ardent glow of affection to the Saviour, which should ever pervade the bosom of the Christian minister. The compassionate Master, however, condescended to encourage his unworthy servant, and it soon became evident that I was not left to serve alone, nor to labour for naught. The church was multiplied, and its members professed to be edified. This was to me then, and is even now, amazing;—but divine efficiency becomes most manifest in the feebleness of human instrumentality."

When, in 1804, Mr. Pritchard became pastor of the church at Colchester, the number of its members was about ninety. In 1811, that number was nearly doubled. From his settlement he had perceived, in a few individuals, a taste for unconnected and unqualified statements of divine truth, tending strongly towards antinomianism. The harmony of the church, however, had been seldom interrupted, and to this period they had enjoyed much peace and comfort, as well as prosperity. The tendency just referred to had been long collecting strength, and now the mouldering embers burnt into a flame. A minister from London, whose moral character was far from being irreproachable, but whose preaching was too well adapted to the prepossessions of very many, visited the town. He occupied the pulpit of one of the independent chapels, and made sad inroads on that congregation. His admirers repeatedly attempted to introduce him into Mr. Pritchard's pulpit. This was resisted. A large portion of the church became disaffected, and being sustained by an influential member, they fitted up a place of worship for this individual. The result of this unhappy state of things was, that Mr. Pritchard determined to resign his pastoral office. In surveying this period of his life, he says, "I perceive much to acknowledge with regret, and much to remember with gratitude. I

regret that, under the trial, I did not more strenuously endeavour to walk by faith, and that I did not endure with more patience and resignation. On the other hand, I have abundant cause to be thankful that I was preserved from doing or saying anything which could diminish that merciful measure of respect and reputation which I enjoyed, both among my own friends and generally in the town. My circumstances, however, were now become very serious. We were *nine* in family—my dear wife, myself, and seven children; the eldest just fourteen. One thing which had performed its subordinate part in assisting my determination to leave Colchester, was the little prospect which I had there of finding situations for my growing family; yet this very fact made the prospect of future settlement, if not precarious, yet certainly difficult. Though, to the praise of God I would record it, that neither in that nor in any subsequent removal, did I suffer any inconvenience from what has so often proved a very heavy trial to many of my ministering brethren." It was during this period that Mr. Pritchard appeared before the public as an author. His first publication was a funeral sermon for an elderly female of great respectability, who had been for many years a highly honourable member of the church. It was founded on Phil. i. 23, and entitled, "Christian Preference." He next published "An Abridgment of Boston's Fourfold State." This was speedily followed by a discourse on Matt. xxiv. 44, entitled, "Preparation for Death," a funeral sermon occasioned by the death of a lady, who died in the bloom of youth, and under circumstances well known and of great interest in the town. He next published his farewell discourse at Colchester, from Psalm cxxii. 7, entitled, "The Peace and Prosperity of the Church considered."

Mr. Pritchard resigned his pastorate without making inquiry concerning any other station, and without delay removed his residence to London. Very shortly after he had taken this step his attention was directed to Shouldham Street chapel, a new building, in an unfinished neighbourhood, with a large debt, and a small and comparatively newly-formed church. The management of its temporal affairs was chiefly in the hands of some opulent friends, who were members of the church at Keppel Street, and who encouraged his acceptance of an invitation to supply the new place of worship for twelve months. Before this period had expired he was unanimously and affectionately invited to become the pastor of the church. The debt on the place was large; the congregation did not increase so rapidly as he desired; his support was derived partly from another Christian community; and he did not feel an entire sympathy with the people. His strong preference, therefore, was to continue with them for the present only as a supply. On the other hand, the people were unanimous, and the friends who contributed largely to his support were solicitous that he should commit himself to the charge. It was urged by them and by the church, that the sphere was becoming increasingly important, that he had already received many encouraging tokens of approbation, and that his settlement among them would be attended with many desirable additions to the church and congregation. He was persuaded to accept the invitation, and again entered with that conscientiousness which habitually characterized him, upon the full occupation of ministerial and pastoral duties.

Whilst thus engaged, in the early part of 1815 he was associated with his brethren, Upton, Ivimey, and Chin, in forming a society for opening rooms,

wherever it might appear desirable, in the neighbourhood of London, for the preaching of the gospel and the formation of sabbath schools. The only society in London of a similar character, connected with the denomination, was the Baptist Itinerant Society; but its operations did not come within ten miles of London, and at this time it was in a very declining state. There was ample room, therefore, for such an association. Other ministering brethren, nearly all of whom are now "fallen asleep," soon united themselves with it. They opened various houses for divine worship, and supplied them with the ministry of the word on the Lord's day by the assistance of many friends who were occasional preachers, whilst the ministers, as far as they were able, preached at these places on certain evenings of the week. This association continued about three years, the principal permanent result of its labours being the churches at Kensington Gravel Pits, and Paradise chapel, Chelsea. It then resolved itself into the Baptist Home Missionary Society.

In the course of his ministry at Shouldham Street, Mr. Pritchard took a journey for the purpose of endeavouring to diminish the heavy debt upon the chapel. This was a self-denying service. After an absence of a month, in which he had laboured hard to collect little more than £100, he returned, with gratitude for the various instances of Christian kindness and benevolence which he had experienced, but with a determination never more to engage in a similar undertaking. Having been occupied in his present pastorate rather more than three years and a half, in which time fifty persons had been added to the church, and the congregation had gradually increased, he still felt that Shouldham Street could not much longer be his station. For this he assigns two reasons: one of these is, that he was not comfortable in the thought that more than half of his support came from generous friends who were connected with other churches; and the other reason which he assigns is, the increasing conviction of his being disqualified to go from home year after year in order to collect for the debt on the chapel. It may naturally be concluded that this was a period of considerable solicitude. He had to provide for eight children. He had exhausted at Colchester the produce of a small leasehold estate. He had now no dependence for support but on the ministry, and knew not of any church to which he might be directed; but still he had a strong confidence "that the divine Master who hitherto had condescended to own and bless, would, in his tender pity, provide for his necessities and guide his steps." After much deliberation, therefore, and counsel with friends, he resigned the pastoral charge of the church at Shouldham Street, and, though he received a very affectionate letter requesting his continued services, he deemed it most expedient to persist in his determination.

About this time he met with Mr. Hall's treatise on "Terms of Communion." He had always practised strict communion, but hitherto had not closely examined the subject; he therefore felt himself under a strong obligation to pay particular attention to Mr. Hall's book. So far, however, was he from being convinced by it of erroneous practice, that he regarded it as a specious though eloquent defence of open communion; and he published an anonymous pamphlet, under the title of "A Plea for Primitive Communion." The first edition was speedily sold, and a second was published, to which his name was appended, but without his consent.

His services at Shouldham Street terminated in March, 1816; and, though as a probationer he was not engaged

until the latter part of February in the following year, he was only one Lord's day unoccupied during that period. In reference to his settlement at Keppel Street he thus writes:—"When my venerable pastor, Mr. Martin, by age and infirmity became unequal any longer to sustain an official character, I had no more expectation of becoming his successor than of being appointed to some elevated station in civil society. It pleased the great Head of the church, however, who 'worketh all things after the counsel of his own will,' that so it should be; and, in 1817, I was publicly recognised, in the presence of a crowded assembly, as the pastor of the church meeting in Keppel Street. With this change others were connected, which imperatively demanded, besides the wisdom of the serpent and the harmlessness of the dove, and a rich supply of the spirit of Christ Jesus, the energetic application of whatever talents of usefulness had been graciously conferred." As soon as he became pastor of the church at Keppel Street, he was desirous that it should take its share with neighbouring churches in many departments of usefulness in which it had not engaged, or from which it had separated in consequence of his predecessor having had a serious difference with his ministering brethren. He succeeded in forming a society auxiliary to the Foreign, the Irish, and the Home Missionary Societies. He re-united his church with the Baptist Fund for the relief of poor churches in the country. He connected himself with the ministers and messengers of the London baptist churches, who then met monthly for prayer and a sermon. He formed a Dorcas society for supplying the poor, and especially poor children with clothing. He also was proposed, and unanimously received, a member of the London Board of Baptist Ministers. In this society he became intimate with his beloved friend Dr. Newman, whose piety, wisdom, and learning he greatly revered; and on whose account alone he subscribed to the Stepney Academical Institution, and, being chosen a member of the committee, regularly attended its meetings as long as his venerable friend remained its president. He became a proprietor of the "Baptist Magazine," and was chosen one of its editors. In this office he laboured sometimes alone, mostly, however, with esteemed companions, especially his friend Dr. Newman, and always gratuitously, for twenty years; ever deeming the pecuniary relief derived from the sale of that publication, by the widows of ministers of the denomination, as an ample reward for this labour of love. From the commencement of the Baptist Irish Society Mr. Ivimey had been its active and indefatigable secretary. In the year 1823, at his solicitation, and at the unanimous request of the committee, Mr. Pritchard consented to be united with him in the secretariat. This also was a gratuitous service, and in the discharge of its duties he travelled many thousands of miles, both to solicit subscriptions and to visit the society's agents, stations, and schools in Ireland. He was officially connected with the society about twelve years, and, when he resigned, received from the committee the most honourable acknowledgments of their appreciation of his services.

In the course of his ministry at Keppel Street, and especially in its early part, Mr. Pritchard was favoured with many indications of the Divine presence and blessing. He had abundant cause for gratitude and encouragement in the additions to the church, in the enjoyment of peace and harmony, and in the spirit of prayer at the devotional meetings. His deacons were men of high Christian character. "Seven more valuable men," he says,

"could not have been found in any church. I never saw their like before or since. While these brethren lived I endeavoured to glorify God in them, though alas! I often found myself in much danger of glorying in men. My esteem for them was very great, and their kindness to me was considerable." These brethren have long since entered into their rest, and their works do follow them. Years rolled on. In the midst of public labours and private studies his most delightful employment was to prepare for the pulpit and to preach the gospel. At length, in the year 1833, being in the sixtieth year of his age, and observing that the attendance at his place of worship was gradually lessening, very many having been removed by death, and other changes in Providence having taken place, he suggested to the church the importance of obtaining an assistant minister, and generously proposed to contribute £100 per annum towards his support. This proposal was received with great cordiality and in a very respectful manner. But it was the beginning of sorrows. He soon found that in carrying out his wishes he had to expect little of sympathy or aid. Several young men preached as probationers, but none with sufficient acceptance to be chosen as the assistant minister. One trouble in the church succeeded to another. In an evil hour he consented to the choice of a young minister, between whom and himself it soon appeared that there was but little sympathy. At the close of the year 1837 his regular services terminated at Keppel Street, having occupied the pulpit there almost one-and-twenty years. The average addition to the church was nearly ten every year. The instances of excommunication were perhaps, for the length of time, fewer than in most other Christian communities, and until the unhappy introduction of the individual just referred to he never had one disturbed church meeting. The church accepted his resignation, which they accompanied with a respectful resolution and the present of £100.*

Having now entered his sixty-fourth year he was not desirous of resuming a pastoral charge, but he was still employed in his Master's service. As he

* In addition to the publications referred to in the text, it may be mentioned that Mr. Pritchard was the author of several single sermons and volumes, which he published under the following titles:—

"The Duty and Reward of Christian Faithfulness," a funeral sermon for Dr. Jenkins.

"National Sympathy," a sermon occasioned by the death of George the Third.

"The Power of God Exemplified in the Employment of Human Agency," a funeral discourse for Rev. John Martin.

"The Desolations of the Earth," a sermon preached at Little Wild Street in commemoration of the great storm in 1703.

"The Continuance of Brotherly Love Recommended," a sermon preached at the monthly meeting in October, 1823.

"Christian Excellence," a funeral sermon for Mr. Chevalier.

"Tekel," two discourses from Dan. v. 27.

"Believing unto Salvation," a funeral sermon for Mr. Robert Lilley Storks.

"Christian Loyalty," a sermon occasioned by the death of George the Fourth.

"The Church Encouraged in Seeking a Minister," a sermon preached at Keppel Street, November 24, 1833.

"An Address" delivered at the Funeral of Rev. James Upton.

"Memoir of the Rev. Joseph Ivimey."

"The Christian Minister," a funeral sermon for the Rev. Dr. Newman.

"Memoir of the Rev. James Smith," to which is appended the funeral sermon preached on the occasion of his decease.

"Memoir of the Rev. John Chin," with the sermon delivered on the occasion of his death, entitled "Covenant Mercy."

"The Pastorate," an address delivered to the Rev. John Stock, at his ordination at Chatham.

"Memoir of the Rev. Dr. Newman."

He also edited "A New Translation of the Book of Proverbs" by Dr. Newman, and several editions of "Palmer's Protestant Dissenter's Catechism." He was also for three or four years united with two of his ministering brethren in bringing out "The Primitive Communionist," first a quarterly, but now a monthly publication, entitled "The Primitive Church Magazine."

experienced great pleasure in preaching, so he was often engaged in assisting his ministering brethren and supplying destitute churches. More than once, associated with other beloved brethren, he was requested by the fundees to visit the churches receiving assistance from the Baptist Fund in London. Thus on one occasion, in company with Mr. Stovel, he visited these churches in the counties of Wilts, Dorset, and Somerset; on another occasion, with Mr. Evans, the churches of North Wales; and on another occasion, with the same beloved brother, those of South Wales. So far back as 1821 he had been a member of "The Book Society for Promoting Religious Knowledge among the Poor." From that period he was a member of the committee, and for a considerable time one of the honorary secretaries. Soon after the resignation of his pastorate he was appointed by the committee to be the editor of their publications, an office which he continued to hold until a short period before his death. Through the medium of this society he obtained a large circulation for many tracts which he wrote, and which, he had reason to hope, conduced to the benefit of thousands. But now in the providence of God he was called to endure his most severe trial. "Yet," he says, "amidst the sorrow, however pungent, there is cause for abundant thankfulness. Ah, how shall this right hand of mine inscribe it? My long and most dearly, but not too dearly beloved wife left me this morning, Nov. 17, 1848, between six and seven o'clock, to enter upon the possession of that rest which remaineth for the people of God. She had just completed the 71st year of her age. The last few weeks of her dear and amiable life were, both through their days and their nights, filled to overflowing with most painful affliction. Often did she long to depart and to be with Jesus, and during her last night of suffering she repeatedly said, 'Come, Lord Jesus, come quickly.' Blessed for ever be his honoured name, he came and took her to himself. Thus am I sitting alone, yet, blessed be God, I am neither hopeless nor helpless." He felt deeply and tenderly, but submitted to the will of God with meekness and patience. Soon after this he was attacked with chronic rheumatism. With its excess of pain his strength gradually decreased, until at the beginning of the year 1851 he requested to be carried up into his room, that he might die there. His sufferings continued great, but his mind was always calm and serene. He would often say, "The time will come when the Saviour will say, 'Loose him and let him go.' When shall I wake and find me there?"

The following memoranda have been kindly furnished by his mourning children, who ministered to his declining days with unabated tenderness and affection. To a friend who visited him he said, "I am looking for the mercy of the Lord Jesus Christ unto everlasting life. Jesus is my only refuge; I look to him alone. I seem standing on the brink of Jordan, looking unto Jesus, and waiting till my heavenly Father shall take me to himself. Through the operations of the Holy Spirit, I know that He will perfect that which concerneth me." At another time, when in great pain, he said, "I could often say, Oh that I had wings like a dove, for then would I fly away and be at rest; but I will not say it, lest it should look like impatience; but I should rejoice if it were the will of my Divine Saviour to take me to himself." One sabbath evening, when taking leave of him for the night, he said, "I was greatly harassed with dreams last night, which much distressed me—I hope it will not be so this night; I was at work on the Lord's day." One of his

children replied, "Then it was not preaching work." He said, "Oh no, that would have been delightful." At another time he said, "I often pray to be delivered from vain thoughts during the night, and I am often favoured with the most delightful dreams. During my waking hours I often repeat that hymn—

'Jesus, lover of my soul,
Let me to thy bosom fly;'

and that—

'Father, whate'er of earthly bl'ss
Thy sovereign will denies.'"

On the first Lord's day in February, 1851, being reminded that it was two years since he had partaken of the Lord's supper at Keppel-street, he replied, "Ah! I thought I should have been conveyed to the house appointed for all living long before this, but there is an appointed time, and I am perfectly willing to wait the Lord's time, which is the very best. When he has finished the work of faith with power he will take me to himself." Frequently on the sabbath morning, sometimes after a night of much suffering, he would exclaim, "Welcome sweet day of rest;" and never forgot at family worship—which, though unable to stand, he conducted to the day of his death—to pray for a blessing on all ministers and hearers. To a friend, speaking of his long confinement and suffering, he said, "I feel thankful that I have got through so much of the journey. My heavenly Father is abundantly kind to me. He has visited me less than my iniquities have deserved; it is all in mercy, and not in judgment; the work of taking down is not yet finished. Oh for faith and patience to hold out unto the end, that I may not be left to murmur or complain. It is a mercy to know that the God whom we worship is not subject to changes, as we are; and the blessed Saviour is the same yesterday, to-day, and for ever; what He has said He will perform. That is a sweet expression in Peter, 'Whom having not seen we love, in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory.'"

To one of his children, after a night of much suffering, he said, "I have been thinking much during the night of that 'house not made with hands,' and of 'Him who is able to present me faultless before the presence of his glory with exceeding joy.' Oh, how amazing to be without spot. When shall I wake and find me there, and begin to sing, 'Unto him that hath loved us, and washed us in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever?'"

At another time he said, "I look at death with the greatest composure, even more, with holy triumph, because Jesus has conquered, and the weakest of his people shall overcome through him." At another time, "I have much to be thankful for, and no cause whatever to complain; for why should a living man complain, a man for the punishment of his sins, especially one who can say, 'It is of the Lord's mercies that I am not consumed, and because his compassions fail not?'"

For several days before his departure he had appeared worse than usual, but on the day previous to his decease a most decided change took place. On being told that the water was pressing on the lungs, he very composedly replied, "Do not put yourselves out of the way, it is only another indication of my departure." In the afternoon of the same day he desired those members of the family who lived with him to take tea in his room; this wish was immediately complied with, after which he expressed the pleasure that he had experienced on the occasion, and then

addressing his children he said, "What a blessed thing to be on the verge of eternity with such a glorious prospect! Nothing in myself apart from Christ, no merits of my own, but in Jesus Christ I feel myself secure. Blessed be God. Amen." Then he added—

'A hope so much divine,
May trials well endure;
May purge our souls from sense and sin,
As Christ the Lord is pure.'

Then, come, Lord Jesus, come quickly. Amen." After this he said, "Tell the rest of my children how happy I am. I trust you will live in peace and love with each other, and I pray God we may all meet in heaven. Amen."

Shortly after he desired that the 118th Psalm should be read, then engaged in prayer, and retired to rest. After a very restless night he was raised up at his usual hour, 7 o'clock; he was, however, fast hastening to his dissolution, but still calm. He prayed as usual at family worship. He said but little after this, but what he did say was still indicative of the peace which reigned in his soul. He continued during the morning in a state of great drowsiness, and at his usual dinner hour partook of a morsel of fish, after which he was laid upon his bed; he spoke several times, but almost inarticulately. At about four o'clock, after being at his request turned on the left side, his spirit disengaged itself from the flesh, to dwell in a more genial and a happier clime.

REFLECTIONS FOR THE SEASON.

A REDUCED SKETCH OF A SERMON BY THE REV. WILLIAM BARNES.

The *world* passeth away, and the *lust* thereof; but *he that doeth the will of God*, abideth for ever."—1 John ii. 17.

Life and death are in perpetual conflict in this world. What myriads of forms that were six months ago instinct with life and beauty, are now dead and corrupted. Think of the multiplied millions of sweetly breathing flowers; the masses of forest and woodland foliage; the populous tribes of creeping and winged insects; all now turned to dust and impurity. In a few months hence the face of the earth will be renewed; the flowers will start up in rich and beautiful profusion; the trees will resume their leafy garniture, and the insect tribes will hum and leap and fly in as countless millions as before. This process of alternate life and death has been going on from season to season ever since the world began.

Transferring our thought to the human race, the process of life and death here is not so strictly defined, nor limited to so narrow a space. Men are not born in spring to die in winter. But here too, one generation passeth away and another cometh. Mankind in one vast army is constantly defiling past *en route* to death. There are ever some at the gates of the grave passing through to the unseen world, while the vast column pressing on behind them is ever being supplied with new levies at the starting point. So is it in restless transit, no halt, no break, no repose. Life reproducing at the one end, death consuming at the other. No discoveries of science, no authority or skill, can divert or arrest the march onward, ever onward, to eternity.

Now there was a period when this mysterious and awful process of life and death had not begun,—when the earth

was still—when no hum or tread of living creature broke the universal silence—when birth and death were not. Shall it be ever so again? Shall universal stillness steal over the earth again? Shall the flowers bloom and the leaves fall for the last time? Shall insects hum, and birds carol the funeral dirge of their species? Shall the human race some day come to a sudden and final halt? Shall there be a last birth and a last death? There shall, for the mouth of the Lord hath spoken it. The earth shall be tenantless; no human habitation left from tropic to pole; its stately piles of architecture, churches, monuments, senate-houses, palaces, mansions, all fallen; its glorious forests, parks, and fruitful glades obliterated; its seas traversed by no bark; its rivers without splash of oars; yea, its mountains hurled from their seats, and its hills melted like wax.

Once since man has occupied the earth all this has been very nearly verified. The deluge rolled its waters over all the works of man, and every living thing upon the face of the land died. Only one home of life was on the mighty void. One vessel bore upon the bosom of the waters the vestiges of the extinct creation. Month after month no cry of man or beast came up from the buried world beneath them. Themselves were all that lived or breathed of earth's inhabitants. The world that then was, being overflowed with water, perished; even so the earth that now is, is reserved to be destroyed by fire.

Ancient revelation and modern science alike predict this doom for the world. And science tells us that it will be but a repetition of what has already been. Before the era of man's occupation, the crust of the globe had probably been many times submerged in water, and fused by fire. Its hardest rocks have been melted, its loftiest hills have been ocean pavements. Waters and fires in pre-Adamite ages have stored our coal-fields, and packed our mines with precious substances. The world itself, like the human race, has many generations. Its existing form is but one of these, and will close in conflagration. The earth, and all things therein, shall be burned up.

Nor is the provision for this catastrophe far to seek. It will need no special miracle to accomplish it. An augmentation and discharge of the electric fluid, such as in the concentric whirl of planetary and cometic forces it is easy to imagine; or the gradual ascent to the surface of those central fires which are supposed to hold in burning solution the inner substance of the globe, may await the mandate of the Eternal to burn up the earth. What science declares to be likely and practicable, revelation proclaims to be inevitable. "*The world passeth away.*"

Such then would be our position and prospects if our being were coeval and parallel with that of the solid globe itself. If we had begun to live at the expulsion from Paradise, and should live on as long as the world lasts, our life would be but a passage to death—a long, slow, but sure march to dissolution. But what to you or me is the world *actually?* What was it to any one of us a hundred years ago? What to us is all time anterior to our birth-day? Nothing! Nothing at most but an artificial reminiscence. True, indeed, our actual life-day may receive some colouring, bright or dark, from the times of the shadowy past. But whatever influence the past may yield, it must be condensed within the termini of our short transit across the earth. Vivid imagination, which gives back the scenes and personages, and lives along the track of bygone ages, may swell the volume, but cannot lengthen the current, of existence. And as to the future of this world, what is it to us but a con-

jecture or a longing? What will the world be to you or me a hundred years hence? Nothing; except that we may transmit to it some slight impulses for good or evil. To us as individuals the world is nothing more than a birth-place and a nursery. We come into being here, and make a short uncertain sojourn, that is all. All the time practically ours, is from our birth-day to our death-day, and much of this brief space can hardly be taken into account. But before it is nonentity, and after it is nonentity. What we can manage to be, and get, and do, and enjoy, within these limits, is our world-life. The scope and career of our passions are confined within a small circle of seventy years. All our earthly gratifications are inclosed by this circumference. Whatever be the "lust" that tasks our powers, or consumes our spirit, it can command no wider or larger range. The lust of the flesh, the lust of the eyes, and the pride of life, are all shut up within these narrow bounds. The most enduring of worldly delights die out thus quickly. No affluence, nor enjoyable renown, nor gratifications of taste, nor solace of love and friendship, nor sweets of home, will last longer. So short-lived are all the pleasures of sense. "The world passeth away, *and the lust thereof.*"

But is there no creature who may walk forth on this doomed world, and amidst its vanishing glories, as a victor and a lord? who may say, "Let wealth and rank, and beauty, and fame, perish with all their votaries, *I am what I am for ever?* Let the globe itself dissolve, let the fires come forth from its bowels, or from the canopying sky, *I am what I am for ever?*" Yes, there is: "*He that doeth the will of God abideth for ever.*" He does not stay *here* longer than the sinner; he does not live *in the next world* longer than the sinner; but while death will degrade and despoil the sinner, it will leave the man of God unharmed. His character, his joys, his possessions are absolutely indestructible. Time corrodes nothing that is properly his, nor can the last conflagration burn it. The transition out of time does no injury to the Christian's condition either objectively or subjectively; he retains the same tastes and desires, and the same means of gratifying them. He drops nothing but what has interfered with his being all he has sought to be; but what has interrupted the development of his ideal self; but what has obscured, or held back in the misty distance, the objects of his earnest and joyful preference. His *portion* is Christ, whom death reveals; his *home* is heaven, whither death conducts him; his choice *aliment* is the truth of God, which death more perfectly supplies; his happiest *occupation* is the divine service, from which death removes the obstructions; his *ambition* is to be like God, which death consummates. "*He that doeth the will of God abideth for ever.*" Say not then that he is lost, that he is extinguished, that he is dead. Let no bitter lamentations ascend at his burial, let no broken pillar surmount his tomb. He has not failed; he has attained. His hand grasps the prize, the chaplet is on his brow.

Lament if you will for the *sinner* dead. "Sigh with bitterness and with the breaking of thy loins" for him. He is indeed changed; his glory is departed. The merry worldling weeps and gnashes his teeth now; the haughty capitalist cries for a drop of water; the lordly master of a great domain and a numerous retinue, is an abject prisoner; the scornful sceptic is a crouching hopeless suppliant. The sinner loses all—loses himself. With the world and the lust thereof his exterior good passeth away utterly, and with his own removal from time into eternity his former self passeth away. His thoughts, emotions, sentiments, prospects, all are transformed.

In no respect is he what he had felt himself, or wished himself, to be.

The Christian is the only occupant of this world who is proof against disastrous change. He hath the victory over the world. He may say, "I depart, but I am not vanquished. I carry my personal attributes and qualities, and all my proper good, with me. My life is hid with Christ in God. Nothing can harm me. I shall emerge from the river of death without loss of character or substance. The knell of the world will but announce my majority."

Trowbridge, Dec. 18, 1852.

THE TEMPTATION OF PARADISE—THE TRIAL OF TO-DAY.

BY THE REV. GEORGE HENRY DAVIS.

It was morning. The dew was sparkling upon every leaf. The flowers were emitting their sweetest perfume. The rivers were murmuring their gladness, soft and low. The birds were pouring out in varied song their irrepressible joy, when Eve was suddenly attracted by a peculiar motion in the tree of knowledge,—that strange mysterious symbol, growing in the midst of the garden. A lithe serpent had wound into the branches, through which its glittering head was darting with lightning-like velocity. Ever and anon it ceased its play to drink the juices of the rich and luscious fruit that graced the tree, and from every draught it seemed to derive fresh vigour and enjoyment. Suddenly the thought stole into our mother's mind, "Has God indeed prohibited this tree? It seems a strange injunction. All are ours, why should not this be? There must be some secret here." Little did Eve know that he who was in the serpent, the author of its unusual fire and fascination, whispered the question to her heart. Happy, had she banished the thought; but alas! she dwelt upon it still, and as she gazed upon that wonderous serpent, she reasoned thus: "God has forbidden it; forbidden it with the threat of death, but has this serpent died? He has touched, and eaten, and yet he lives. He lives a higher life than previously. He is beauty itself. His eye seems to speak. Every motion invites me to eat. If such an effect be produced on an unintelligent being, it is not unreasonable to suppose that a still higher result of the same kind must follow to us. We are great and happy. This fruit will evidently make us greater, happier still. Perhaps we shall become mighty as he who made us. Certainly we must. Is not this the reason of the prohibition? God would frighten us by threats of death lest we should be exalted to his knowledge and power. How noble to be as wise, as great as God! To be able to construct for ourselves new worlds, and decorate them with new beauty! We are now His servants—we owe all to Him, and therefore He receives the tribute of our praise. How excellent to be free from such a service, and to enjoy ourselves the fragrant tribute of creations of our own. Yes, this tree that has elevated this thread of glory to an intelligence like our own, will lift us up to the heavens. I will eat and be divine."

Mark the temptation. It was simply *to listen to her own reasonings suggested by the sight before her, in preference to the external revelation of the will of God.*

The command was clear and explicit.

Through the action of the serpent her desire was excited. By the secret influence of the fallen spirit who animated the tempter in the tree, her intellect was engaged to suggest arguments for her will. Her mental conclusions appeared irresistible. "The woman saw that the tree was good, and that it was pleasant to the eyes, and a tree to be desired to make one wise," and the command lost all its force. Satan succeeded in making her own reasonings superior to God's command.

Eve brought the fruit to Adam. Her eye was lit with unwonted brilliancy. Her gait was commanding and majestic. Her tongue was eloquent beyond all previous speech. As she had been affected by the serpent, so was our first father by his Eve. Her words had not ended, when he said within himself, "Can this be death? Is this the threatened curse? My Eve has eaten and has become more beautiful, more wise, more godlike. Her powers are now superior to my own. She must be right. To eat is not to die, but to live a higher life. Thus far we have been blessed, but only as submissive worshippers. Now may we be happy as equals. And after all did not God design this? He said, 'It is not good for man to be alone, I will make a help meet for him.' She is my help indeed, assisting me to gain heights of knowledge and power, to which without her I should have been a stranger. I will eat, and rise to the dignity of a God."

Alas! for Adam and for us! He fell before the same temptation that conquered Eve; listening to his own reasonings rather than to the express injunction of the external revelation. A portion of that revelation he could quote to confirm his disobedience. He knew from his Heavenly Father's word, why woman was made for man; and that he was influenced by his knowledge appears from his reply to the charge of his Creator, "The woman that thou gavest me to be with me, she gave me of the tree, and I did eat." As though he said, "Being thy special gift—the last boon to complete my happiness, I did not believe my Eve could lead me into error, and therefore I obeyed her voice, and disobeyed thine." Satan succeeded in *making Adam's reasonings more to him than God's revelations*, and therefore he fell.

The temptation of the second Adam was similar to the first. It had never failed from the young hours of Eden to that mid age of the world when Jesus appeared; and Satan did not believe it would fail now. In every trial, the effort was to induce the Son of God to substitute his own reasonings in the room of the express word of the external revelation. The first attempt was to excite impatient distrust, and premature action thereon, contrary to the simple faith which our Heavenly Father requires in himself. How naturally would the thought seem to arise in the heart of the solitary: "I am hungry—hungry even unto fainting, almost unto death. The ecstacy which has so long sustained me is past, and now I am ready to sink. Am I in very deed the Son of God! The voice from heaven proclaimed it at my baptism; the visions of glory vouchsafed in this solitude confirm it; why then should I faint, and die? If I be the Son of God, I can command these stones, and they shall be bread." Ah, had Jesus been the first Adam how surely would he have fallen under proposals which thus carefully concealed their hidden guile. But his heaven-taught eye at once discovered the impatience, the distrust, the self-will lurking beneath, and he banished them by the written word of the external revelation, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Taking advantage of this very rest in

the faithfulness of God which had baffled his first essay, Satan tries again. Jesus suddenly finds himself upon a pinnacle of the temple. A fall from its dizzy heights would be inevitable destruction, and now the thought arises: "I am the Son of God. If I cast myself down no injury can follow. Is it not written of me, 'He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone?' How glorious an entrance upon my work. Were the multitudes of Israel to witness me springing from this point, and landing harmless in the temple court, would they not be convinced of my mission, and cry, 'Hosanna, blessed be he that cometh in the name of the Lord.'" Subtle reasoning that would easily have overcome another, but Jesus saw through all its speciousness, and it vanished into air at the sound of the external revelation, "Thou shalt not tempt the Lord thy God."

Finding himself baffled in these attempts to induce the Lord to put his Messiahship to the proof, the tempter tries another plan. Admitting the Messiahship he presents an unlawful instrumentality, to be secured by unlawful means. Splendid visions of the kingdoms of this world with their pomp and their power passed before the tried one, and as he saw, the thought was suggested, "I am come to earth to be its Prince and ruler. My kingdom is to be universal and everlasting. At present all these vast dominions are subject to the prince of the power of the air. Kings, and armies, and peoples all willingly serve him. Mine they might be at once, would I but hold them from him. And then what years of toil, of suffering, of disappointment might I avoid! What a death might I escape. Here is, on the one side, immediate possession of rightful sway. On the other, shame, and ignominy, and the cross." Was it not a strong temptation to the human nature of the Lord? Strong as it was, it only rouses his indignation, and he cries with an overcoming might, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

The simple adherence to the letter and spirit of the external revelation foiled and subdued the foe.

In the records of scripture the spiritual world is disclosed to us. Had we been present either in Paradise, or the wilderness, it is probable we should have seen no one but the tempted; and they would have told us of these thoughts as the natural suggestions of the circumstances in which they were placed. The inspired writers are able to depict their true parent; and were such an one now to be commissioned to unfold all the truth, how astonished should we be at finding that reasonings, which appear to arise naturally, have indeed as their author the father of lies, who by these reasonings is striving to seduce us from our allegiance to our God and his Christ.

In the present day three classes are exposed to the temptation to listen to man rather than to God in a form apropriate to each.

The *first* class embraces the independent and spiritual, who would substitute their own emotions for God's external revelation. Their talk is of intuitions—of the voices of nature to the soul—of the internal power which every man has of seeing and loving the beautiful, and good, and true. They deny that an external revelation is possible, that God can so speak to us by another as to instruct our ignorance, change our natures, and prepare us for immortality. A book revelation is the object of their scornful merriment. Their own writings they believe able to awaken the spiritual within man, to de-

liver him from the bondage of superstition, to fill him with light and love, and enable him to commune with the absolute and infinite; but that God's scripture should be able to do this with his erring creatures is to them impossible and incredible. Religion is resolved into a dreamy mysticism without a creed, a minister, or a worship. Faith is divorced from belief, and seems to be equally valuable and acceptable whether the belief embrace God or an idol, and issue in spiritual worship or bloody sacrifices. Our feelings are constituted judges of highest truth, and our moral code is to be determined by the dictates of the heart. Such a result must be eminently satisfactory to Satan. "Ah, ha, so would we have it," must be shouted triumphantly in Pandemonium. God's voice is hushed in man's own, and the creature may walk on in the sight of his eyes, believing all his misty emotions to be the still small voice of his Creator. Robert Owen is now, at last, furnished with a solid ground for all his speculations. His universal laws, which are to furnish the human race with the high privileges of beasts of the field, may now be presented as utterances of a divine oracle. Christ admitted an external revelation, and conquered by its power. *We* have no need to oppose these deeper thoughts, for they are, or may be, divine intuitions. They are to be cherished and obeyed, and every attempt of an external revelation to correct or enlarge them is to be treated as an impertinent imposition. God's bible is to be cast aside, and man is to find his bible within himself. The thing has been tried. When men were left of old time to this inward illumination, because they did not like the external, an apostle tells us that they "became vain in their imaginations, and their foolish heart was darkened." Idolatry with all its aggravated vice is the only fruit this boasted spiritual insight has borne in ages past; and in similar ignorance and depravity would this self-illumination terminate now, were external revelation to be withdrawn.

The *second* class are tempted to substitute the voice of their fellow men under the denomination of the church in the room of the voice of God. The Romish church stands to man in the position of Eve to Adam. She admits that God has spoken, but contends that man is unable to hear or understand the word of himself. She is sent as the helpmeet for him. She loves man, and is only anxious for his ease, his comfort, his elevation. All he has to do is to listen to her voice, and take the apple from her hand. Should any evil arise, should God be angry, she is willing to bear all the blame, and promises that man shall go unscathed by the fire of wrath. He shall not die, if he be submissive to her. And far as Eve led Adam from the simple law of his God, does this smooth-tongued helpmeet seduce her victims from the truth of the external revelation. Yet good easy man gives himself up to her guidance with willing heart. He is afraid of her imperiousness, and fascinated with her promises. He is saved all the trouble of investigation, and is free to pursue the interests of time. Is not the church the depository of the truth, the possessor of the Spirit, the appointed bride of humanity for its perfection and comfort? Is not her voice the voice of God? If the bible say one thing, and the church another, the church must be right for does she not enjoy the last development of the ever-growing revelation? Such reasoning can leave Satan nothing to desire. His sole object is to induce man to disobey God, and if he can make an organization, designed for man's comfort and support, the means of drawing him from the testimony of his Creator, he must exult in his skill and success.

The *third* class are tempted to prefer

their own sense of propriety or necessity to the clear word of the scriptures. This class embraces those who admit the scriptures to be the external revelation, sole and sufficient. It may be supposed that they who embrace these principles would submit with unquestioning meekness and gratitude to the will of their Father. Alas! it is not so. Satan is but too successful in persuading individuals, and large masses to set aside the express letter of scripture as inconvenient, or unadapted to the present age.

What can be more opposed to Christ and his gospel than a system of slavery which despises the marriage tie, wilfully, and wantonly separates those whom God has joined, and sells the redeemed of Christ for so many pieces of silver into certain cruelty and woe. And yet Satan finds means to persuade men who receive the bible that these things may be done by Christians.

What more contrary to many a command, and to the whole spirit of the New Testament than the accumulation of large fortunes, the absorbing anxiety for the present, the extravagant adornment of the house, and the body, the untruthfulness of trade, which is seen in the professing church, and defended with perverse ingenuity?

Reader, do you not find yourself perpetually reasoning yourself out of your convictions of duty? Remember, wherever you are Satan is as busy with you as he was in Eden. HOLD FAST BY THE BIBLE. Let not Satan draw you thence. Suffer not yourself to be seduced by your spiritual intuitions, or the teaching of the church, or the speculations of scepticism. Prefer the undoubted testimony of Scripture to the most ingenious and apparently conclusive reasoning in in the world.

Neglecting this rule the first Adam fell in Paradise. Observing it, the second Adam conquered in the waste and howling wilderness; and you in a wilderness equally pregnant with temptations will conquer in Him.

SUGGESTIONS ON CHURCH BUSINESS, BY A VETERAN.

THE following are extracts from a small volume in which the venerable Dr. Innes has laid before the world some of the results of his long continued experience and observation:—

"I have no hesitation in saying that whenever an offence, which was originally a private one, is brought before a church, there must have been something materially wrong on the one side or the other; the one party, through pride or obstinacy, not being willing to acknowledge having spoken or acted improperly; or, in the other being too high in his demands, in the way of concession and acknowledgment. When one or two friends are appointed for the purpose of promoting a reconciliation, much depends on the judgment and conciliating spirit they manifest. But any one who has seen the painful effects and sinful feelings often produced in a church by the public discussion of what was originally a matter of private offence, will, if under the fear of God, be willing to make any sacrifice of personal feeling, rather than incur the guilt of leading others into so much sin."

"When a church is called to choose a pastor or ruling elder, or a deacon, they meet and act as a body. On these occasions I submit the following hints.

"1. It should be a subject of much prayer, both in public and secret, for divine direction.

"2. Guard against a party spirit. Let the first question be, who is best qualified for the office, by possessing the qualifications mentioned in 1 Tim. iii., and Titus i. The choice is one of much responsibility; it is intimately connected with the comfort and prosperity of the church. Let no private friendship or family connections, or the solicitations of friends, influence your choice.

"3. In the choice of a ruling elder or a deacon, guard against being influenced by wealth, or status in society, unless there are the qualifications mentioned in scripture. It is at the same time desirable, nay almost necessary, that a deacon or ruling elder, in churches where this office is recognized, should be at least in circumstances to devote a fair proportion of his time to the duties of his office.

"4. Guard against ascribing improper motives to those who differ from you. Exercise forbearance to them; give them the same liberty you claim for yourselves.

"5. When the election is over, let those who have obtained the object of their choice guard against vaunting of their success; and those whose wishes have been thwarted being mortified or disgusted at the result.

"In choosing a pastor a regard should be had, as much as possible, to the various qualifications necessary to the office, recorded in the above mentioned texts. Here I first remark, that from the account given of the qualifications necessary to the office of pastor, it is plain, that any one called to it must be well known to the church. He must either have resided for a considerable time among them, or at least their acquaintance with his temper and habits, whether it be from personal observation or the testimony of others, must be perfectly satisfactory. This clearly shows the impropriety of a church hastily inviting one to be their pastor, who is, in a great measure, a stranger to them, merely from having heard him deliver a few discourses. It is true, a man's fitness to teach may be soon ascertained in this way; but this is only one qualification among many, and though essentially necessary, nay, perhaps the primary one, it is by no means the only one which is requisite. Every one who knows what the pastoral office requires, will be convinced, that the others mentioned in scripture are necessary for the peace and edification of the church, as well as being qualified for public teaching."

"Though I do not think the subject altogether free of difficulties, I confess I am favourable to the system of ruling elders. It accords with the general injunction, 'Let all things be done to edifying.' Observe some of the advantages connected with it. All societies are influenced by a few individuals directly or indirectly, either by their talents or their weight of character or weight of purse. Unhappy is that church where the latter prevails, apart from the former. Suppose then a young preacher is called to the pastoral office. He may have good gifts for public teaching, but no experience in conducting the affairs of a church. He is introduced to some of the leading members, some of the deacons it may be, and much of his own comfort and that of the church depends on falling into good hands. But if he consults one class more than another, this creates jealousy. This is prevented if there are ruling elders. These are supposed to be chosen by the church; being thus chosen indicates their confidence in them, and then it is his duty to consult with them in what regards the management of whatever is connected with the church. This is often done with the deacons; but as they have nothing to

do with ruling, but exclusively with the poor, and pecuniary matters, jealousy sometimes arises if they step beyond their own province. Dr. Owen's representation of what an independen church requires for the full complement of its office-bearers, seems worthy of its author."

INCREASE OF THE CHURCHES IN FORMER TIMES.

From the year 1736 to the year 1823, the numerical account of the churches of the Western Association seems to have been kept with tolerable regularity. As this was the largest of the Associations, it affords the best attainable view of the progress of the denomination at that time. The particulars are derived from a pamphlet recently published by Mr. J. G. Fuller of Stogumber, entitled "A Brief History of the Western Association, from its Commencement, about the middle of the Seventeenth Century, to the Division into Four Smaller Ones, in 1823." It may remind some of our readers of the language of Solomon, "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this."

1736	Churches reporting	20	Clear increase	12	Ratio per church	$\frac{3}{5}$
1737	,,	20	,,	22	,,	$1\frac{1}{10}$
1738	,,	19	,,	23	,,	$1\frac{4}{19}$
1739	,,	20	,,	38	,,	$1\frac{9}{10}$
1740	,,	22	,,	53	,,	$2\frac{9}{11}$
1741	,,	21	,,	36	,,	$1\frac{5}{7}$
1742	,,	20	Decrease	8	,,	—
1743	,,	20	Increase	4	,,	$\frac{1}{5}$
1745	,,	19	,,	39	,,	$2\frac{1}{19}$
1746	,,	18	,,	58	,,	$3\frac{2}{9}$
1762	,,	20	,,	13	,,	$\frac{13}{20}$
1761	,,	26	,,	55	,,	$2\frac{3}{26}$
1762	,,	28	,,	49	,,	$1\frac{7}{7}$
1763	,,	28	,,	21	,,	$\frac{3}{4}$
1764	,,	23	,,	44	,,	$1\frac{1}{23}$
1765	,,	27	,,	27	,,	1
1766	,,	26	,,	52	,,	2
1768	,,	33	,,	81	,,	$2\frac{5}{11}$
1769	,,	28	,,	26	,,	$\frac{13}{14}$
1770	,,	33	,,	35	,,	$1\frac{2}{33}$
1771	,,	33	,,	0	,,	—
1772	,,	29	,,	52	,,	$1\frac{23}{29}$
1773	,,	32	,,	100	,,	$3\frac{1}{8}$
1774	,,	28	,,	85	,,	$3\frac{1}{28}$
1775	,,	33	,,	41	,,	$1\frac{8}{33}$
1776	,,	30	,,	52	,,	$1\frac{11}{15}$
1777	,,	29	,,	21	,,	$\frac{21}{29}$
1778	,,	31	,,	45	,,	$1\frac{14}{31}$
1779	,,	36	,,	20	,,	$\frac{5}{9}$
1780	,,	34	Decrease	6	,,	—

1781	Churches reporting	34	Clear increase	2	Ratio per church	1/17
1782	"	34	"	4	"	2/17
1783	"	33	"	39	"	1 5/11
1784	"	34	"	34	"	1
1785	"	34	"	55	"	1 21/34
1786	"	36	"	127	"	3 19/36
1787	"	38	"	135	"	3 21/38
1788	"	37	"	114	"	3 3/37
1789	"	39	"	88	"	2 10/39
1790	"	37	"	119	"	3 5/37
1791	"	38	"	113	"	2 37/38
1792	"	39	"	64	"	1 25/39
1793	"	39	"	26	"	2/3
1794	"	41	"	64	"	1 23/41
1795	"	41	"	0	"	—
1796	"	44	"	50	"	1 3/22
1797	"	42	"	102	"	2 1/7
1798	"	42	"	121	"	2 37/42
1799	"	42	"	58	"	1 8/21
1800	"	40	"	131	"	3 17/20
1801	"	45	"	136	"	3 1/15
1802	"	46	"	150	"	3 6/23
1803	"	48	"	161	"	3 17/24
1804	"	48	"	159	"	3 5/16
1805	"	49	"	132	"	2 31/49
1806	"	49	"	187	"	3 40/49
1807	"	49	"	184	"	3 37/49
1808	"	52	"	251	"	4 43/52
1809	"	54	"	232	"	4 4/27
1810	"	55	"	215	"	3 40/55
1811	"	55	"	154	"	2 2/5
1812	"	60	"	252	"	4 1/5
1813	"	63	"	342	"	5 3/7
1814	"	63	"	252	"	4
1815	"	68	"	320	"	4 40/68
1816	"	72	"	416	"	5 7/9
1817	"	74	"	245	"	3 33/74
1818	"	78	"	190	"	2 17/39
1819	"	77	"	213	"	2 59/77
1820	"	77	"	158	"	2 4/77
1821	"	78	"	173	"	2 17/78
1822	"	78	"	206	"	2 38/39
1823	"	78	"	163	"	2 7/78

"THE LORD GOD IS A SUN."

Ps. lxxxiv. 11.

God is a Sun! for nought to Him is great!
Towards Him all creatures tend, on Him they wait,
Live in the light He pours upon their way,
Reflect his brightness, and His glance obey.

God is a Sun! King of the sparkling host!
When He looks forth their slender ray is lost.
If He unveil His face no eye can gaze,
Such fearful lustre darts its blinding rays.

God is a Sun! light springs from Him alone:
E'en seraphs burn with glories not their own.
Sole fount of radiance He alone is bright;
All else shines darkly with a borrowed light.

God is a Sun! nought can His peace invade,
He looks on all things but He sees no shade.
In His own strength secure He leans on none,
But reigns alone the ever Blessed One.

God is a Sun! Whene'er He smiles 'tis day,
Light, warmth, and rapture doth that smile convey,
But when in wrath He hides His face 'tis night;
Then joy expires, e'en hope then takes to flight.

Great God! Thine unknown glories I adore!
Give me to know that I may love Thee more.
Shine in my heart; O bid its darkness flee!
My bliss is perfect when it flows from Thee!

F. L.

Edinburgh, Dec. 9th, 1852.

A PASTOR'S THANKSGIVING AND PRAYER.

BY THE REV. HENRY LAWRENCE.

With many sighs and tears, O Lord!
To thee I bent the knee;
It was thy sweet, assuring word,
Taught and encouraged me.

For one, in truest friendship dear,
I came with this request;
Lord, let him know thy love and fear,
And fit him for thy rest.

Impress thy word upon his heart;
Jesus reveal within;
O let him choose the better part,
And shun the ways of sin.

For ever blessed be thy name,
'Twas not in vain I prayed;
Thy word with saving power came,
He heard, believed, obeyed.

And now what wait I for, O Lord?
Perfect the work begun;
In all the paths of thy sweet word,
Let him with gladness run.

Restrain his feet from slippery roads,
From sin preserve him free;
And when he leaves these drear abodes,
Take him to dwell with thee.

REVIEWS.

A Treatise on Biblical Criticism exhibiting a Systematic View of that Science. By SAMUEL DAVIDSON, D.D., *of the University of Halle, and LL.D. Volume I. The Old Testament. Volume II. The New Testament.* Edinburgh: Adam and Charles Black. London: Longman and Co. 8vo. Pp. xvi. 446, xii. 472.

IT is quite conceivable that an intelligent and sober-minded man, conversant only with secular literature, should feel the want of adequate reason to believe in the antiquity of the Old Testament scriptures. This volume, he might say, passes for a collection of histories and prophecies recorded in very ancient times, and is said to be a revelation from heaven; but what evidence is there that its contents were known, as is commonly supposed, before the general darkness of the middle ages? When literature began to regain its influence, the genius of a few flashed like lightning among the masses; intellectual energy was roused to unprecedented achievements, and combinations were formed which wrought astonishing changes by surprising means. How do I know that some of the powerful and ambitious spirits of those days, aided by traditionary lore, did not conspire to impose upon their contemporaries productions of their own, as sacred writings which had come down to them from their ancestors, and obtain for them the superstitious reverence of half-awakened Europe? I ask, therefore, for proof that these are not the inventions of an enterprising age, but records of real transactions which took place before the fall of the Roman empire, and predictions the existence of which was known before the Goths and Vandals effaced the civilization which had adorned the fairest regions of the globe. It might be unreasonable to require evidence of verbal identity throughout, after the lapse of so many eventful centuries, but what I demand is proof—satisfactory proof—that these books did exist in remote ages, and that they were substantially the same then, as they are now.

To such an inquirer, Dr. Davidson's first volume would furnish much valuable information. He would not find it set forth in that order which would be most interesting to him. He would not find any direct reference to his case. He would not find any argument that seemed intended to convince him, or any conclusions prepared for his acquiescence. But he would rise, after the perusal of the book, knowing many facts with which it had been important that he should be made acquainted.

The inquirer would learn that at the time of the revival of literature there existed in different parts of Europe many copies of these alleged ancient compositions in the language most commonly used by educated men. In the Latin tongue there was a well-known version which had been made by Jerome in the fourth century of the Christian era, the production of which had subjected him to misrepresentation and reproach; which nevertheless had been valued by the more learned of his contemporaries; which had received the sanction of Pope Gregory the Great, who praised it in a letter to Leander of Seville still extant; which in the seventh century came into general use in Spain;

which in 802 was revised by Alcuin, orders having been issued by Charlemagne that genuine copies should be placed in the churches; and which contained the text current throughout the west, under the title of the Vulgate, down to the Council of Trent. "After the invention of printing, the Vulgate issued from the press many times without date and place. It was the first book ever printed. The first that had a date was published at Mainz, 1462. The translation of Jerome, however, was not the first that had been made into the Latin language though it obtained the largest circulation. One that was in use among the churches of Europe and Africa had so completely possession of the public mind that his undertaking was unpopular, and even Augustin advised him on this account to desist. It was contended, before the end of the fourth century, that the interests of religion would suffer from the substitution of a more modern translation for that which was previously in use.

But the inquirer would learn that the same book existed in the Greek language —a language by no means so generally understood in those days as the Latin. Here is presented evidence of the existence of the Old Testament scriptures totally independent of Latin books and Latin authors. Several Greek versions were in being long before the days of Constantine. One is ascribed to Aquila, a Jewish proselyte, and it was mentioned by Irenæus before the close of the second century. At about the same period, Theodotion produced another, which was highly esteemed by the early Christians. Symmachus, who is said to have been a Samaritan of the same age, was the author of a third. But that which obtained the most extensive circulation was the Septuagint, or Alexandrine version, which was certainly completed before the Christian era, and was often quoted verbatim by the apostles. Attempts to ascertain the times when the separate books of the Old Testament were rendered into Greek are indeed nugatory. "We only know that the Pentateuch was translated first, and that the rest followed, probably at no distant interval, but not altogether. The Greek language became so prevalent, under the successors of Alexander the Great, that the pressing want of the entire Old Testament in that language was all the more felt after the Pentateuch came to be perused in it. There seems to have been no great interval between the version of the law and that of the prophets." But though this version was undoubtedly made by Jews, it was principally valued by Christians. The Jews regarded it with so little complacency, that they instituted a fast, according to a statement in the Talmud, on the eighth day of the month Thebet, to commemorate an event which they deemed so inauspicious as the translation of their law into Greek.

But the inquirer would also find indubitable evidence of the existence of the Old Testament scriptures at a still earlier date in the vernacular language of the Hebrew writers. When the temple had been destroyed, and the people in general enslaved, the remnant still possessed their sacred national writings—the only inheritance saved from the wreck of their fortunes. "Thenceforward it became the leading object of their learned men to attend to the scriptures. Every word, letter, and sentence was holy in their eyes. Every prevailing tendency of mind among them was favourable to the integrity of the text. Whether they were superstitiously observant of the letter, as though the rigid observance of it satisfied the demands of the divine law; or whether they considered the mere text as an envelope, containing beneath it mystery and recondite truth, the effect

was the same in regard to the careful preservation of the records. Rabbins and Cabbalists were equally alive to the importance of having the usual number of verses, words, and letters; examined all deviations from it, so that extraneous matter might be removed; and laid down prescriptions for maintaining the integrity of the text." "After the completion of the Talmud, in the fourth century, the learned Jews, especially those at Tiberias where there was a celebrated academy, cultivated literature with renewed zeal. They studied the text of the bible critically, in all its peculiarities—a thing which had not been done before. Manuscripts were compared, points only touched before were investigated, miscellaneous observations were arranged, and what had been loosely connected as one whole was systematized. The letters themselves were no longer the exclusive subject of examination, but the vowels and accents also." In this manner was the Hebrew text in the course of various successive centuries brought into a certain normal state called the *Masoretic* text. It was fixed about the eleventh century. Few alterations of importance were made in it afterwards. "Many printed editions have appeared during the last three hundred years, some under Jewish and some under Christian superversion. "Van der Hooght's text is contained in the very accurate edition published at Amsterdam in 1724, by Solomon Ben Joseph Props, for the use of the Jews; and in that of Sebastian Schmid, with a Latin version published at Leipzig in 1740."

The inquirer will therefore perceive that the substantial integrity of the Old Testament scriptures is guaranteed to him by the different channels in which they have been brought down to his times, in different languages. Parties alienated from each other, maintaining habitual controversy, and jealous with respect to religious advantages, have had the separate custody of these various receptacles of treasure. The Hebrew scriptures preserved by the Jew who treated with disdain the Greek translation, but in modern times submitted to the inspection of the erudite Christian, are a check upon the translations which the Gentiles have been accustomed to revere; and the Greek translations which the Christian has preserved during the centuries in which Hebrew was neglected by him, come forth as a check upon the Hebrew books which have been in the keeping of the Masoretes. The substantial oneness of the books, ascertained eventually by comparison, shows that they are no novel invention of either Jew or Gentile.

The inquirer will, however, find if his researches are continued, that additional confirmation of the same general statements is at hand. Dr. Davidson will tell him of a manuscript in the library of St. Marks at Venice containing a Greek version of various books in the Old Testament, *viz.* the Pentateuch, Proverbs, Ruth, Canticles, Ecclesiastes, the Lamentations of Jeremiah, and Daniel; the internal character of which shows that it was made directly from the Hebrew, it being, as he says, "slavishly literal, word for word of the original being rendered into Attic Greek."

He will read also of the Old Syriac version called the Peshito. "The particular age of this translation is uncertain, though all admit that it is very ancient. Its antiquity is involved in obscurity. The first writer who refers to it," says our author, "is Ephraem the Syrian, who died in 376, A.D. At the time he wrote it was current in the Syrian churches. He had it before him as the basis of his commentaries or scholia on the Bible. He refers to it by the title of *our version* showing that it was the authorised church version of

the Syrian Christians." . . . "According to the statements of Ephraem and Bar Hebraeus it was made from the original Hebrew. This indeed is obvious to any one who reads it. It adheres closely to the original, reproducing it both faithfully and literally. In point of fidelity it is the best of all the ancient versions. Its renderings are generally happy, free from paraphrastic circumlocutions on the one hand and bald literality on the other." . . . "The Peshito contains all the canonical books of the Old Testament. It did not originally comprehend the apocryphal books; for we learn that the apocryphal additions to Daniel were wanting in the time of Ephraem, as also the book of Maccabees. In like manner Pococke, who examined manuscripts of the version, formed the same conclusion from the subscriptions belonging to them. Yet most of the apocryphal books were translated into Syriac out of the Greek *very early*; for Ephraem cites them, but without reckoning them canonical."

There are ancient Arabic translations also, but it is generally supposed that they are all later than the Mohammedan era, when, after the conquests of the Saracens, Arabic became the vernacular language of Christian countries, and translations were consequently required." There is little historical proof of the existence of such versions before the time of Mohammed; though the Christian religion was early preached in Arabia, and worshipping societies formed who professed to believe its divine authority. The first translation of any part of the Bible was made by Warka the son of Naufel, who died three years after Mohammed set forth his claim to prophecy."

It cannot be necessary to proceed further in this direction. If it were, we might advert to the Targums, or Chaldee paraphrases, made after the return from Babylon for the use of those who had become estranged in a greater or less degree from the language of their ancestors, and to the Samaritan version of the Pentateuch, the date of which is assigned by critics to the second century. Information respecting these may be obtained from Dr. Davidson's first volume, or from other works of the same character. The evidence to which we have referred above must however be sufficient for any candid inquirer. If he avail himself of the information on these subjects which is afforded by this one book he will see that it is perfectly absurd to entertain a doubt of the antiquity of the Old Testament scriptures. Yet, if his first question be answered satisfactorily, there are others which he may be inclined to propose; but both time and space forbid our entering on them now. For one month at least, we must defer attention to them, as well as any critical remarks on Dr. Davidson's performance, which is one of the most recent productions of the Edinburgh press.

The Successful Merchant: Sketches of the Life of Mr. Samuel Budgett, late of Kingswood Hill. By WILLIAM ARTHUR, A.M., *Author of "A Mission to the Mysore," &c.* London: Hamilton, Adams, and Co., Paternoster Row. 1852. Pp. 392.

Healthy Religion Exemplified in the Life of the late Mr. Andrew Jack, of Edinburgh. A Memoir. By the Rev. PETER LORIMER, *Professor of Theology and Biblical Literature in the English Presbyterian College, London.* Edinburgh: W. Whyte and Co. London: Hamilton, Adams, and Co. 1852. Pp. 284.

Life of Dr. John Reid, late Chandos Professor of Anatomy and Medicine in the University of St. Andrews. By GEORGE WILSON, M.D., *Author of the "Life and Works of the Hon. Henry Cavendish."* Edinburgh: Sutherland and Knox. London: Simpkin, Marshall, and Co. 1852 Pp. 316

THESE are three books which all men may read, and be the wiser and better

through having read them. They belong to a class of literature which we much desire to see increased. When so many men of commerce are intent on the acquisition of gain to the entire neglect of their spiritual interests—when so many professional men are captivated by intellectual and scientific studies to the neglect of all preparation for the future world, it is gratifying to know that there *are* business men who believe business may be conducted in the safest and most honourable manner on Christian principles; and professional men who deem it no discredit to unite with all their pursuits the devout study and practice of divine truth. It is of the highest importance that the memoirs of such men should be carefully and faithfully written. Religious biography has been, for the most part, confined to ministers of the gospel, or such prominent laymen as never can be models for the many. The men whose names and deeds are here perpetuated have left behind them thousands in the same walks as those through which they passed. For such survivors these volumes are published, and we cannot but hope that under the Divine blessing they will prove extensively useful, especially to that large class of young men now entering on the stage of commercial and professional action.

"The Successful Merchant," is what it professes to be, "a book for the busy." It is the life of a man whose tact, industry, punctuality, decision, honesty, kindness, and godliness, place him in the first list of business men. It is written with that vivacity of style, that thorough appreciation of the difficulties and dangers—the struggles and triumphs of right-minded commercial men, that artistic skill, and above all, that sincere desire for the welfare of those for whom the author writes as cannot fail to render it a power for great good. Were we disposed to find fault, we should say, there are too many digressions—there is too much preaching, and too great a display of "fine writing." In spite of these small blemishes, our advice to all merchants, shopkeepers, and young men who wish "to make the best of both worlds," is to secure and *read* this volume.

"Healthy Religion" exemplifies the life of a man who was blessed with godly parents—who commenced a religious career in youth—who rose by pains and prayer to some eminence in his worldly calling—who became greatly useful as a sabbath school teacher, a visitor of the sick, a friend of city missions, a church officer, and an active Christian philanthropist, and who closed his valuable life by falling asleep in Jesus, on the 21st of February, 1851. The volume is not written with so much vigour and pictorial power as "The Successful Merchant." It errs precisely on the other extreme of Mr. Arthur's work; but may nevertheless be read with interest and advantage.

Dr. Reid, whose life is written by a gentleman of his own profession, was a man of close observation, diligent research, sound judgment, and extensive acquaintance with the several branches of his profession. In his late years he was also a devout and an humble Christian. Dr. Wilson, his biographer, is in many respects (and not least in the last) his counterpart; and has in this memoir presented a highly interesting and instructive volume to all persons, chiefly those of his own order. It is for a lamentation that so few medical men live under the influence of vital Christianity. Entering our families as they do, when our hearts are smitten and tender, they have above all men opportunities for producing spiritual impression. There can be no greater blessing to a neighbourhood than a Christian physician. May the number of such be increased a thousand fold!

BRIEF NOTICES.

The Family Bible newly Opened; with Uncle Goodwin's Account of it. By JEFFREYS TAYLOR, *Author of "A Glance at the Globe," "The Young Islanders," &c. &c. The Frontispiece from a Drawing by John Gilbert.* London: Grant and Griffith. 1853. Pp. 384.

During the last twenty or thirty years, Mr. Jeffreys Taylor has shown extraordinary talent for the production of books adapted at once to delight and instruct the rising generation. But alas! man is altogether vanity. Mr. Isaac Taylor announces in a prefatory address that almost immediately after the completion of this volume, and while it was passing through the press, his brother had a seizure of so alarming a kind as to preclude the hope that he will ever resume his pen. "He still lingers a sufferer under this malady; but his mind is accessible to any cheering assurance which may reach him, that in thus closing his literary course, he has not laboured in vain." In these circumstances, it would afford us great satisfaction to know that he derived any pleasure from the statement of our opinion that this volume is every way worthy of the reputation which he had previously earned, and that it is well adapted to cherish the attachment of its readers to the sacred pages, and assist them in their studies of those oracles which we trust will continue to prove consolatory to him in "the days of darkness," should they be many.

Boys of the Bible; consisting of Descriptions and Dialogues. London: Simpkin, Marshall, and Co. Square 8vo. Pp. 192. Cloth, gilt.

Happening to arrive during the editor's absence in Ireland, this book did not receive that degree of attention which it would have had at another time; but it is quite seasonable to say this month that it is a very suitable present for boys, being a remarkably handsome volume, and containing much biblical matter both in poetry and prose that cannot fail to interest the young.

Hints on Church Government, from the Experience of above Half a Century. By WILLIAM INNES. *Elder Street Chapel.*

More than forty years have elapsed since the respected author relinquished his position in the Scottish establishment and became a baptist pastor. Having had opportunities to compare the advantages and disadvantages of different ecclesiastical systems, and to observe irregularities in the manner in which they have been administered, he leaves these pages as a legacy to all Christian churches. His conciliatory spirit will naturally give weight to his counsels, some specimens of which may be found in a preceding sheet.

Repose and Re-union. A Sermon occasioned by the Death of Joseph Fletcher, Esq., of Tottenham. With the Address delivered at the Interment. By JOHN COX, *Minister of the Gospel, Woolwich.* London: Ward and Co. 16mo., pp. 80.

To the numerous friends of the late Mr. Fletcher we earnestly commend this discourse, as a suitable memorial of him from the pen of one whose intimacy he valued, and to whose ministry he was strongly attached. It is adapted not so much to eulogize the dead as give a profitable direction to the thoughts of survivors.

The Mighty Fallen! A Tribute to the Memory of Arthur, Duke of Wellington: A Sermon, preached at Trevor Chapel, Brompton, on Lord's Day Evening, Nov. 21, 1852. By JOHN MORISON, D.D., LL.D., *Minister of Trevor Chapel.* London: Ward and Co. 16mo., pp. 29.

Having begun the perusal of sermons on this subject which we did not think it worth while to finish, it was not our intention to try any more; but personal considerations having induced us to read this, we are happy to say that it is more to our taste than most of those which we had seen previously. Dr. Morison's estimate of the late Commander-in-Chief is apparently higher than our own; but it is from the true Christian standing-point that he looks at both the past history and the present condition of the deceased warrior. The discourse was well adapted to impress those who heard it with a deep sense of their responsibility to the Supreme Ruler, and their need of those spiritual endowments without which none can be prepared for entrance into the world of spirits.

The Hiding Place: or, the Sinner found in Christ. By the Rev. JOHN MACFARLANE, L.L.D., *Glasgow. Author of "The Night Lamp," "The Mountains of the Bible," &c., &c.* London: Nisbet and Co. 12mo. Pp. xii. 370.

The author's object in writing and publishing this volume, he tells us, is "to put before the reader such a simple and comprehensive view of the way to the Father by Jesus Christ, that if he be at all in earnest about his soul's salvation, he must rise from the perusal, if not convinced and converted, at least in no doubt of the place where, and the manner in which lost sinners are to be delivered from the wrath to come." With this view he directs attention to many of the principal titles given to our Lord in the Old Testament scriptures, and to objects which were named in reference to his manifestations; as, for example, Jehovah Tsidkenu, the Lord our Righteousness,—Jehovah Rophi, the Lord our

Healer,—Jehovah Shalom, the Lord our Peace—Jehovah Nissi, the Lord my banner. There is sufficient originality in the plan to render the work interesting, and its tendency is decidedly evangelical.

The American Pulpit. Sermons by the most Eminent American Divines. Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton, Adams, and Co.; Simpkin and Co. 1852. 8vo., pp. 334.

This volume may be regarded as a fair specimen of American Preaching; but it confirms our settled conviction, that in some of the chief qualities of useful preaching—preaching interesting, instructive, and impressive—we in this country have the decided advantage. We are rather surprised to find the baptists of America are not represented in this collection of sermons; especially when we consider that our denomination is perhaps the most numerous and powerful in the States, and that Dr. Williams of New York is among American preachers as Adino the Eznite among David's first three mighty men. We think it proper to state, for the benefit of any of our readers who may have on their library shelves the "American National Preacher," and the "Princeton Pulpit," that the sermons before us are, for the most part, reprints from those works.

Horæ Biblicæ Sabbaticæ. Sabbath Scripture Readings by the late THOMAS CHALMERS, D.D., LL.D. *In two Volumes. Vol. II.* Edinburgh: Constable. London: Hamilton and Co. 12mo., pp. 409.

The latest recorded meditations of the venerable writer are contained in this volume, some of them bearing date May, 1847, the month in which he ceased to dwell among us. The subjects extend from Genesis i. to 2 Kings xi.

The Unseen Hand; or Episodes in an Eventful Life. By the Rev. STOPFORD J. RAM, M.A. Bath: Binns and Goodwin. London: Whittaker and Co.; Hamilton and Co. 1852. Pp. 277.

The reader's interest in this book will increase as he proceeds in its perusal. A little prosiness at first will give place to subsequent passages "eventful" enough. The principal hero is one Henry Carlton whose career is guided by "The Unseen Hand" from the time of his entering upon his studies at Cambridge, until he marries Florence Moultire and settles down as a country clergyman in the south of England. The author is evidently an amiable Christian, and has succeeded in infusing much of his spirit into this volume; though we confess we can scarcely see why such a volume should be written. It may not do any harm; but our hope as to any good it will effect is very faint. Like all the works published by Binns and Goodwin it is "got up" in beautiful style.

The Eclectic Review. December, 1852. London: 8vo. Price 1s. 6d.

Among the very able articles in this number there is one to which many of our friends will probably be glad that their attention should be directed. It is a full investigation of the controversy to which Mrs. Beecher Stowe's popular tale, entitled Uncle Tom's Cabin, has given rise, including a review of several American works of fiction which have been published to counteract it. Both in temper and in energy this critique is worthy of the best days of the Eclectic: the absurdity of those attempts which are perpetually made to palliate the atrocities of American slavery by reference to the condition of English and Irish labourers is especially well exposed.

Prisoners of Hope: being Letters from Florence, Relative to the Persecution of Francesco and Rosa Madiai, sentenced to Solitary Confinement and Hard Labour, for Reading the Word of God, and Professing the Gospel of Jesus Christ. Edited, with an Introduction, by S. P. TREGELLES, LL.D. *With an Abstract of the Trial. Second Edition, with an Appendix of Recent Information.* London: Partridge and Oakey. 12mo., pp. xii. 206.

It will be pleasant to many readers to become possessed of an account of the Florentine sufferers for the truth so full and so trustworthy as that which Dr. Tregelles has furnished.

The Australian Emigrant's Manual; or a Guide to the Gold Colonies of New South Wales and Port Philip. By JOHN DUNMORE LANG, D.D. *Recently one of the Members of the Legislative Council of New South Wales for the City of Sydney, and formerly one of the Members for Port Philip.* London: Partridge and Oakey. 16mo., Pp. xvi. 93.

Much information interesting to persons who are going to Australia, or who are doubtful whether to go or not, is compressed into a small compass in these pages. It is evident, however, that the publication is intended to subserve political purposes. Whether Dr. Lang's views on these subjects are sound or fallacious, we are perhaps not competent to decide. If we were compelled to give an opinion we should say that some of them appear to us to be delusive.

The Privileges and Obligations of Church Membership. A Circular Letter, Originally addressed to the Churches composing the Association of Baptists; now affectionately dedicated to the Churches of God generally. By G. WYARD. London: Briscoe, Banner Street. Sold also at 39, Hart Street, Bloomsbury.

By "the Association of Baptists," it appears that the author intends the London Strict Baptist Association. So many Associations belong to our body that to call any one of them *the* Association of Baptists must be an oversight. When we read also of a company of believers "who have been baptized by immersion," we are inclined to ask whether he thinks that believers can be baptized any other way than by immersion? Our decided opinion is that a believer who has not been immersed has not been baptized, and we should as readily speak of dipping by immersion as of baptizing

by immersion. What our brother publishes is sufficiently good to lead us to wish that he should always be careful to express his meaning exactly.

Passing Thoughts. By CHARLOTTE ELIZABETH. *Fourth Edition.* London: Houlston and Stoneman, Paternoster Row. Fcap. 8vo. Pp. 150.

We cannot honestly advise our friends to spend either money or time upon this volume, though the paper, the type, and the ink are all excellent.

The Claremont Tales; or Illustrations of the Beatitudes. Edinburgh: Gall and Inglis, 38, North Bridge. Pp. 112.

We never remember reading a more instructive and interesting book for children than "The Claremont Tales." In a series of beautiful stories the great truths of practical Christianity are brought down to the understanding of youthful minds, and are presented in such a form as to enlist the imagination and sympathy of all who read. To all parents and teachers of the young we commend this little volume as a most appropriate present at this season of the year.

The Law of the Sabbath, Religious and Political. By JOSIAH CONDER. *A New and Revised Edition, with Prefatory Remarks, Reprinted from the Patriot Newspaper.* London Patriot Office, 3, Bolt Court, Fleet Street. 8vo., pp. 32.

Though we do not agree with every thing in this pamphlet, it will be found deserving of the perusal of all who wish to understand thoroughly the subject to which it refers.

The Rose Bud: A Christian Gift to the Young. London: R. T. S. 1853. Square 16mo., pp. 250.

Short Stories for Children, with elegant embellishments.

Monthly Series. Lives of the Popes. From the Romanist Reaction to Pope Pius IX. A.D. 1605—1852. *Part IV.* R. T. S. Pp. 192.

Two shillings will be well spent if laid out on the Four Parts of which this constitutes the concluding one.

RECENT PUBLICATIONS,

Approbed.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

On the Temptations to Error in Connection with the Study of Theology at the Present Time. An Address delivered at the opening of the Session of the Congregational Theological Institution at Glasgow, in September, 1852. By ALEXANDER THOMSON, A.M., Professor of Biblical Literature. Published by request of the Students. *Glasgow: G. Gallie,* 16*mo., pp.* 40.

The Christian Casket; Containing Scriptural Cautions for Seasons of Temptation, and Scriptural Comfort for Times of Trial. *London: Partridge* [illegible]*key. Square* 32*mo., pp.* 40.

Glimpses of the Christian Life. A Sermon preached at Eynsford Chapel, Kent, on Sunday Morning, December 5th, 1852. Occasioned by the lamented death of the late Mr. John Rogers, of Foots Cray, Kent. By J. WHITTEMORE. Published by request. *London: Richard Baynes.* 16*mo., pp.* 32.

How to Make Money. By a Tradesman.

How to Invest Money. By HARRIET BEECHER STOWE, Author of "Uncle Tom's Cabin." *London: Arthur Hall and Co.* 32*mo., pp.* 48.

Uncle Tom's Cabin; or the History of a Christian Slave. By HARRIET BEECHER STOWE. With Twelve Illustrations on Wood, Designed by Anelay, and Engraved by Johnston. *London: Partridge and Oakley.* 12*mo. pp.* xii., 275.

The Sunday School Teacher's Class Register and Diary for 1853. *London: S. S. U. Cloth,* 1*s.* 4*d.*

The Sunday School Teacher's Class Register for 1853. 12*mo. Price* 4*d.*

Notes on the Scripture Lessons for 1853. *London: S. S. U.* 12*mo., cloth boards. Price* 1*s.* 4*d.*

The Union Magazine for Sunday School Teachers. Vol. IX., 1852. *London: S. S. U.* 12*mo., pp.* 548. *Price* 2*s.* 6*d.*

The Bible Class Magazine. Vol. V., 1852. *London: S. S. U.* 12*mo., pp.* 332. *Price* 1*s.* 6*d.*

The Eclectic Review, December, 1852. Contents: I. Flourens on Geoffroy Saint Hillaire and Philosophic Anatomy. II. The Papacy; its History and Genius. III. The Great Salt Lake and the Mormons. IV. Life and Letters of Judge Story. V. History of the Council of Trent. VI. Uncle Tom's Cabin and its Opponents. VII. Pastoral Theology: Power in the Pulpit. *London:* 8vo. *pp.* 140. *Price* 1*s.* 6*d.*

The Christian Treasury; Containing Contributions from Ministers and Members of Various Evangelical Denominations. December, 1852. *Edinburgh:* 8vo. *pp.* 46. *Price* 5*d.*

The Teacher's Offering for 1852. *London: Ward and Co.* 24*mo., pp.* 344.

The Baptist Children's Magazine, and Youth's Missionary Repository. Vol. II. New Series. *London: Piper, Brothers, and Co. Square* 24*mo.*

The Baptist Children's Magazine and Youth's Missionary Repository. January, 1853. *London: pp.* 32. *Price one Penny.*

The Child's Own Magazine, 1852. *London: S.S.U.*

The Child's Companion and Juvenile Instructor. New Series, 1852. *London: R. T. S.* 16*mo. pp.* 380.

INTELLIGENCE.

AMERICA.

ROMANIST MISSIONARIES.

The great exertions made, and the still greater exertions desired for the promotion of Popery in the United States are adverted to by the American correspondent of the Irish Ultramontane paper, the Tablet, in the following terms:—

"There is a great want of priests almost in every part of America. With a clergy sufficiently numerous and zealous (like those with whom she is blessed) the wandering millions of this vast continent, now tossed about by every wind of doctrine, no matter how absurd, would soon be brought into the fold of Christ. What a pity that many of the young Levites, now crowding the various colleges and ecclesiastical seminaries in Ireland, do not come here, where they would find a hearty welcome from a kind, generous, and warm-hearted people, where they would find an extensive field for their zeal no matter how burning, and sufficient labour for their Irish energies. Ireland deserves much for the numerous missioners whom she has sent here, many of whom fill places of the highest dignity in the church; but she could and can send thousands instead of hundreds. I am convinced the pious and charitable catholics of Ireland, if they properly understood the pressing wants of the American church, would double their contributions to that most meritorious institution, All Hallows, from which so many good missioners have come here.

"The Society of the Propagation of the Faith is doing a great deal for America, and it is delightful to perceive that poor, persecuted Ireland is generously contributing to that most meritorious institution. During the present month some young clergymen have arrived here; but what are a few compared with the emigrants, who now number at least two hundred thousand annually! The prelates, at the late National Council, have in their letter to the society at Lyons estimated the emigrants coming from Europe at two hundred thousand annually, for whose spiritual, and in many instances, corporal existence, they have to provide."

AFRICA.

SIERRA LEONE.

There are two baptist churches in this colony, which were formed about sixty years ago, and which now number 136 members. Our friend Mr. Nicholson of Lydney, having long felt a peculiar interest in them, and wishing to open some communication with them, addressed a letter about two years ago "To the Minister of the Baptist church, Sierra Leone," and had a satisfactory reply. Soon afterwards he received another letter by Mr. J. B. Elliott, an intelligent and well-educated negro gentleman residing in the colony, whom he met in London, and who gave him a good account of the baptist minister, Mr. Weeks, and of the church under his care. Mr. Nicholson sent out a box of books by Mr. Elliott, on his return, and received a few days ago a letter, with a sight of which he has favoured us, suggesting that portions of it may interest the readers of the "Baptist Magazine," and be the means of leading to a further acquaintance with our African brethren. It is dated Nov. 18, 1852, and signed "J. W. Weeks, Pastor of the First Baptist Church at Sierra Leone, Bawdon Street."

"I have the pleasure to acknowledge the receipt of a box, containing sundry books, from the hand of Mr. J. B. Elliott, landed *ex* British Empire, which he tells me is sent out by you for the use of our churches here, for which we beg to return our humble and sincere thanks.

"I have also the pleasure to inform you, for the information of the baptist church at Lydney, Gloucestershire, as well as for all the other baptist churches in England, that the gospel of Jesus Christ has commenced to shine upon the two baptist churches which were planted here about sixty years ago. Indeed, it has been for many years since I ever witnessed so great a revival in our churches. Sinners coming to hear and see who will preach, and ere the service closes we find them bowing the knee to God for pardon through his dear son Jesus Christ. Numbers of our ignorant brethren are crying out for mercy from God through our Lord Jesus Christ. It affords me greater pleasure to inform you, that on Sunday, 3rd of October, 1852, I baptized by immersion two female and five male candidates, one of which (the male candidate) was a local preacher of the methodist chapel in this place, but was convinced that baptism by immersion was necessary to be obeyed by all who believe in the Saviour; and who was not ashamed to forsake all church relationship, to obey the command of Christ. Also on Sunday, the

7th November, I baptized seven female and six male candidates, and since then two females have been received as candidates for baptism.

"By this you will perceive, my dear brother, that the Lord is carrying on his glorious work in this part of His vineyard. Our Sunday school, I am happy to inform you, is going on with great success, only we are short of books, such as Bibles, Testaments, Watts's and Rippon's Hymn Books, Divine and Moral Songs, First, Second, and Third Class Books, spelling books, primers, alphabetical cards, cards from two letters to three syllables, Teacher's Guide for Sunday School, Baptist Catechism, 12 medium size reference bibles for the brethren.

"I also would strongly beg that as many 'Scripture Guides to Baptism' as could be got up be sent us. I think in the absence of such a book, amongst such unlearned Africans as we are, has been the great cause why baptism after believing has been disregarded and crushed.

"Dear brother, we are determined through God's assistance, to pray for the increase of the church, as well also for the opening the eyes of our dear native brethren to the necessity of obeying Christ in all things."

EUROPE.

GERMANY.

The following is an extract from the minutes of the Baptist Association Meeting for north-west Germany :—

The moderator gave a summary of what has happened in the grand duchy of Oldenburg since the beginning of our mission there. He compared the former state of the country with the present. The most open estrangement from God reigned every where among the masses, so that a person could hardly be found who loved the Lord, and when the bible society was formed here it encountered the greatest opposition. When our mission in Oldenburg made its first weak beginning, those who would advance the cause of God and their hearers had not only to endure the reproach of Christ but to suffer the loss of their goods. Now we look upon 400 disciples of Christ in this dark land, who have devoted heart and life to their crucified and risen Lord. These are members of our churches, but many have heard the word of life, and it is to them a savour of life unto life, though they have not yet received baptism. Appearances justify the hope that a considerable number will seek the Lord, and join themselves to his people. But it is not on account of Oldenburg alone that we should praise our God, the whole of the -th-western association may be spoken of as flourishing, and affording good hope for the extension of Christ's kingdom.

Herr O. Priedemann writes from Breslau (Aug. 3rd), detailing the annoyances to which he and some of the members of the church there have been exposed from the police, stimulated to increased activity by the Jesuit missionaries in the neighbourhood.

He encloses a letter from a friend, showing that the vexatious interference of the authorities affects not only the baptists, but those who will associate with them and show them kindness. The writer of the letter, not himself a baptist, says :—

"The persecution has become so violent that I am obliged to leave N——. This is brought about especially through the Jesuits, who have preached openly against you, as anabaptists, describing you as a very dangerous sect, which must be extirpated, and whose members must not be tolerated wherever they are found. As I have always esteemed you highly, and still do, I too had soon to feel the rod. I had notice to quit my house, so that I had soon to move, and I was further told that, whatever efforts I might make, I should not be able to procure another house in N——. Thank God, just as all hope was forsaking me, I did find a dwelling for a few months. He who directs everything has thus shown me how he will provide a way of escape.

"But my employment has also been taken away from me. The earl, although inclined to evangelical sentiments, still holds by the Roman Catholic faith, and he has made quite a stir among the people, saying, 'as S—— belongs to the baptists I will give him nothing more to do.' The people think something dreadful must happen to me, since the earl thus deprives me of work. But can I on that account deny the Lord, or that which I have acknowledged to be true? Could you get me an introduction to the manufactory at A—? If not, I will pray to the Lord to guide me according to his will in his mercy and goodness. Perhaps he will permit me to gain my living where the gospel is preached.

"Do not write to me by post; they know your seal, and it would only cause fresh trouble."

HOME.

LONG PRESTON.

Mr. Hogg, late of Annley, near Leeds, having accepted the unanimous and cordial invitation to the pastorate of the baptist church at Long Preston, commenced his stated labours among the people on Lord's day, July 25, 1852.

BRIDLINGTON, YORKSHIRE.

The Rev. J. W. Morgan, of Caerwent, Monmouthshire, has accepted a cordial invitation to become pastor of the baptist church in this town, and entered on his labours on the first sabbath in December. We trust our brother's labours will be as largely blessed here as they have been in the other spheres where he has been employed for God.

YARMOUTH.

The old baptist church, Great Yarmouth, has given a unanimous invitation to the Rev. Josiah Green, of Zion Chapel, Tenterden, Kent, to become their pastor, which he has accepted, intending to commence his stated labours on the first Lord's day in the new year.

HANSERD KNOLLYS SOCIETY.

Seven volumes have already been delivered to the subscribers; one remains to be delivered in order to complete the fourth issue. The three volumes with which it is proposed to complete this series are a volume of early Confessions of Faith of the Baptist Churches of this country, with some other important illustrative and historical documents, and two volumes in continuation and completion of the Martyrology. The early volumes of the series are now out of print. No allowance was made, however, in estimating the cost of their production, for fluctuation in the subscription list, so that the diminution in the last list has disabled the council from proceeding to press with the eighth volume. The Council therefore propose to the subscribers, in order to close the series with the volumes indicated, that the fifth subscription shall be *twelve shillings and sixpence*. Mr. Underhill, to whom they are already indebted for so much gratuitous editorial labour, has undertaken to edit these volumes. They are so far advanced in preparation that he considers he can promise the subscribers that the three volumes will be ready for delivery by the end of the year 1853. To save expense of carriage, the three volumes will be forwarded together to the subscribers' address.

LONDON MATERNAL ASSOCIATION.

The meetings of the Association are held on the first Friday of every month at three o'clock, and are always open to ladies from the country and the wives of missionaries. Ladies forming local associations either in town or country, are requested to open a correspondence with the London Maternal Association. Communications may be addressed to

Mrs. Reed, Cambridge Heath, Hackney.
Mrs. Matheson, 1, Barnesbury Street, Islington.
Mrs. Meredith, 3, Durham Place, Lambeth.
Mrs. Haddon, 10, St. Paul's Road, Camden Town.

The regular meetings for 1853, will be held at the vestry of New Broad Street Chapel, Bishopsgate.

Subjects for Conference.

Wednesday, January 12th, at half-past 11 o'clock. Address to children by the Rev. William Walters.

Friday, February 4th, 3 o'clock. What is included in Christian education!

Friday, March 4th, 3 o'clock. How may we most successfully guard our children against the evil habit of exaggeration?

Friday, April 1st, 3 o'clock. How should early discipline be administered?

Friday, May 6th, 3 o'clock. Discouragements connected with Maternal Associations, and how to meet them.

Friday, June 3rd, 3 o'clock. What are the best means to adopt in training timid and sensitive children.

Friday, July 1st, meeting postponed.

Friday, August 5th, 3 o'clock. The trials of domestic life, and how they may be turned to a good account.

Friday, September 2nd, 3 o'clock. Effects of parental partiality in the family of David.

Friday, October 7th, 3 o'clock. The principles by which we should be governed in regard to our own dress, and the dress of our children.

Friday, November 4th, 3 o'clock. The study of history as a means of moral improvement.

Friday, December 2nd, 3 o'clock. The duty and importance of superintending the morning and evening exercises of little children in order to form devotional habits.

MEMORIAL FROM THE WOMEN OF ENGLAND TO THE WOMEN OF THE UNITED STATES.

The Duchess of Sutherland having invited a select party of ladies to meet at Stafford House to consider the expediency of addressing a memorial from the women of England to the women of the United States, on the subject of slavery, the ladies whose names follow assembled there for that purpose on the 26th of November. The Duchesses of Sutherland, Bedford, and Argyll; the Countess of Shaftesbury, Lady Constance Grosvenor, Viscountess Palmerston, Lady Dover, Lady Cowley, Lady Ruthven, Lady Belhaven, Honourable Mrs. Montague Villiers, Honourable Mrs. Kinnaird, the Lady Mayoress, Lady Trevelyan, Lady Parke, Miss Parke, Mrs. Owen, Mrs. Carpenter, Mrs. Buxton, Miss Buxton, Mrs. John Simon, Mrs. Proctor, Mrs. Binney, Mrs. Holland, Mrs. Steane, Mrs. John Buller, Mrs. R. D. Grainger, Mrs. Sutherland, Mrs. Mary Howitt, Mrs. Hawes, Mrs. Dicey, Miss

Trevelyan, Mrs. Millman, Miss Taylor, Mrs. Macaulay, Mrs. Robson.

The Duchess of Sutherland then read the following paper:—

"Perhaps I may be allowed to state the objects for which this meeting has been called together. But very few words will be required, as all, I am sure, assembled here must have heard and read much of the moral and physical suffering inflicted on the race of negroes and their descendants by the system of slavery prevalent in many of the United States of America. Founded on such information a proposition appeared, a short time ago, in several of the newspapers, that the women of England should express to the women of America the strong feeling they entertained on the question, and earnestly request their aid to abolish, or at least to mitigate, so enormous an evil. The draft of an address accompanied the proposition, and it is intended to offer that address for your adoption. I will now read it to you:—

The affectionate and Christian Address of many Thousands of the Women of England to their Sisters, the Women of the United States of America.

A common origin, a common faith, and, we sincerely believe, a common cause, urge us, at the present moment, to address you on the subject of that system of negro slavery which still prevails so extensively, and, even under kindly-disposed masters, with such frightful results, in many of the vast regions of the western world.

We will not dwell on the ordinary topics—on the progress of civilisation, on the advancement of freedom everywhere, on the rights and requirements of the nineteenth century; but we appeal to you very seriously to reflect, and to ask counsel of God, how far such a state of things is in accordance with His Holy Word, the inalienable rights of immortal souls, and the pure and merciful spirit of the Christian religion.

We do not shut our eyes to the difficulties, nay the dangers, that might beset the immediate abolition of that long-established system; we see and admit the necessity of preparation for so great an event; but, in speaking of indispensable preliminaries, we cannot be silent on those laws of your country which, in direct contravention of God's own law, "instituted in the time of man's innocency," deny, in effect, to the slave the sanctity of marriage, with all its joys, rights, and obligations; which separate, at the will of the master, the wife from the husband, and the children from the parents. Nor can we be silent on that awful system which, either by statute or by custom, interdicts to any race of man, or any portion of the human family, education in the truths of the gospel and the ordinances of Christianity.

A remedy applied to these two evils alone would commence the amelioration of their sad condition. We appeal, then, to you as sisters, as wives, and as mothers, to raise your voices to your fellow-citizens, and your prayers to God, for the removal of this affliction from the Christian world. We do not say these things in a spirit of self-complacency, as though our nation were free from the guilt it perceives in others. We acknowledge, with grief and shame, our heavy share in this great sin. We acknowledge that our forefathers introduced, nay compelled, the adoption of slavery in those mighty colonies. We humbly confess it before Almighty God; and it is because we so deeply feel, and so unfeignedly avow, our own complicity, that we now venture to implore your aid to wipe away our common crime and our common dishonour.

"There are many reasons why this address should be presented rather by the women than by the men of England. We shall not be suspected of any political motives; all will readily admit that the state of things to which we allude is one peculiarly distressing to our sex; and thus our friendly and earnest interposition will be ascribed altogether to domestic, and, in no respect, to national feelings. We shall propose to form a committee for the purpose of collecting signatures to the address, and of transmitting it, when complete, to the United States. As a general committee would be too large for the transaction of the daily business, we shall propose a sub-committee to report from time to time to the general committee; but there is every reason to hope that the whole matter may be terminated in a short space of time.

"It only remains for me to acknowledge the kindness with which you have acceded to my request in attending here this day. I hope and believe that our effort, under God's blessing, will not be without some happy results; but whether it succeed or whether it fail, no one will deny that we have made an attempt which had, both for its beginning and for its end, 'Glory to God in the highest, on earth peace, and good-will towards men.'"

The memorial was then agreed to, and a sub-committee appointed.

An office was appointed at 13, Clifford Street, Bond Street.

ASSOCIATION.

SOUTHERN.

Twenty-eight churches constitute this body,

of which twenty-three only forwarded the usual returns.

Andover	M. H. Crofts.
Ashley	A. Sharpe.
Beaulieu Rails	J. B. Burt.
Blackfield Common	R. Bennet.
Downton	J. T. Coller.
Ebenezer	J. Neave. G. Arnot.
Farton	J. Smedmore.
Hedge End	J. Oughton.
Landport	C. Cakebread.
Lockerly	
Longparish	J. Ewence.
Lymington	J. Millard. J. Martin.
Lodgershall	J. Mead.
Milford	J. V. Gill.
Newport	W. Jones.
Niton	J. C. Green.
Parley	J. Pulman.
Portsea	C. Room.
Poole	S. Bulgin.
Poulner	W. Brown.
Romsey	P. Griffiths.
Ryde	D. Watson.
St. Paul's, Southampton	S. Cox.
Salisbury	J. W. Todd.
Southampton, 1st church.	
Do., 2nd church	A. Mc Laren.
Whitchurch	T. Morris.
Winchester	J. Bugby.

The annual meeting was held at Whitchurch, June 1st and 2nd, 1852, under the presidency of Mr. Crofts. Mr. Morris was re-appointed secretary. The circular letter prepared by Mr. Todd was adopted, but is not yet in print. Messrs. Bulgin and Green were the preachers.

Statistics.

Received by profession	101	
Received by letter	27	
Restored	5	
		133
Removed by death	42	
Dismissed	41	
Excluded	9	
Withdrawn	15	
		107
Clear increase in 23 churches		28
Total number of members in ditto		2504
Sunday scholars		2860
Village Stations		13

It was arranged that the next meeting should be held on the first Tuesday and Wednesday in June, 1853, at Ryde.

RECENT DEATHS.

REV. JOSEPH TYSO.

Died, November 30th, 1852, the Rev. J. Tyso, pastor of the first baptist church, Walsingford. He was born at Thurleigh, in Bedfordshire, in 1774. Of the precise period of his conversion no record is preserved, but it is ascertained that he was baptized with thirteen other persons in 1793, by the Rev. Mr. Stephens at Colchester, where he then resided, and where he first engaged in the proclamation of the gospel. The church approving his gifts as a candidate for the work of the ministry, he was admitted to the privileges of the Baptist College, Bristol, 1799. In 1803 he left Bristol, and was ordained pastor of the baptist church at Helston, whence he removed to Watchet, in 1806, and continued there eleven years. During twelve months he preached at King's Street chapel, Bristol, from which place he received an invitation to preside over the church at Thames Street, Wallingford, on which station he entered in the year 1811. In this place the blessing of the Lord greatly attended his labours, and the congregation much increased, so that in 1821 it became necessary to considerably enlarge the chapel. Here he continued to administer the word of life, until January, 1848, when he was suddenly seized with a malady which so seriously affected his mental and corporeal powers that he was induced to tender his resignation of the pastorate in May of the same year.

From this period he very seldom preached, but as far as his debility permitted, evinced his attachment to the house of God, and assisted both at meetings for prayer, and at the celebration of the Lord's supper.

His love for the word of God was very great, which became increasingly manifest, toward the close of life, the bible being his constant companion and almost his only book for many months previous to his decease, and when unable longer to read himself, would engage the kindness of a relation or friend to read it to him.

He was constant in prayer. Seldom did a waking hour pass, either day or night, but he called on God, audibly employing the words of David, "O God, thou art my God, early will I seek thee," and using in the same way the devotional language of other sacred writers.

The last weeks of his life were spent in great quietude. He conversed but little, through the debility with which he had to contend, but the frequent expressions of trust in God that escaped him sufficiently indicated the sacred peace which he enjoyed.

There were a few seasons in which he appeared to be painfully impressed with a sense of his unworthiness, and the shadow as of a death cloud seemed to pass over his spirit. Emerging from one such season he repeated the lines, beginning, "Begone unbelief," and in reply to the question, "Cannot you now trust in Christ?" he replied, "To whom shall I go but unto him! His rod and his staff, they comfort me." Reference being made to the promises of God, he said with great emphasis, and with evidently returning cheerfulness, "Oh yes, yes, precious promises."

From this time he discovered a strong desire to depart, frequently repeating the words, "Oh that I may be unclothed! Now, now, lettest thou thy servant depart in peace." "Let me die the death of the righteous."

Two days before his death, as anticipating his dissolution, he shook hands with those around his bed, and pronounced his benediction on them. He seemed cheerful in the prospect before him, and said,—

"I love the incarnate mystery,
And there I fix my heart;"

adding, "I have fought the good fight, I have finished my course.

His conciousness remained till the last, and his occasional remarks within a few minutes of his departure indicated that he was without pain and happy. Death was attendend with no struggle; without a sigh he fell asleep in Jesus, having recently entered on the seventy-ninth year of his age. Thus he "came to his grave in a full age like as a shock of corn cometh in in his season." Job v. 26.

Our departed brother is known to the public as the author of several writings chiefly on prophetical subjects.

His interment took place on Monday, December 6th, when members of his own and the independent congregation followed as mourners, and a large assembly of persons were present at the grave to testify their affection and respect.

MR. W. DRAWBRIDGE.

Died at Lymington, Hants, September 8th, 1852, Mr. William Drawbridge, greatly esteemed by all who knew him for the sincerity and simplicity of his piety; and as he drew near the eternal world the influence of these two great principles shed a sweet and heavenly brightness over a protracted season of most severe suffering, arising from the character of his disease, which was internal tumour. His living and dying experience was a happy confirmation of the truth—

"The men of grace have found
Glory begun below;
Celestial fruit on earthly ground,
From faith and hope may grow."

His death was improved by the Rev. D. Lloyd from "Mark the perfect man and behold the upright, for the end of that man is peace."

MRS. GEORGE M'ARTHUR.

This dear departed friend was born at Brentford in Middlesex, 1824, of pious parents, who had been many years members of the baptist church in that town. She was consequently favoured with a religious education, which is one of the greatest mercies any can enjoy in their youth. The bible being the book above all others, which she was taught to reverence as the word of God, the revelation of Christ, and the only sure guide to heaven. It was her privilege always to sit under a gospel ministry, and her constant attendance on the means of grace showed how highly she prized those opportunities, especially the prayer meetings. But every day's experience proves, that external services may be regularly observed while the heart remains far off from God, and the soul continues destitute of vital power. It was not till within the last three years of her life, that Mrs. M'Arthur gave any evidence of a deep impression being made on her mind about "the one thing needful," the salvation of the soul. In a conversation with a friend on her death bed she said, "I have been seeking the Lord these three years, but Satan has been constantly hindering me. When I have entered my closet for communion with God, he has usually tried to frighten me away." These buffetings from the arch enemy of souls no doubt gave her very humbling views of herself before God; and were permitted by One, (no doubt), "that is too wise to err and too good to be unkind," for some very important object which we cannot at present comprehend. But it had a tendency to keep her back from making an earlier profession of love to Christ; and when at last she was proposed for membership with the baptist church at Victoria Street, Windsor, she gave her experience with that degree of modesty and self-mistrustfulness, which must have convinced every one present, that fear as well as faith was exercising her mind to no small degree. However, she was baptized into the name of the Lord Jesus with five others about twelve month's since, and sat down with her recently wedded husband to commemorate the dying love of Christ on the following sabbath. They had been baptized together, but were only permitted to unite in the celebration of the holy supper twice, before sickness and death separated them from all further intercourse upon earth.

She left Windsor for London soon after this interesting meeting, where she hoped to spend many years in the enjoyment of conjugal affection. She attended the ministry of the Rev. C. Stovel, when the weather would permit; but as the distance was great from her residence, she would occasionally be found at Bloomsbury chapel, which was close to her locality. It was one evening when that place of worship was crowded she got very warm, and while going home, the rain descended in torrents and no kind of conveyance could be obtained. A cold was caught—disease supervened—medical aid was sought—change of air was tried at Slough, Windsor, and Brentford; but death had marked her for his victim. In the house of her eldest brother, at the last named place, she closed her early career. It was hoped for some time, that this being her native air, health might yet be restored. Buoyed up by such anticipations, recovery was still in

prospect and she said to her nurse, "I should like to live a little longer if it were the Lord's will!"—this was resignation to God.

But her sufferings soon became extreme, and the disease made frightful progress, notwithstanding four medical practitioners tried all their skill to restore the functions of nature to a healthy action. Death had struck the fatal arrow, and "there is no discharge in that war." "He will cut me off with pining sickness," said the pious king of Judah, "from day even to night wilt thou make an end of me."

Her mind for a season seemed beclouded; for all her hopes and prospects of a happy matrimonial life were evidently at an end—no small disappointment to blooming youth! She said but little, yet thought the more. Much anxiety was felt by her friends as to the exercises of her soul and the state of her mind. Not that they doubted the reality of her religion, but longed to hear from her own lips some *stronger* expressions of her love to Christ, and faith in his blood. Therefore much prayer was offered on her behalf, and praying breath is never spent in vain, as the following circumstance will clearly prove. A few weeks before her dissolution, she desired to be raised in bed, and to have all her family connections assembled around her; she then gave directions to her husband to read the forty-first chapter of Isaiah, with which he instantly complied, and when he came to the tenth verse, "Fear thou not, for I am with thee; be not dismayed for I am thy God. I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness," she exclaimed, "There, *that* is the promise which God gave me;" and as he read on, she added, "That is mine also, for," said she "I entered my closet some time since to pray; but Satan tried to frighten me away, and to dismay my soul with the load of my sins; but God came to my rescue with that text, 'Fear thou not, for I am with thee, &c.,' and it has been a comfort to me ever since." She added, "I am glad the Lord has opened my mouth, for my mind has been a long time in darkness; and I was afraid to speak, for Satan told me, that if I said any thing, you would think I had died happy when it was not so. But *now* I feel great pleasure in speaking of his grace and mercy to my soul."

Some days after this, another of those happy seasons of refreshing from the presence of the Lord took place, as related in the following communication. "We have been alternating between hope and fear, but to-day our hopes seem extinguished. We can only bow to the will of God, and say, 'Thy will be done.' She has taken her leave of us individually, which she did very affectionately and feelingly. She seemed to have almost supernatural strength given her for the occasion, and discovered an amount of Christian feeling and religious intelligence that delighted us all. For nearly two hours she seemed to be under a heavenly influence, and spoke of her own state and experience with surprising power and effect, as also in her address to those around her. After this she sang part of two favourite hymns:—

'Alas, and did my Saviour bleed!'

to the tune of Leicester; and

'Up to the fields where angels lie,'

to the sympathetic melody of Baldock. She requested to be repeated, 'Not all the blood of beasts.' These gracious sentiments coming from her precious but dying lips, produced an emotion of agony and delight all but indescribable. I am quite sure that dearest Lizzie's high conscientiousness is a drawback in the expression of her religious feeling; and this may be mistaken by those who do not thoroughly know her for indifference to the principles themselves. Blessed be God for this merciful interposition of his grace to our dear dying sister and wife." After this her mind became settled and composed, trusting in the Lord. In reply to her pastor's inquiries as to the state of her mind the day or two before she departed this life, she said,

"Poor, weak, and worthless though I am,
I have a rich almighty Friend."

On Him she calmly rested, and with sweet serenity of mind fell asleep in Jesus, on Thursday, August the 26th, 1852. Oh! what a lesson is this for the young and blooming. How soon the lily droops its head! How rapidly the chilling blast scatters the petals of the sweetest rose to the four winds of heaven. "Remember thy Creator in the days of thy youth," was a wise saying of the wisest man. Oh! may the Spirit of the living God seal it home upon the hearts of many, that they may also find a friend in the hour of death and the day of judgment. This painful bereavement was improved by her pastor, at Windsor, before a very large congregation, from Jeremiah xv. 9, "She hath given up the ghost, her sun is gone down while it was yet day." S. L.

Windsor.

MRS. ANN MERRETT.

Died, Nov. 18th, 1852, Mrs. Ann Merrett, the beloved wife of Mr. Thomas Merrett, St. John's Square, Smithfield. She was a sincere and devout believer in Christ, and a most consistent and exemplary Christian. Her parents were both godly persons. Her father being removed in the meridian of life, as the eldest remaining daughter it devolved on her to assist her widowed mother in the business, which she did in a manner most creditable to her. The family attended the ministry of the late venerated but eccentric

Rowland Hill. The gospel early distilled into her soul, like the morning dew, or the rain upon the tender grass. She was drawn to Christ with the cords of love, as with the bands of a man. As soon as Jesus became precious to her own soul, she began to speak of him to others. She was for several years a teacher in the Good Samaritan Sunday School, Shoe Lane, and was a pattern to all teachers in punctuality, devotedness, and regularity of attendance. At this time she had a great desire to be employed in the missionary field, but God had another sphere of duty in reserve for her. In the year 1814 she was married to Mr. Thomas Merrett, from which time the duties of a wife and a mother claimed her time and attention. In these respects also she was an example to women professing godliness. She was of a kind and benevolent turn of mind, and had "the ornament of a meek and quiet spirit, which is in the sight of God of great price." She was "a help meet" to her husband; industrious, neat, prudent, discreet, and economical in the management of her household. She was withal devotional, as her closet regularly testified. She was a fond and affectionate mother, and sought to bring up her children in the nurture and admonition of the Lord. For a long time after her marriage she continued a member of Surrey chapel. She was baptized by the late excellent Joseph Ivimey, in March, 1831, and joined the church at Eagle Street on the occasion of the present pastor, Mr. Overbury, coming in among them. From this time she made herself increasingly useful in connection with the church, and was, until incapacitated by physical and mental causes, a regular and devout attendant on the services of the sanctuary, both on the sabbath and in the week. Her husband having been then for some years, and now for a quarter of a century, an honoured, active, and useful deacon of Eagle Street church, she co-operated cheerfully with him in furthering the cause of Christ, with which they were more immediately connected. She took an especial interest in the Eagle Street Dorcas Society, and for twelve years kept the boxes and the apparel, and visited a large proportion of the cases that were relieved. Generally speaking she was a cheerful Christian; but latterly, as domestic trials and years came upon her, she was subject to fits of deep depression. This was especially the case the last year or year and a half of her life. She wrote "bitter things against herself," and imagined she was forsaken of God, while all who knew her respected and loved her as a dear child of his. But the cloud is now dissipated, and she beholds her adorable Saviour "face to face," whom "she sees for herself and not another." A week's illness only preceded her departure. Before her spirit quitted the clay tenement a ray of heavenly light broke in upon it, the harbinger of approaching day. "Mercy," she said, "what a sweet word is mercy," and then fell asleep in Jesus. Her mortal remains were buried in Abney Park Cemetery, on the Thursday following her decease. The deacons of the church joined the family in the last tribute of respect; and, her pastor being absent from home, Mr. Peacock, the respected pastor of the church in Spencer Place, Goswell Street, spoke over her grave. On his return, Lord's day morning, Dec. 5th, Mr. Overbury preached a funeral sermon from Phil. i. 21. May the event be sanctified to the bereaved family and friends, and may he who mourns the loss of her who was the faithful and feeling partner of his joys and sorrows for thirty-eight years, experience Jehovah's rod and staff to be his unfailing stay to the end of his pilgrimage!

MR. RICHARD BAYLY.

The subject of this brief notice was born at Folkestone in the county of Kent, on the 22nd of December, 1797, and died at Ramsgate on the evening of November 26th, 1852; thus finishing a course of nearly fifty-five years.

His parents being pious persons, and members of the church of Christ, his mind was early led to the consideration of those great truths which for so many subsequent years he consistently adorned. His earliest and best years were spent at the feet of Jesus, listening to the teachings of him who was the great teacher sent from God. Under these circumstances it is not surprising to find he made an early profession of religion by being baptized in obedience to the command of Christ. After his baptism he joined the church meeting in Zion chapel, which was then in the Countess of Huntingdon's connection. In the year 1829 he was in the providence of God removed to Dover, where he united with the baptist church at Pentaide chapel. His ability for general usefulness in the church being soon perceived, he was shortly after elected to the office of deacon, the duties of which he perseveringly attended to until his removal from that town. His daily conduct gave witness that he was always ready to spend and be spent in the service of his Master.

After sustaining the deacon's office at Dover with fidelity for nine years, the hand of God removed him to Ramsgate. At that time the baptist church meeting then in Beulah, but now in Cavendish chapel, was destitute of deacons. Shortly after Mr. Bayly settled down amongst them, he, with an honoured brother who had sustained office in connection with one of our metropolitan churches, and Mr. Herens recently deceased, were elected to fill the office of deacons. To the duties devolving upon him, the departed

Christian unremittingly attended, until his Master called him home. The sabbath morning and evening prayer meetings together with the sabbath school were the objects of his earnest solicitude. Rarely was his seat vacant, or his post unfilled; but his talents were always employed in the cause of that Master whose he was and whom he served. He loved to visit the sick and afflicted, to minister consolation to those who were enduring "the trial of their faith."

Living in this manner he was fully prepared to die. Absence from the body was to him presence with the Lord.

His departure was sudden, but characterized by those features which mark the death of the righteous—peacefulness and serenity. About twelve o'clock on Friday, November 26th, he complained of being unwell, and in the afternoon sought relief in sleep. At five o'clock his beloved partner in life went to call him for tea, when she found him insensible. Medical assistance was promptly rendered, but little hope of recovery entertained. He continued insensible until about a quarter after nine o'clock, when without a struggle or a sigh, his spirit was gently wafted to a brighter and a happier shore.

Thus was finished a life which had been devoted to the service of the Redeemer, and the happy spirit, purchased and sanctified by the blood of Jesus, is now gone to inherit its reward, and to be for ever with the Lord.

On sabbath evening, December 5th, his death was improved by his respected pastor, the Rev. Francis Wills, from these words, "He was a faithful man, and feared God above many." In the words of that text may be briefly summed up the whole character of the deceased. The bereaved widow has lost a faithful husband, the surviving children a kind and indulgent father, and the church a consistent member and useful officer. But "he being dead yet speaketh." A voice from the tomb is heard, "Work whilst it is called day, for the night cometh when no man can work."

MR. W. W. COLLIER.

At Thrapstone, Northamptonshire, on the 17th inst., aged 27, deeply lamented by a numerous circle of friends, William Warder, third son of the late Mr. Henry Collier, of that town; an active teacher in the baptist sabbath school there.

COLLECTANEA.

ROMANISM IN LONDON.

The *Tablet* of November 27th says, "We understand that the Oratorians in King William Street have now completed the purchase of a property on the Brompton Road, close to Trinity Church, and that they will at once commence building a house upon the site. We are informed on good authority that the site is three acres and three quarters in extent, and cost £16000, of which sum £10,000 was given by a lady, and £5,000 by another benefactor. The new house, with a small oratory, is to be built by money borrowed for the purpose, as the fathers have no funds whatever at their disposal, and they purpose opening the new oratory for service with a charge at the door in order to pay the interest of the debt due for building, until they have a church. We hear that the rumour of their building their new church at once is utterly unfounded, for that they have expended all their money in the purchase of the site. It is somewhat nearer Albert Gate than the site which the government have lately bought for the new national gallery, and three quarters of a mile from Apsley House, and is in the parish of Kensington. Mr. Scoles, we are informed, is to be the architect of their new house. We trust that the mission which the fathers have formed in King William Street will not be abandoned, but that means will be found to keep the chapel in catholic hands, as we understand there is no chance of the Oratorians being able to continue it themselves."

The same number of the *Tablet* contains the following paragraph: "We regret to say that, in consequence of the mission which is now being given by the fathers of the oratory at their large schoolroom in Dunne's Passage, Holborn, the concert which was to have taken place there on Monday evening last was necessarily postponed, and that the series of lectures, of which we spoke at length in a recent number, will not, in all probability, be commenced until after Christmas. The very Reverend Father Faber has just issued, in reference to this mission, a Hymn of Invitation, addressed to the 'Sons of St. Patrick,' for whose benefit especially the religious services of the mission are intended. During the mission there will be mass on Sundays, with instruction at half-past ten, A.M., and catechism for boys during the first week from two to three, P.M., and for girls at three, P.M. There will be a general communion of the boys and girls on Sunday, the 5th of December, at eight, A.M., the chief service every night, except on Saturdays, being held at half-past eight, P.M. This service will include an exhortation, prayers, and hymns, several new ones having been specially composed for the occasion. The confessionals will be attended every day during the last fortnight of the mission from half-past five to eight, P.M., and from ten to half-past eleven, P.M. It is intended that the mission shall be closed with a solemn benediction, which will be given by

his Eminence the Cardinal-Archbishop on Sunday evening, Dec. 19th. As the mission is specially directed to the good of the Irish poor, we shall not do wrong in begging that every reader of the *Tablet* will say three Hail Marys for the success of the good work here about to be begun. It is only by such energetic and practical exertions as these that the efforts of protestant proselytisers can be met and defeated in the great metropolis, and the souls of deluded perverts be won back to the faith of their forefathers, or bad catholics be brought to their long-neglected duties."

BRADFORD.

On Sunday afternoon, December 8, in compliance with the earnest request of more than 600 of his fellow townsmen, the Rev. Dr. Godwin commenced the delivery of a course of lectures "On the Existence, Character, and Government of the Supreme Being," in the Mechanics' Institute. Upwards of eighteen years ago Dr. Godwin delivered, in Sion Chapel, a series of lectures on this important subject, which was afterwards published, but the work has been out of print for a considerable time. The lectures were also published in the United States in the year following their delivery, and we believe that a large edition was disposed of in that country. A very general feeling prevailing that the re-delivery of the lectures at the present period would be productive of much good, the request was preferred to the Doctor, to which he readily and kindly acceded. The first lecture, on Sunday afternoon, was attended by a very large audience, composed for the most part of the working classes, although several of our more influential townsmen manifested by their presence their interest on the occasion, and their respect for the venerable lecturer. It was estimated that at least 200 persons retired, being unable to obtain admission. A large part of the lecture was occupied with introductory observations, clearing the way for future discussion. The Doctor made a feeling allusion to his increasing age and infirmities, which would almost have induced him to shrink from the task he had undertaken, had not a love for the cause of truth, to which he had already devoted nearly fifty years of his life, prevailed. He stated that the lectures would be substantially the same as those which had been already published, such additions and alterations being made as might appear desirable. Dr. Godwin made some remarks on modern "Secularism," which he showed to be nearly identical with the Atheism of a former period, justified himself in taking up in this manner the challenge thrown out by Mr. Holyoake and his followers to the ministers of religion in the town, and advanced various reasons why public discussions were unfavourable to the elucidation of truth. Dr. Godwin then took up one head of his lecture, "Atheism grounded on doubtful speculations"—want of time not allowing the subject to be pursued further. This point was powerfully and convincingly treated, the arguments of the lecturer being listened to with the closest attention. The lectures are intended to be resumed on Sunday next, and to be continued during the winter until the completion of the series.—*Bradford Observer.*

JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

At a meeting of the Committee, specially summoned, held at the Society's house, 10, Earl Street, Blackfriars, London, on Monday, December 6, 1852, the Right Honourable the Earl of Shaftesbury, president of the society, in the chair, it was resolved—

I. That the year commencing March 7, 1853, being the Society's *Fiftieth Year*, be observed as a Year of Jubilee, with the view—

Of specially commemorating the Divine goodness, so abundantly vouchsafed to the society in its origin, early history, and subsequent progress;

Of bearing a renewed public testimony to the Divine character and claims of the Bible, and to the right of every individual of the human family to possess and read the same; and

Of promoting, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad.

II. That on Monday, March 7, 1853, at eleven o'clock in the forenoon, a special meeting of the committee be held at the London Tavern, Bishopsgate Street (*in the room where the society was formed in* 1804);—the committee to be open to all presidents and officers of auxiliary and branch societies.

That on Tuesday, March 8, a special public meeting be held in Exeter Hall, in the Strand, at twelve o'clock precisely; when a statement shall be presented, containing a brief review of the history and operations of the society; to be followed by other public meetings in the metropolis in the autumn of the year, should it be found desirable.

III. That all clergymen and ministers throughout the empire, friendly to the society, be respectfully requested to present its objects and claims to their congregations, by preaching sermons, and making collections in its behalf. Where there is no local impediment, it is submitted that March 13, being the first Lord's day in the Jubilee year, would be appropriate for the purpose.

IV. That it be recommended to all the auxiliaries, branches, and associations in the United Kingdom and the colonies, to celebrate the Jubilee, by setting apart a day, most convenient to themselves, for a special public meeting; to be preceded (if not already done) by sermons and collections in the various places of worship.

V. That a special fund be opened, to consist of donations, congregational collections, Sunday-school contributions, juvenile and other offerings, and to be called "*The Jubilee Fund*" of the British and Foreign Bible Society.

VI. That the Jubilee Fund be appropriated to the furtherance of the following objects, the contributors to be at liberty to specify to which of those objects their offering shall be devoted.

1. Special grants of Bibles and Testaments to Prisons, Schools, and Missions,—with other charitable and benevolent institutions throughout Great Britain.

2. Special grants to Ireland, in such ways as may hereafter be determined upon.

3. Special efforts in India, Australia, and other British colonies, by agencies, grants, or otherwise.

4. Special grants to China, and such other parts of the world as may appear open to special operations.

5. The establishment of a special and separate Fund, from the annual produce of which pecuniary aid may be granted, at the discretion of the Committee, to persons in the employ of the society, including the colporteurs abroad; and to their widows and children, when in circumstances to require such aid.

VII. That these resolutions, together with an address from the committee, be sent to all the auxiliaries and principal subscribers in this and other countries, to be followed at intervals, throughout the Jubilee Year, by such other papers and circulars as may be calculated to diffuse correct information respecting the society, awaken an interest in the present movement, and secure the *permanent* co-operation of all professing Christians in the accomplishment of the society's great and glorious designs.

The secretaries of auxiliaries, branches, and associations are requested to convene special meetings of their respective committees, in order to take the subject of the address and resolutions into consideration. All communications respecting the Jubilee to be addressed to the Rev. T. Phillips, Jubilee secretary, 10, Earl Street, Blackfriars, London.

CORRESPONDENCE.

CONTRIBUTIONS TO GERMAN BAPTISTS.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—You will much oblige me by giving the following lines a place in your periodical.

Yours truly,
J. G. ONCKEN.

To the Brethren and Sisters in Christ, who have generously responded to our appeal made by brother S. Wilkin of Hampstead, on behalf of the German mission.

My dear friends, in acknowledging the receipt of £120, the united contributions of English brethren and sisters, forwarded to me by my brother S. Wilkin, of Cossey Cottage, Hampstead, I beg to present to you all my very cordial thanks for the aid again rendered to our Master's cause in this country, praying that the Lord will abundantly bless you in your own souls, and add a blessing to the gifts which, constrained by the love of Christ, you have laid upon his altar.

Dear brethren, your pecuniary aid is duly appreciated, it is extremely valuable; yet there is one thing which above all others we desire, and that is your prayers at a throne of grace, that we may be endued from above with power, wisdom, and holy devotedness to persevere in our work, even amidst the renewal of persecutions, which, with the hope-inspiring events of 1848—1849, had we trusted passed from us for ever. You will sympathise with our suffering brethren, when I inform you that in Prussia, Hesse Cassel, Bückeburg, Baden, and Schleswig measures have been adopted which expose them to the confiscation of their goods, imprisonment, banishment, and the necessity of convening their religious meetings with the greatest secrecy. In Baden the disciples were recently compelled to repair to a wood as their only place of security. In Prussia too, the sabbath schools have been closed. At Memel and at Breslau, in Schleswig and Holstein, the destribution of tracts has been prohibited, and in some instances even copies of the scriptures, sold by one of our colporteurs, have been taken from the people, because our bibles do not contain the spurious productions of lying prophets appended to those circulated by the continental bible societies.

These persecutions, as was the case formerly, are almost universally instigated by the ministers of the state church. A brother now imprisoned in Hesse Cassel was actually arrested at the command and in the presence of an infuriated clergyman, and every one of the persons assembled with our brother would have shared the same fate had not the two gens d'armes who had been called in by the above minister succeeded in appeasing his anger.

God's work, however, cannot be stayed in its progress by means so despicable, and though we feel as men still in the flesh, we rejoice as Christians in being counted worthy to suffer for the sake of Christ. The work, though retarded in some places, gains ground and extends in others, and renewed persecutions have, I believe, already served to give new energy to our efforts.

A new and most promising sphere of labour has recently been opened to us at Elberfeld, not far from the Rhine, in the beautiful valley of the Wüpper. The providence of God led me there at the beginning of October last, and finding a favourable opening I remained nearly five weeks, during which

many opportunities for preaching the gospel and labouring for the advancement of the truth in other ways presented themselves.

The Lord had already prepared the way for me, for attempting the formation of a church after the model of the apostolic churches, the principle of dissent having already been spread far and wide, not only throughout the valley but in the surrounding villages and towns.

It is, however to be regretted that for want of sound and matured leaders many unscriptural views have been mixed up with the truth, so that much labour and patience will be required to gather a church composed of persons sound in the faith and consistent in practice. During my visit I immersed thirty-two believers, and brother Köbner who succeeded me at Elberfeld has baptized several more, and formed a church of nearly forty members.

Our prospects therefore are, notwithstanding external grievances, on the whole encouraging, and we cannot doubt that if preserved from error, and if in dependence on the sovereign grace of God and aided by the prayers of God's dear children we continue instant in labour, we shall yet see great things in the ingathering of many of the Lord's elect in this country, and in the solidity, harmony, and holiness of the German churches.

Help us then, dear brethren and sisters, by the holding up of holy hands, and by imparting of your substance according as the Lord hath prospered you.

Yours in the best of bonds,

J. G. ONCKEN.

Hamburg, December 14th, 1852.

Names of the Subscribers addressed in the preceding letters.

	£	s.	d.
John Wylde, Esq., Leeds	5	0	0
J. L. Angas, Esq, Newcastle	5	0	0
Miss S. Angas, Bideford	5	0	0
W. B. Gurney, Esq., London	5	0	0
J. D. Paul, Esq., Leicester	5	0	0
C. B. Robinson, Esq, Leicester	5	0	0
C. D., Wallingford	0	10	0
Richard Foster, Esq., Cambridge	5	0	0
The Church at Dumbarton, by O. S. Smith, of Alexandria	2	0	0
First Baptist Church at Elgin, by Mr. Urquhart	2	0	0
By John Stock, the late Godfrey Bury, Esq.	15	0	0
Do., W. Shaw and Sons	15	0	0
Do., Thomas Watson	0	5	0
A Friend, Devonshire, per Edward Merriman, Ilfracombe	1	0	0
Thomas Rose, Bedford	0	5	0
By Messrs. Partridge and Oakey, A Clergyman's Widow	0	10	0
Do., A Friend, by H. D.	1	0	0
Friends at Newcastle, per H. Angus and Samuel Culley	5	0	6
H. Kelsall, Esq., Rochdale	5	0	0
Mrs. Wedgwood, Down, Bromley, Kent	10	0	0
Mr. Robert Barker, Cossey, Norfolk	3	0	0
Miss Palliser, Finsbury, London	0	10	0
Miss E. Palliser, do	0	10	0
Mr. Schwartz, do	1	0	0
T. Ridgway, Esq., Lymm, near Warrington	5	0	0
Mr. and Mrs. Blair, Dundee	10	0	0
Hampstead Juvenile Missionary Society, per Martin H. Wilkin	2	10	0
S. Wilkin, Hampstead	5	0	0
	120	0	6

THE NEW ASYLUM FOR FATHERLESS CHILDREN, STAMFORD HILL.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Pardon my intruding a very little on your space to correct an error in the list of General Societies in our magazine for this month, as the matter may not only be important to this charity, but the correction you will now permit me to make may gladden the heart of some bereaved mother on behalf of her distressed family.

The asylum with which I have the honour to stand connected is designated in the list by its old name of "The New Asylum for Infant Orphans;" and its object is expressed in the words of its old title; but by a resolution of a special general meeting in January, 1852, its title was altered to that of "*The New Asylum for Fatherless Children*," and its object thenceforth, declared to be to board, clothe, and educate fatherless children from the *birth*, if necessary through the whole period of infancy and childhood, without respect to age, sex, place, or religious distinction; its most catholic fundamental law being strictly adhered to, and the children being now and in future retained, the boys until fourteen and the girls until fifteen years of age.

I need not point out the greatly increased benefit conferred on the orphan by this arrangement, particularly as affecting a large class of children between the ages of four and and seven, who, although too young to be received into any other institution, were yet so old as to render it undesirable to expend the exertion necessary to secure their admission into *this*, the ONLY LIBERAL institution receiving *infants*.

By this resolution the charity is not only *open*, but *eligible*, for orphans of any age; and while the anxiety for admission is evidenced by the fact that there are for the election in January 101 applicants, among whom is a grandson of our venerated Abraham Booth, it is a no less painful fact that out of this large number the board can only venture to receive ten. Remembering that this institution owes its origin to godly and high-minded men, determining to maintain in charity as elsewhere the full rights of conscience, and remembering also that its existence is a standing protest for religious liberty, I feel that I need say no more to commend it to the warmest sympathy of your readers. If any further ground of appeal were needful, it

would be supplied by the fearful disparity between the numbers craving admission and those who can be received. Permit me to add, that which will I am sure gratify both yourself and your readers, that Her Majesty has accorded to this charity her royal patronage, and contributed on behalf of H. R. H. the Prince of Wales the sum of 250 guineas to its funds; a similar amount having been promised by our invaluable friend, Mr. Peto, towards the new building, for the erection of which the board are making very strenuous efforts, and toward which I am happy to say they have already nearly 4000, either paid or promissed.

Permit me to remain, my dear Sir,
Yours, most faithfully,
JOHN H. CUZNER, *Sec.*

Office, 32, *Poultry*, 2, *Dec.* 1852.

PROTESTANT UNION.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Will you kindly excuse my drawing your attention to a somewhat serious erratum in the statement of the cash account of the Protestant Union in your magazine for this month?

It stands thus:—

Income	£2273	17	1
Expenditure	1270	16	9
Balance	391	7	9

Capital about £2,700.

You will perceive at once, my dear Sir, that the statement must be unintelligible, the difference between income and expenditure being £1003 0*d.* 4*s.*

The account should stand thus—

Income	£2273	17	1
Expenditure	1270	16	0
Stock invested	700	7	1
Balance in hands of Treasurer	319	7	9

Capital £7,000, not 2,700.

I sent you a report, but I now see that I ought to have made out the account for you. I take blame to myself, therefore, for the error, rather than ascribe it to you. With many thanks for the insertion,

I am, my dear Sir,
Yours fraternally,
JOHN HUNT.

Brixton Rise, Dec. 1, 1852.

ON THE MEMOIR OF THE LATE REV. J. GREEN.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I regret to learn that a serious misconstruction has been put upon the remarks I made in the memoir of my late father, in your last month's magazine, relating to the church at Charles Street, Leicester, which has given pain to members of that church whom I esteem as firm friends to my father.

Allow me to say by way of explanation, and to remove such impressions,—

1. That I made no reference to the present state of that church.

2. That the reference to Jonathan Edwards's case is similar, not at all in the matter for church discipline, but, as I conceive, in the manner of treatment.

3. That the wreck of moral principle which my father witnessed, was not intended to apply to the whole church, but only to certain individuals.

Your insertion of this in the Januury number of the Magazine will be esteemed by,

Dear Sir, yours faithfully,
J. GREEN.

Newcastle, December, 10*th*, 1852.

COLLECTIONS FOR THE POOR.

To the Editor of the Baptist Magazine.

DEAR SIR,—As the caring for the poor of the church is enforced upon believers by apostolic precept and example, I should be glad to be informed,

1. How the churches should raise funds for the poor?

2. What authority we have for appropriating the money collected at the Lord's supper for that purpose, and that only?

3. How the money should be distributed? By what persons? To what persons? And with or without the knowledge of the church?

As nothing seems more reasonable than that those who give their money for benevolent purposes should know how that money is expended, the probability is that there would be more interest taken in the poor of Christ's flock, more money given, and more pleasure and satisfaction in giving it, if those who gave it knew the objects that were benefited by their benevolence.

"There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration."

I am, sir, yours, &c.
A YOUNG PASTOR.

ON THE CHOICE OF COMMITTEE MEN.

To the Editor of the Baptist Magazine.

DEAR SIR,—Amongst many thoughts suggested by the perusal of your valuable supplement, there is one for which I venture to bespeak the attention of yourself and your readers; namely the inadequate share borne by us laymen in the labours of some of our most important societies.

I see that on one of our committees, the proportion of ministers to laymen is 29 to 7—on another 29 to 11—on a third 30 to 6, whilst on others the difference is smaller, but still in the same direction. Now surely this ought not to be so. The work belongs as

much to us as to our honoured brethren, and in some respects even more; we ought to be as competent as they to the management and conduct of every religious and benevolent enterprise; and we should be as willing as they to make sacrifices of time and trouble on their behalf. Why, then, this disproportion? how has it arisen? need it continue longer? is it not injurious to both parties?

As the subject appears to me of considerable importance, I should be glad to see it handled by abler pens than mine.

I am, dear Sir,
Yours sincerely,
A LAYMAN.

December, 1852.

EDITORIAL POSTSCRIPT.

A movement is taking place which will gratify all who are alive to the importance of increasing the number of places of worship in the suburbs of the metropolis. A little more than a mile to the north-north-east of Shoreditch church there has arisen within the last few years an assemblage of streets called Dalston. In this neighbourhood reside the greatest number of the regular attendants on the ministry of Mr. Miall, at Providence Chapel, Shoreditch, and they have to travel every service from their own salubrious and pleasant locality into one that is noisy, dirty, and close. They have now, however, obtained a piece of land about one hundred yards from the bridge in the Queen's Road, Dalston, at a considerable distance from any church or chapel. Here they are about to build a place to seat eight hundred persons. In preparation for the enterprise, they have made a mutually advantageous arrangement with the baptist church under the pastoral care of Mr. Charles Smith, now meeting in Cumberland Street, Shoreditch, in a building the lease of which is just about to expire. Mr. Miall and his friends have agreed to vacate Providence Chapel next quarter day, to allow them to enter upon it at that time, and Cumberland Street friends will pay down a sum of money which will be expended in the new erection. It is to be expected that the interests of both churches will be materially promoted by this arrangement, while free course will be given to the gospel in a neighbourhood in which the want of additional accommodation for worship is obvious. It will be an onerous undertaking to our friends at Dalston, as they are neither numerous nor wealthy, but it is evidently right in principle; it is in perfect accordance with the desire for usefulness which they have been accustomed to show; and they have this in their favour, that self-denying and persevering labour in the cause of Christ is new to them.

The respected pastor of the baptist church at Kidderminster, Mr. John Mills, informs us that he is about to publish, price 6s., or to subscribers 5s., An Inquiry into the Principles of Interpretation requisite for the Prophetic Symbols: comprising an analysis of the imagery of the Bible, and a summary of the principal emblematic and symbolic figures in the writings of the prophets. The work is expected to be ready in March. Subscriptions should be forwarded in the course of the present month.

It is with pain that we learn from the *Patriot* that additional bereavements have befallen our respected brother, the Editor of the Evangelical Magazine. The same number contains the following announcements:—"October 17, at Hong Kong, Mrs. Mary Isabella Legge, the beloved wife of the Rev. James Legge, D.D., president of the missionary seminary in that colony, and the only daughter of the Rev. John Morison, D.D., LL.D., of Montpelier Square, Brompton, universally regretted by all who knew her. Her end was perfect peace."—"December 17, at Montpelier Square, Brompton, Mr. Alexander Waugh Morison, aged thirty-one, of acute rheumatic fever, son of the Rev. John Morison, D.D., LL.D., minister of Trevor Chapel."

A beautiful portrait of the late Joseph Fletcher, Esq., Treasurer of the Baptist Building Fund, may be expected in our number for February.

In our next number we hope to avail ourselves of some corrections and additions to the list of ministers in our last. It would be premature to attempt it at present, as they are still arriving, and there is conflicting evidence before us in several cases—some cases of disputed identity and some of disputed existence. We may then, perhaps, be able also to avail ourselves of the information contained in certain reports, the non-arrival of which occasioned deficiencies in the Supplement.

TO THE PROPRIETORS OF THE BAPTIST MAGAZINE.

The meeting for the distribution of profits, and the transaction of other business, will be held at the usual place on Friday afternoon, January the 14th, at two o'clock.

TO THE WIDOWS OF BAPTIST MINISTERS.

Widows who desire to participate in the profits of this Magazine, and who have not already forwarded the forms of application, properly filled up and signed, to the Treasurer, at 33, Moorgate Street, are requested to do so without delay.

IRISH CHRONICLE.

JANUARY, 1853.

ATHLONE.

The Committee has carried into effect a plan which it had contemplated for some time, by transferring Mr. Berry from Abbeyliex to Athlone. At the former place his labours were at one period very successful; but it pleased Him to whom the flock belonged to scatter the sheep and disappoint the hopes of the shepherd. There were in church fellowship ninety-nine; but the famine came, and in a comparatively short time thirteen died, and sixty-three emigrated! The population of the town being greatly reduced, and the provision made by others for the instruction of the people being superior to that in most other districts, the Committee has thought it desirable to remove Mr. Berry to Athlone, where the population is much larger and very dark, and where the Society owns a pretty good place of worship. Mr. Berry removed thither at the end of November, and in a letter written soon afterwards he says,—"I am very glad that I have given up my own views of Abbeyliex, and fully followed out yours with respect to the superiority of this place as a principal station; for already I have discovered that this is in every respect the most suitable place. Even my long neglected Irish, which I had almost forgotten, can here be learned afresh by talking with the people, and turned to good account, and the gospel in that language is most acceptable to Irish speaking Roman Catholics. I write in high spirits to-day because the congregation of yesterday was double that of yesterday week—we had thirty and forty morning and evening;—and because we are all well. My wife and children took a dangerous disease after arriving, causing lumps in the throat; but blessed be God they are all recovered, so with my own family we shall have a pretty good congregation. The church here consists of five members, and the five and myself partook of the sacred supper yesterday evening, and I believe it was a season of joy to them as well as to myself."

Again, writing on the 22nd ultimo, he says, "I write cheered and encouraged. In the heavy rain of last Lord's day I had a nice congregation, and commenced our Sunday school with ten or twelve children." It is a part of the plan that Mr. Berry should visit towns and villages which are accessible from Athlone and itinerate among them; we hope to be able to furnish some reports of his proceedings in this course which will interest our readers.

To this work he has long been accustomed; and there are districts which he has occasionally visited which will be as near to him now as they were before. In one of his latest letters from Abbeyliex he says, "I was out last week at some of my stations, and was pleased with the attendance, I am much opposed by the curate of C., but I observe no diminution of my congregation; he has tried to persuade the farmer (a churchman) in whose house I preach to prevent me, but has failed; and has gone among my hearers representing me as a schismmaker, and connecting us with baptists of Munster in past ages. I have invited him to meet me before the congregation where face to face our principles may be more fully known to the people.

There and at Roscrea I distributed many of Mr. Pottinger's excellent tracts, and on the way home I gave more to persons passing; and as I have found that tracts thrown on the footpath are often picked up and blessed to the finders, I have, in the vicinity of two Roman catholic chapels scattered many by the wayside. May they be acknowledged in the great day as some of the apparently trifling and small things that produce in the end great results!

"A friend from Bradford trained at Dr. Steadman's Sunday-school, though unbaptized, has at length applied for baptism, and his wife, an Irishwoman, is to be baptized with him on next Lord's day. How wonderful the ways of Providence! How encouraging to God's servants! Here was a boy forty years ago upon whose mind the good old Doctor's instructions appeared to have made no impression, and now after forty years the seed sown in tears is here, far from Bradford, bringing forth fruit."

CONNAUGHT.

In the north-west portion of this province, Mr. Hamilton of Ballina has several stations which he has long been accustomed to visit. In the last letter which we had from him, bearing date December 17th, 1852, he gives the following account of one of his journeys:—

Instead of getting a little rest on last Monday, after the labours of the Lord's day, I had to rise at 5 o'clock, and travel thirty miles on the Sligo road. I then turned in toward the mountain, and preached in the village of Carnagera, at 11 o'clock, to about thirty intelligent, affectionate people. Formerly, I had a meeting once a month in a house on the side of the coach road, at some distance, but a young man there seeing so few people said that if I would go to Carnagera I would get thirty or more to hear, which has proved to be correct. I have preached there three times with increasing interest. The same day, I walked over the mountain to Coolany, about four miles, visiting several families on the way, where I preached in the evening to about as many as in the former place. I could have visited more, if I had been able.

Formerly, the minister stationed there was plagued with unfaithful readers, but all is peace now; and a devoted missionary would find it an agreeable field of labour, I have no doubt.

The next day (Tuesday) I came eight miles homeward, and preached at the house of Mrs. Sproul. I had more people than usual, and the meeting seemed very solemn.

On Wednesday, I came to Curragh, about fourteen miles, and inspected the school. Although they did not expect the inspection on that day, the children repeated forty-seven chapters for me; there were forty present. I preached to about fifty in the evening, and afterwards commemorated the Lord's death with the little church. Every time I go there, I lament that we have not a minister for that part of the country.

On Thursday morning, I walked to Tullylin, four and a half miles, spending an hour at the house of a member of the Curragh church, who has a large family, which I trust he and his good wife will bring up "in the nurture and admonition of the Lord." I then inspected E. M'Donnell's school; there were thirty-seven children present, twelve of whom repeated thirty-one chapters. Afterwards I preached to the full of the schoolroom of children, and adults. Before preaching, I said that if any had an objection to stay they were quite at liberty to go home; but I did not observe one going out until the meeting was

over, although the greater number were nominally Roman Catholics; and they had no worldly inducement whatever to stay.

M'Donnell sent his poney with me part of the way, so that I had but two miles to walk home.

Some time ago, I heard of a farmer who came to live within eight and a half miles of this town, and that he had been inquiring about believers' baptism. I went to see him, and found that he had a large and interesting family. He asked me to give him a monthly preaching, which I did; and a few serious looking people came, besides his own family. He intends to join this church, but is in a very delicate state of health.

About three months ago, a gentleman in this town was obliged to resign a respectable situation which he had held for many years, through failure of sight, and other afflictions. He requested me to visit him as often as I could; and I have been going to see him once or twice a week, and, through the Lord's mercy, I trust he has become a Christian. He always treats me with very great respect and affection; and sometimes seems at a loss how to express his thankfulness to the Lord sufficiently for bringing him to a knowledge of the truth. I was speaking to him one day of another gentleman, whom I have been in the habit of visiting, and he said, "Tell Mr. M——, the first time you see him, that I feel very thankful to the Lord for my affliction which has been made a great blessing to me, and that I am very sorry I lived so long carelessly.

I have no doubt it would appear strange to many to hear a man say that he was thankful to the Lord for an event by which he lost £300 a year; but I trust he has found what is far more precious than gold or silver.

I went to visit a poor woman eight miles off, about three months ago, whose husband had been a member of this church, and whose death was one of the happiest and most triumphant I ever read of or witnessed. She told me then that there was nothing in this world gave her any concern but the salvation of her soul. You may be sure I was glad to hear her say so. I saw her twice since; and at the last visit she told me that she could trust in Jesus for salvation, and that, if the Lord pleased to remove her then, she would not be afraid to die.

I have some other interesting particulars to write; but the mail will soon go out, and I must conclude.

REPORT FOR 1852.

Complaints having been made formerly that the Annual Report had failed to reach the subscribers in many parts of the country, this year the plan was adopted of printing it on very thin paper and sending it by post to each. Generally this has proved satisfactory, it is believed, but, in some cases friends who have been accustomed kindly to collect subscriptions in their own vicinity have felt apprehensive that no supply had been forwarded. The Secretary is sorry to say that the stock of Reports with the list of contributions appended, is now reduced exceedingly low; but of Reports without the list there is an abundance, and he shall be glad to transmit them to any applicants.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.
Arlington, Gloucester, Rev. R. Hall				0	6	0
Ashampstead, Berks, Rev. H. Fuller				0	10	0
Beccles, Collection by Rev. G. Wright				3	13	6
Beckington, Collection by Rev.						
R. Aikenhead	1	1	6			
John Joyce, Esq.	1	1	0			
Mr. A. Bourne	0	2	6			
				2	5	0
Bessel's Green, Mr. Knott, Chipstead				0	10	0
Brighton, Church in Bond Street, by Mr. J. Durtnall				4	1	0
Bugbrook, by Rev. J. Larwill				1	18	5
Cardiff, by Rev. W. Jones and Rev. A. G. Fuller—						
Collection	7	1	2			
Branch at Bethel Chapel	1	3	8			
				8	4	10
Cuddington, Rev. E. Bedding				0	3	0
Gamlingay, Collection by Rev. E. Manning				2	1	0
Gravesend, by Rev. E. S. Pryce				5	0	0
Hemyock, by Rev. R. P. Cross				0	5	0
Hereford, by Rev. J. Davey	1	18	6			
J. Griffith, Esq.	0	10	0			
				2	8	6
Hull, Rev. — Jukes, by Rev. R. W. Overbury				0	10	0
Huntingdon, M. Foster, Esq., *Sub.*				1	1	0
London, James Harvey, Esq., *Sub.*				5	0	0
Long Buckby, Collection by the Rev. T. M. Thorpe				3	6	0
Luton, Union Chapel, by Rev. R. Robinson				4	14	2
Newcastle Emlyn, Rev. T. Thomas				0	5	0
Collection by ditto				1	10	0
				1	15	0
Northampton, Collection by Rev.						
J. T. Brown				8	1	2
Bartram, Mr.				1	1	0
Brice, Mr.				0	5	0
Brown, Rev. J. T.				0	10	0
Bumpus, Mr. T.				0	10	0
Bumpus, Miss J., Subscriptions by				1	5	0
Errington, Mr.				0	10	0
Gray, Mr. W.				1	1	0
Spokes, Mrs.				0	5	0
Underwood, Mr. F.				0	10	0
				13	18	2
Norwich, by Mr. O. B. Silcock, on account				26	11	4
Windsor, Rev. S. Lillycrop				0	10	0
Mrs. Lillycrop				0	10	0
				1	0	0
R. Y. L. H.				0	2	6
Bond, J. N., Esq.				50	0	0

SCOTLAND.

	£	s.	d.	£	s.	d.
Aberchirder, Banffshire—						
Alexander, John, Esq.	0	10	0			
Alexander, John, jun., Esq.	1	1	0			
Donald, J., and Friends	0	13	0			
Murray, Mr. Joseph	1	0	0			
				3	4	0
Edinburgh, Collection at Charlotte Street Chapel				10	10	0

IRELAND.

	£	s.	d.
Waterford, Miss Murphy, by Rev. T. Wilshere	1	0	0

FOR BELFAST CHAPEL DEBT.

	£	s.	d.
Mr. and Mrs. Peto	10	0	0

FOR BANBRIDGE CHAPEL.

	£	s.	d.
From Messrs. Silcocks, Barcham, Trivett, Cooke, Slipper, and Farrey, Statham	3	9	6
From M. Foster, Esq., Huntingdon	1	0	0

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

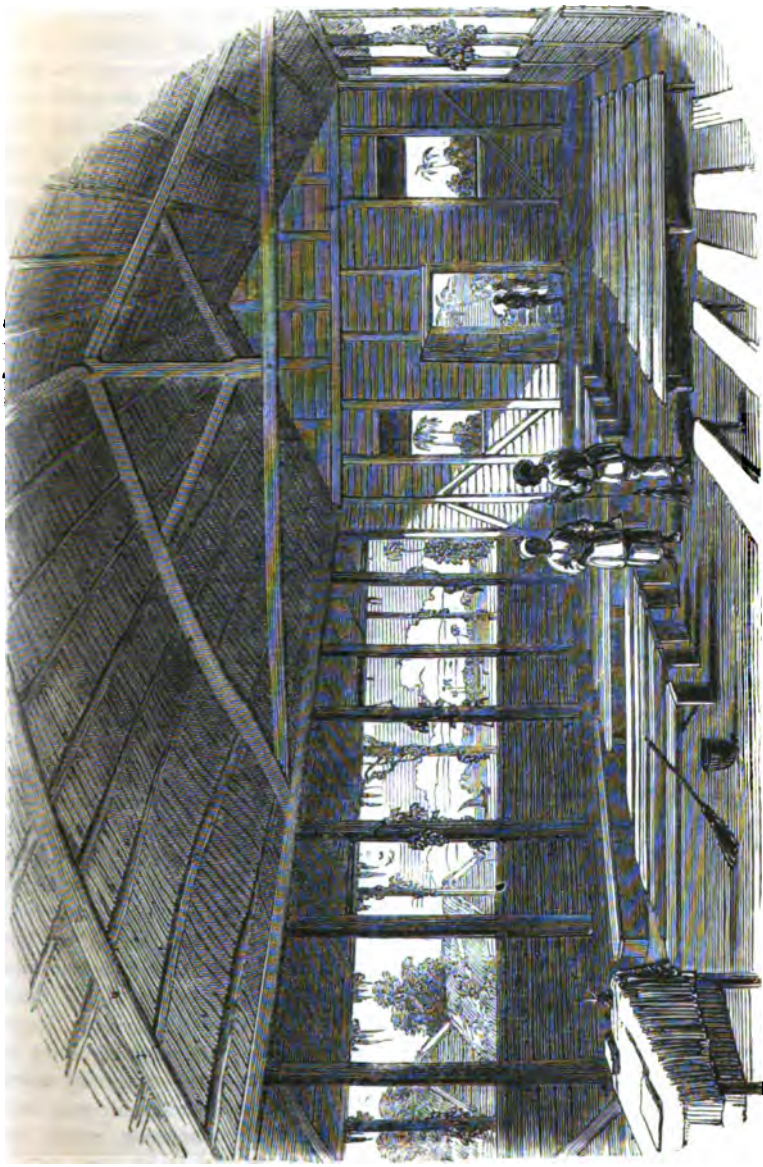
The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. He wishes also for books suitable to assist in the formation of congregational libraries.

Subscriptions and Donations are thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; and by the Pastors of baptist churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, Compton Street East, Brunswick Square.

THE MISSIONARY HERALD.



CAMEROONS CHAPEL, INTERIOR.

THE MISSION FIELD.

THE PASTORATE OF MISSION CHURCHES.

SEVERAL important considerations are daily pressing the question of the pastorate of the mission churches on the attention of the friends of missions. Hitherto it has been the almost uniform practice for the missionary to assume the office of pastor over the converts. Thus his time has gradually become more or less appropriated to their oversight, and a diminished attention given to evangelization; or if extensively carried on, it has chiefly been left in the hands of native preachers. By degrees the missionary character is likely to be lost in that of the pastor, and the great object of missionary institutions changed from that of organizations to give the gospel to the heathen, to that of societies for the support of churches. With the increase of converts this change will become more apparent and the obstacle it presents in the way of extension one of greater magnitude. For the men and funds devoted to this work will be gradually absorbed in the maintenance of present labours, and none will be available for further progress.

To many this course seems to be the reverse of that followed by the apostles, whose office as ambassadors for Christ to sinful and perishing man, missionaries to a very considerable extent partake. At least, so far as relates to the promulgation of the truth, apostles and and missionaries occupy the same ground, and the object to be attained is in each case alike—the conversion of souls to God by the preaching of Christ crucified. The early messengers of the gospel adhered to the primary duty imposed upon them, and as sinners were brought to God they committed the converts to the care of men from among themselves, who displayed the abilities and gifts suitable for pastoral work. They then pressed forward to other lands and to other people, over which still brooded the darkness of heathenism and sin.

Modern missions have somewhat reversed this order of proceeding. The missionary takes the oversight of the church, and the native converts assist him in the work of evangelization. Thus we have native churches with European pastors supported by the societies at home, and the self-support so desirable to cherish is indefinitely deferred, for the instances are rare in which a native church can find the maintenance of a European minister.

In a subsequent article we propose to enter more at large on the results of this practice. We refer to it for the purpose of pointing out that, with the limited resources at our command, its continuance must gradually absorb all our funds and leave missionary societies deficient in the means of enlarging the field of their operations. If converts multiply to the extent that faith anticipates, and prayer supplicates, then will it become impossible for the churches of this country to find either men or money in adequate supply, for the mission churches they will have to support.

This important question has received the attention of other missionary bodies besides our own. It will be satisfactory to our readers to have placed before them those views which, while we cordially concur in them, will be found to sustain the suggestions we have made. And first we present some extracts from a Report of the Assam mission of our American baptist brethren. The necessity of raising up an adequate and self-sustaining agency on the spot has been forced upon their notice by circumstances which are common to us and them, and give to

their remarks great force. They say :—

The spirit and working of the missions has been to look too much to the churches of Christian lands for a continuous supply of preachers. But many, who are qualified to speak on the subject, are beginning to intimate that the churches are not likely to increase very much in their supply of ministers, or in the amount of their contributions for missionary objects. Indeed, we must deeply sympathise with our fathers and brethren at home, when we hear such painful facts regarding the inadequate supply of ministers and missionaries as were presented at the last anniversary of the Missionary Union. If we look at the actual state of our missions in this country, nearly all are almost stationary from the inadequate supply of efficient missionaries. Scarcely a station can act aggressively without detracting from its own efficiency. The frequent removal of missionaries by sickness and death, and other causes, compels us to witness the failure of many a well-begun and costly effort.

These, and similar considerations that might be mentioned, show that the time has come when we must strive to modify our expectations of help from home, and prepare to raise up help among ourselves. The views the mission entertain on the subject may by briefly stated as follows :—

Self-support and self-propagation are the two points toward which all missionary labour must tend and really effectuate, or the result will be a signal failure. We must continue to look to the Christian churches at home for *pioneer* labourers to give the first impulse, and they must direct their efforts so that the field itself shall send forth the continuous supply. Such was the apostolic course. Wherever they went preaching the gospel, and converts were multiplied, there they chose out some from their midst to dispense the gospel in their absence. Before Christianity can flourish in this heathen soil, it must be naturalized, and take deep root. We cannot pronounce any mission successful merely because it counts its hundreds of converts. How many instances are there, where, if missionaries were removed, and all aid from Christian lands withdrawn, in a very short space of time almost every trace of Christianity would disappear, simply because these bands of disciples have not within themselves the elements of self-support and self-propagation, or rather because these elements had not been duly developed. The mission that has raised up a few *propagators* of Christianity has done more for the kingdom of Christ, and good of the country, than the mission that numbers its thousands of converts, but no propagators.

Again, it is preposterous to suppose that Christian churches at home will ever send out labourers in sufficient numbers to disciple the nations, or that, if men in sufficient numbers were found willing to come to our help, their support would be given. We are therefore compelled to raise up, in the field itself, the best qualified native agency we can. When we consider, also, the difficulty of obtaining a mastery of the native language, its idioms and pronunciation ; when we think of the particular habits, trains of thought, and impulses to action—so different from our own that they occasion a sort of chasm between the missionary and the heathen, and render it exceedingly difficult for us to reach them—it is then that we are made to feel the necessity of employing native preachers wherever we can, to aid us in our present work, and ultimately to become the chief evangelizers of their countrymen.

Our readers are already aware that our society is endeavouring to pursue the course pointed out in these extracts in the Bahama islands, and with cheering prospects of success. The Committee of the Church Missionary Society are doing the same in New Zealand, and it is with pleasure we transcribe the following weighty sentences from the instructions recently given to Archdeacon Williams on his return to New Zealand.

Amongst the many topics on which we have conferred with you, there is one especially, which may be termed the great Missionary problem of the day, and which we select for our present Instructions—namely, the transfer of native congregations from the missionary basis to some settled ecclesiastical position, by which they may be rendered independent of the society.

In the early stages of every mission, the native converts must depend upon the European missionary for pastoral ministrations, and for the education of their children ; but this should not be the case in the advanced stages of the work. The success of every mission consists in the organization of a native ministry, capable of undertaking the pastoral charge of the native Christian flocks. This is the ultimate object to be kept in view from the first gathering together of a native congregation. Christianity can scarcely be said to be *rooted* in any land while it is dependent upon the labours of foreign missionaries. It must have its roots *in the soil*. The native church must have its native pastors, supported by native resources.

The first and most pressing need is that of a properly organized system for the training and employment of native pastors. The

committee venture to offer a few hints, suggested by the experience of other missions, which may serve as a guide in your consideration of this subject.

The first suggestion which the committee will make is, that the persons selected for special training should be men of mature Christian character—men who have been proved as catechists—men who have shown themselves to be actuated by the love of Christ, and for His sake by the love of souls, and who possess a natural aptness to teach. Whenever the attempt has been made to train up a native pastorate by giving a superior education to promising youths, it has been found that the education imparted to them has proved an obstacle to their becoming native pastors, by taking them out of the habits and sympathies of native society, and making them aspire to European tastes. Wherever, indeed, maturity of natural and spiritual life can be happily found in a man who has received a good education in his youth, and has not been spoiled by that education for native work, so much the better—such an one will be a choice instrument. But we wish to guard you against a very common notion, that you must wait till a well-educated class of teachers can be trained up from boyhood before you can institute the native pastorate.

The next point to which the committee direct your attention is the kind of establishment, and the locality, which are suitable for the preparation of such selected teachers.

The system should be adapted to the native mode of life, rather than to an European collegiate establishment. No large expenditure on buildings should be incurred: the native teachers should be brought together at a missionary station, and should live in their native houses and style, with their families, if married. Being in the midst of missionary operations and schools, they will keep up their own missionary habits, and assist in the schools of the station, while their own education is advancing.

The third point to which the committee will draw your attention is, the employment and support of such trained native teachers. After, upon due examination by a committee of missionaries, they shall appear sufficiently prepared for pastoral work, the committee advise that there should be assigned to each certain defined localities as a pastoral charge, not independent of the missionary, but under his superintendence; though that superintendence is to be gradually relaxed, and ultimately withdrawn.

We shall close these extracts with some portions of a minute upon the position of native ministers in a mission, found in the same document, which fully sustain the statements made at the commencement of this article.

A tendency exists in every mission, to occupy the time and labours of the missionary in the home duties of schools and pastoral ministrations; and even where two or more missionaries are united in the same field of labour, these home duties are still the chief object of attention, each sharing in them, to the hindrance or neglect of direct missionary work.

It is very true that native converts both invite, and in a measure require, the constant care of a mature Christian ministry—and that, in the supply of their spiritual wants, there will always be room for the application of additional time and attention. But if a limit be not placed to this occupation of the time of a missionary, the whole resources of the society will be exhausted in maintaining the ground already gained, instead of making fresh inroads upon heathenism.

The best remedy for the tendency here described is to be found in the preparation of a native ministry capable of undertaking the pastoral charge of native Christian flocks, under the general superintendence of the missionaries, whose time and strength will be proportionably released for the direct work of a mission—the evangelization of the heathen. In proportion, also, as such a native ministry can be introduced, the mission will become firmly rooted in the soil, and the resources of the society will be set free for the "regions beyond."

This view of a native ministry should be kept in sight from the first commencement of a native church; otherwise the missionary will insensibly become the pastor, and the native teachers who may be trained up will be employed rather as missionaries than native pastors, and will, as agents of an European society, imbibe European tastes and habits; instead of regarding themselves as ministers, or servants in the Lord, of the native population, with which they are to be in every way identified.

Missionaries should remember that it is upon the training up and location of such native pastors as we have described that their own labours and the resources of the society will be best economised; and that a preparation will be made for the transfer of missionary labours to the surrounding heathen.

With very slight modifications these views are applicable to our own missions, and we shall rejoice to see the day when in the field we occupy there are numerous native churches sustaining their own ministry, and centres of light to the dark heathen population around.

INDIA.

CALCUTTA.

THE SOCIETY FOR THE DELIVERANCE OF HINDOO APOSTATES.

In continuation of the proofs of the influence exercised on the Hindoo mind by missionary labours, given in our last Herald, we add the following extract from the *Calcutta Christian Advocate*. In order to entice back again into the bondage of Hindooism, it seems that an attempt is being made to relax the stringent regulations of the Shastras, with respect to those who have renounced the religion of their ancestors, but yet may be desirous, from any cause, of returning to their former faith. One of these Hindoo innovators on the long established customs of their religion, thus speaks:—

A fortnight since in this city of Calcutta many learned friends established a society called "A Society for the deliverance of Hindoo Apostates," the object of which is to reintroduce into society, on the performance of certain ceremonial rites required by the Shastras, those young men who, by the evil counsels and wills of the missionaries, may become Christians.—*Samachar Chandrika, 16th August*, 1852.

The followers of pure Hindooism abandoning their apostate children remain ever after clothed in mourning for them. Now, however, their sons, who have embraced Christianity and discovered its real worthlessness, on perceiving a way of escape will be anxious to be delivered from it, that is to say, they will thus think, "Having fallen into the net of the missionaries we have taken refuge in a false creed, but now we will return to the eternal religion of the Hindoo." Now if it can be arranged that such individuals, after purification from the crime of having partaken forbidden meats and drinks can, according to the Shastras, be again received into Hindoo society, then the envenomed tooth of the missionaries will be broken. For this purpose about one hundred wise and excellent gentlemen, during the last three sabbaths, at the house of a learned friend at Surtir Bagan, Calcutta, have established the above-named society, and from the determination manifested by its members, we have no doubt something important will result. The Shastras provide for the atonement of all sin, great or small, certain ceremonial rites; wherefore all impediments, or obstacles which may oppose the reintroduction of the apostate to the full benefit of Hindoo society are removed, by the sacred texts compiled from the Vedas by the all-wise Menu, and other renowned sages in the age of truth, which are the word of God and have been so esteemed for ages. Hence, therefore, the polite Hindoo can have no valid objection to receive back again the apostate who has performed the necessary rites.

The missionaries must now be watchful, or they will be no longer able (successfully) to spread their deceitful nets. The young Bengalis of their own schools are rending asunder those nets; for Babu Isharchandra Nundee, an accomplished scholar of Dr. Duff's institution in a recent small work, has completely exposed the snares of the English (missionaries,) and thereby spoiled the beauty which attracted the eyes of some and broken the charm of the sounds which bewitched the ears of others. Already has the editor of the *Friend of India* raised the sound of alarm in the name of religion, for in last week's issue he strengthens the (sinking) courage of the Padres, by telling them not to be anxious about these (futile) efforts of the Hindoo to escape from the net. But we reply that there is real cause for anxiety on their part since young Bengalis themselves have become (in their turn) the destroyers of the missionaries, and they will not cease until they have demolished these deceitful nets piece-meal."

ORISSA. PURI CAR FESTIVAL OF 1852.

It is now probably a long time since our readers have perused anything relative to the celebrated idol Juggernath. Though somewhat shorn of its former magnificence, the annual festival continues to be attended by large bodies of people. The ancient obscenities are still practised, and the cruelties, for which Juggernath is famed, continue. It is from the pen of one of the brethren of

the General Baptist Mission in Orissa, Mr. MILLER, we have the following description of this year's festival as well as his account of the labours of Christ's servants.

The Puri Car festival has passed away, leaving, like all its predecessors, effects unspeakably more calamitous than "the pestilence that walketh in darkness or the destruction that wasteth at noon-day." On the afternoon of the 19th June, according to the lowest estimate, sixty thousand persons, two-thirds of whom were strangers and non-residents of Puri, had assembled in front and in the vicinity of the temple. Amidst this immense congregation, the Cars, with their gaudy trappings, and filled with the attendants of the idols, were very conspicuous; while groups of pandas accompanied by musicians, dancing and playing in honour of Jagannath,—Bengali and Hindustani females reciting in joyous strains the deeds of Hari and Ram,—bairagis, with their whitened and naked bodies, extorting alms from the bystanders,—respectably dressed young Bengalis from the Hughly College and missionary institutions in and near Calcutta, joining in all the idolatry and wickedness of the occasion, apparently with as much zest as the most ignorant of their countrymen,—and infatuated creatures covered with dust and almost exhausted, measuring their way to the general centre of attraction, were among the more striking features of the scene.

To a stupid idolater, doubtless, all this appeared truly grand and imposing; while to the Christian it was the most humiliating, shameful, and distressing scene fallen humanity could furnish.

The journey of the idol.

The idols not appearing at the expected time, inquiry as to the reason was instituted, and it was found that the Raja had refused to give the *Dytds*, or parties who convey the images to the cars, their ordinary fee; eventually however, he was obliged to yield to their demand, and Jagannath, his brother, and sister, proceeded in the usual complaisant and graceful manner to their chariots. This, of course, was a time of intense excitement, all eyes were fixed in one direction, all hands were raised in adoration, and every tongue proclaimed victory to Jagannath. On the following day the cars were moved in considerable distance toward the Gundecha temple. In pulling the ropes and dancing and singing before the cars, none distinguished themselves so much as the Bengalis, male and female. They appear to be Jagannath's greatest devotees, and far outstrip the Oriyas in their zeal. One day's labour, however, cooled their ardour, as the cars subsequently moved very slowly and experienced repeated stoppages. Indeed had it not been for the *Kala Bathens*, men who are annually summoned by the Raja to drag the cars, it is quite uncertain when they would have reached their destination. The indifference of the people after the first day, and the annual diminution in the number who attend the car festival, are among the many indications of Jagannath being on the wane. Though the pilgrim-hunters were never more numerous and persevering, they are not so successful as formerly. Several have recently returned from Bengal and the upper provinces without a single pilgrim.

The dying and the dead.

In the meantime different cries and scenes arrested our attention. Heaven's destroying angel had passed through the ranks, and smitten hundreds of these idolaters: hence, almost in every street were seen the dead and dying; the former lying in the pathway or the gutters, or being carried to the various Golgothas; the latter occasionally attended by a friend or relative; the dying mother by an affectionate son; the husband by his young and weeping wife; and the brother by a beloved sister: each and all trying in vain to arrest the progress of the king of terrors, and impart ease and consolation to the objects of their affection and solicitude. In many instances the unhappy creatures were abandoned by their friends long before the spirit had quitted its earthly abode, and though quite near, were allowed to perish like dogs, unpitied and unaided. The manner in which the hearts of the pandas and the inhabitants of Puri at large are closed against anything like sympathy for the dead and dying, is most lamentable. If you attempt to engage their attention in behalf of their victims, they reply with a fiendish smile: "By dying here they obtain salvation."

A Golgotha.

Visiting one of the Golgothas, we beheld the remains of about eighty human beings: some had just been thrown down, some were being devoured by dogs and vultures, others were being consumed on the funeral pile, and many had been reduced to ashes or completely eaten up by dogs, &c. Having neither time nor disposition, we did not visit the other Golgothas, where doubtless similar scenes were to be witnessed: as at the lowest estimate five hundred persons had, before the close of the third day of the festival, perished in the town of Puri, and probably as many more on the road to Cuttack. Standing near the Atharanala bridge, the morning of the second day, sixteen persons, apparently in the last stage of the disease, were carried by in dulis within a period of half an hour. Notwithstanding our in-

quiries, we could not ascertain by whose authority or to what place these parties were being thus conveyed; and hence were forced to the painful conclusion that their inhuman bearers would, on reaching a retired spot beyond the town, after stripping and robbing them, consign them to a ditch to end their sufferings.

Effects of the system.

In order, however, to form anything like a just idea of the effects of this wicked system, we must remember that the disease long survives the festival, carries off multitudes in Puri, and visits almost every district of Orissa; hurries thousands into eternity and occasionally depopulates large villages; we must also follow its victims into the unseen world, and by the light of revelation contemplate their eternal destiny; we must at the same time visit their habitations and hear the cries and lamentations of their bereaved families and relatives; and we must not overlook the vast multitudes who are thereby robbed, corrupted, and fitted for destruction. Having thus viewed these, a few of its legitimate effects, we are furnished with the most impressive comment on the words of Jehovah: "Their sorrows shall be multiplied that hasten after another god." An unanswerable argument against its being in any way identified with a professedly Christian government; a bitter reproof to those who advocate so iniquitous a connection; and a loud irresistible appeal to all Christian and philanthropic men to unite their influence and cause it to bear upon the overthrow of this the most loathsome, demoralizing, and destructive system of idolatry in the world.

The missionaries' labours.

In noticing the missionary labours connected with the festival, we have to state that Messrs. Bailey and Miller, with two native assistants, removed to Puri before the close of May, and were joined by Messrs. Buckley and Brooks of Cuttack, with three native assistants, before the commencement of the festival; hence the gospel was daily proclaimed in the town over a period of thirty days. Our congregations were generally large, and composed of Bengalis and parties from the upper provinces, as well as Oriyas. From the former we had many hearers who were bitterly opposed to the truth, and seemed quite familiar with the objections of Paine, and other infidel writers, to Christianity. Also an unusually large number of young men with a smattering of English, who, to use their own language, had come to see the beauties of Jagannath, but when remonstrated with appeared ashamed, and had recourse to some less objectionable reason for being present. The pandas maintained their character for insolence and determined opposition to the proclamation of the gospel.

Incidents.

One fellow had the audacity to approach the speaker, and call upon the hearers to throw dust and stop his mouth; and, when reproved, poured forth such a torrent of unutterably obscene language as never previously had fallen upon our ears. On the whole we found these men much more insolent and determined in their opposition than they were last year; which may be attributed, in a great measure, to the Draft Act for the withdrawal of the donation, notwithstanding its publication, having hitherto remained a dead letter. This has done immense mischief, by giving rise to a very general impression that the Government dare not meddle with Jagannath; and that instead of withdrawing entirely, they intend augmenting the annual donation.

We were not, however, without encouragement in our labours: multitudes listened with great attention to the gospel; proposed various questions; argued with us in a calm profitable manner, and seemed truly desirous of increasing their knowledge of Christianity. We met with several persons who had read and committed to memory a large portion of the contents of some of our tracts and gospels, and individuals occasionally came to our residence to converse on religious subjects and obtain books.

Where is Christ?

We were much interested in a man from Guzerat, who visited us several times. He had been on intimate terms with a missionary, had read with him the New Testament, and was well acquainted with its contents. He had however imbibed some erroneous views in reference to the personal appearance of the Lord Jesus, and believed that he was now in some part of the world; hence he declared his sole object in leaving home was to search for the Saviour. "Tell me," he would exclaim with great emotion, "where I can find the Lord Jesus; and I will go to him wherever it may be." On the morning after the idols made their appearance, we repaired to the vicinity of the pilgrim-tax gate and distributed a large number of tracts and gospels to the departing pilgrims. May these labours be succeeded by the Divine blessing, and eminently contribute to the glory of God and the salvation of man.

It may fervently be hoped that the separation of a Christian government from these scenes of criminality and horror will speedily be effected, and that Parliament will not renew the

charter of the East India Company without making the most stringent demands for the cessation of its connection with the monstrous idolatries of Orissa.

CEYLON.

Forty years have elapsed since the baptist mission was commenced in this important island. Many vicissitudes have attended its course, yet has it received many tokens of the Divine blessing. Our readers are aware that our missionary brethren labour solely among the Singhalese in the island, that portion of the population which is attached to the religion of Buddha. Mr. CHATER was the first of the devoted men who consecrated himself to the work of proclaiming the gospel to the obtuse-minded and degraded Buddhist. He also was the first to systematize the study of Singhalese, and his grammar is still considered one of the best that has appeared. It is with pleasure we present to our readers the following lengthened extracts, describing the labours of our brethren and their results, from the interesting work of Sir J. Emerson Tennent, entitled "Christianity in Ceylon." The task we had ourselves contemplated cannot better be fulfilled than in the words of so candid and experienced an observer.

After detailing at some length the abortive efforts made by the Portuguese and Dutch possessors of the country to establish Christianity, Sir J. E. Tennent proceeds:—

> The singular fact has already been stated of the almost total disappearance amongst the Buddhist population of every trace of Christianity within a very few years from the retirement of the Dutch from Ceylon; and so strong was the re-action, that on the arrival of the English missionaries, the natives could not be persuaded to listen to their first addresses, and even after three years of exertion and discouragement, not one Singhalese had admitted his distrust in idolatry.

The first Christians in Ceylon.

A Buddhist priest, who had been converted by the baptists, and took the name of Theophilus was the first to embrace Christianity, and a few years later his example was followed by a second, who had been attached to one of the Kandyan temples. These were men of acuteness and comparative intelligence, and the missionaries have recorded it as the result of their subsequent observation and experience, that in proportion as the Buddhists exhibit an acquaintance with the doctrines of their own religion, they evince also a sprit of inquiry into the tenets of Christianity—a characteristic which affords higher hopes of their ultimate conversion than can possibly be entertained of their more listless and phlegmatic fellow countrymen. Amongst them, too, the influence of the press has been found most attractive, and much good has resulted from the circulation of a valuable work by Mr. Gogerly, of the Wesleyan mission, "On the Evidences of Christianity, adapted to the Use of the Buddhists." This is another encouraging trait in the character of the Singhalese, and its existence is confirmed by the fact of the prodigious circulation of Christian tracts and translations throughout the island, amounting in 1848 to upwards of five million pages, of which 3,657,300 have been printed at the press of the baptist mission in Kandy, and the rest procurable elsewhere.

The progress of the work.

Notwithstanding these indications, however, of an inclination to inquire, the progress of conversion through the instrumentality of the baptists was slow and circumscribed; and after ten years of toil and anxiety, they could boast of but three small village congregations and eight schools with less than three hundred pupils in attendance. Even here, too, the peculiar genius of the Singhalese was a serious obstacle to their progress. Those in the vicinity of the towns do not undervalue education, especially if it include such an amount of English instruction as may qualify them for public employment; but even this they will not receive without some scruples as to the hands by whom it is offered. Caste, though distinctly denounced by their sacred books, and ostensibly disavowed by the Singhalese themselves, still exists in their veneration for rank, whether hereditary or adventitious; and in the purely Singhalese districts, such as Matura, the prestige of caste is so despotic, that no amount of qualification in all other particulars can overcome the repugnance to inter-

course with those who are deficient in the paramount requisite of rank.

Mr. Daniel's labours.

Mr. Chater, after a long career of usefulness, died in 1829, and was succeeded by the excellent man to whom allusion has already been made, Mr. Daniel. Even then the amount of success which had been bequeathed to him by his indefatigable predecessor was so small as almost to occasion despondency; and the number of pupils under instruction barely exceeded *four hundred*. Mr. Daniel's first impulse was to attempt the conversion of the Moormen of Colombo, and for this purpose he prepared a Manual of Christianity for their especial instruction:—"But no perceptible good was the result. The more respectable Mahomedans met the offer of the tract with a dignified refusal; the lower classes rejected it with contempt; and to the present day no decided conversions from Islamism have ever been made in Ceylon."

Female education.

For ten years this good man laboured in preaching the gospel, and establishing schools and congregations in the villages around Colombo. Female education in particular was found to be of no less importance amongst the Buddhists and Singhalese than amongst the Tamils of Jaffna. The social position of women amongst the Singhalese, although they are not altogether excluded from intercourse, is entitled to no higher approval than a faint expression of its superiority to that assigned them amongst the Hindoos. The female peasantry are utterly destitute of education, and those of the wealthier classes receive only a smattering of instruction in the merest elements of knowledge. They cling tenaciously to the attractive precepts of Buddhism; they are the earnest patronesses of the priesthood; and almost universally they are in possession of rude images of their divinity, which are worshipped with fervour as the penates of the household.

Degradation of females.

Their early marriages, the mere bargains by which they are contracted, and the extreme facility with which they are dissolved, their low status in the families of their husbands as well as in their own, all tend to confirm their social degradation even in the highest ranks; whilst in the villages and hamlets the females do all the drudgery of the house and of the field, they are the messengers to the bazar and the drawers of water from the wells, they collect the firewood, cook the food, and wait on the males of the family whilst they eat; and in the intervals of their employment they assist in the labours of the rice-grounds, plunge through the mud of the irrigated fields, weed the paddy as it rises above the water, and assist to sever and carry home the collected crop during harvest. The indefatigable baptist missionary saw the value of enlightenment amongst a class so unequally circumstanced, and within three years after his landing in the place, Mr. Daniel had succeeded in establishing female schools in several of the villages around Colombo, and one of higher pretensions near the Fort, which being designed to instruct the more affluent natives, was superintended in person by the ladies of his own family.

Further labours.

The remainder of his story is like that of too many of these devoted men, who have done honour to Christianity and their country in the East. In the midst of a career of usefulness, the health of his children declined; a return to England was inevitable; his wife died upon the voyage, and the bereaved old man, as if nerved for still bolder exertion by these disasters, shortly after changed the scene of his labours from the civilization of the capital to the solitudes of the forest. He spent two years in incessant wanderings from village to village, throughout the maritime provinces to the east of Colombo, the toils and discouragement of which he has narrated in a passage already quoted from his correspondence. He returned to Colombo, resumed his educational labours, his attention to preaching and the press, and in 1844 he died full of years and honour; his last moments cheered by the affection of all good men in the island, and his name endeared to the Singhalese by the remembrance of his toils and benevolence.

Results.

At the time of his death, so successful had been his exertions, and those of others who had been associated with him in the ministry, that 1000 pupils were under instruction in 44 schools of his mission; but after upwards of thirty years' preaching little more than 200 converts were in the immediate membership of the church. In the interval that has since elapsed, the same good work has been progressing with an impulse acquired from its own increasing success, the press has been sending forth its perennial streams of instruction, a normal seminary for the training of native ministers has been founded in addition to the numerous schools of the mission, and the preaching of Christianity has been carried into every accessible hamlet. It has penetrated the awful retreats into which the lepers have retired to conceal their mutilations from the shuddering glance of mankind; and it has found an audience and an echo in the repulsive community of the Gahalyas—the hereditary executioners under the Kandyan kings; a whole village of whom

have from time immemorial been established on the farther banks of the Mahavillaganga, a few miles distant from Kandy, their presence being too polluted to be permitted within the gravets of the capital.

Daniel's successors.

The successors of Mr. Daniel were Mr. Dawson and Mr. Davies, the latter from Horton College, near Bradford.* Under their auspices the progress of the mission has been uninterrupted. At present it occupies 130 villages of the Singhalese; employs three European and eleven native missionaries; maintains 35 schools, with an average attendance of 830 pupils, and has enrolled as communicants 451 converts to Christianity. Over these who from time to time have been admitted as members of their communion, they exercise the greatest caution as to baptism and the reception of professions; looking to conduct rather than conformity as the genuine test of conversion, and hence the proportion of their converts who have relapsed into heathenism has been comparatively small, whilst numbers have lived worthy of their profession and died unshaken in their faith.

The greatest detriment to success has arisen from the example and influence of the merely nominal Christians whose life has been an insult to their profession, and whose acts have deterred others from adopting it. But of these who have received their earliest instruction at their hands, and been taught by them the principles and the precepts of Christianity, there are many Singhalese now filling places of honour and emolument in the public service, and engaged in private professions, who, though they have not openly made any avowal of Christianity, have been instrumental in disseminating amongst their countrymen that respect and veneration for its precepts which they have been taught to imbibe not less by the lives than by the lessons of the baptist missionaries.

WEST INDIES.

HAITI.

A brief reference was made in the last Herald to the afflicting intelligence that had reached us of the decease of the beloved wife of our esteemed brother W. H. Webley. The following mail brought the more extended account, and we lay it with mournful feelings before our readers. Her happy end, is, however, calculated to cheer those who yet continue to bear the burden and heat of the day. Mr. Webley, under date of November 6th, thus writes;—

I cannot allow this opportunity to pass without sincerely thanking you for your kind expressions of sympathy as given in the last *Herald*. They came to hand at a time when I most needed them, and were to my wounded spirit as oil poured on troubled waters. Judging from those expressions and from your uniform kindness I feel assured you will be sorry to learn what deep waters I am still passing through. Since I last wrote you my dear wife has passed from earth to heaven and is now entered upon her rest. She died at twenty minutes past two o'clock on Friday afternoon last, October 29th, and the next morning at ten was laid side by side with Mr. Francies in the grave yard. I believe I informed you of her illness in my last, and of her intention to visit England as soon as she should be sufficiently recovered. I however little thought then that her sufferings were so near a termination. She has been ill since last May with what ultimately became chronic inflammation of the stomach. This disorder we had succeeded in completely mastering, but the rigid diet to which she was compelled to submit in order to allay the inflammation, brought on an amount of exhaustion so great, and a loss of blood so considerable, that it was impossible to re-establish her strength. We entertained hope of her ultimate recovery up to Friday, the 22nd of October, as for several days prior to that date she seemed to be getting better. On the 23rd she was very much worse, and during the night was so ill that we anticipated her death every moment. From that day her descent to the grave was very rapid. There was a marked difference every day, so much so that we thought each day would be her last.

On Thursday, the 28th, a little after midnight she fell into a deep sleep, from which she never awoke, and in which we were thankful to see her remain to the last, as mortification took place some hours before death, and had she been conscious of pain her sufferings would have been greatly aggra-

* Since this passage was written this excellent and amiable man has breathed his last—a victim to the fearful epidemic scourge of Ceylon, dysentery. It was my privilege to know him intimately; a more enlightened Christian I never met, and a more benevolent spirit never winged its way from a scene ...ly usefulness to an eternal reward.

vated. It was a mercy too that Mr. Bird, Wesleyan missionary, was here from Port au Prince. His presence saved me the otherwise unavoidable task of burying her myself, which I much dreaded. He kindly came over on Tuesday morning and remained till the following Saturday afternoon. It was also a great comfort to me to possess such an affectionate brother missionary at such a time. My sorrow too was considerably alleviated by the fact that my dear wife was so happy in death. True her mind was dark at first, and I shall never, I think, forget her anxious dying look when she said to me, "Oh, can there be mercy for such a sinner as I am!" Nor shall I forget the sweet smile that played upon her countenance as she afterwards sang—

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

With her eyes fixed to heaven, and her hands clasped in the attitude of prayer, she repeated more than once those beautiful lines :—

"A guilty, weak, and helpless worm,
On thy kind arms I fall,"

laying particular stress upon the last two lines—

"Be Thou my strength and righteousness,
My Jesus and my all."

Just before her death too she repeated with great emphasis the first and last verses of the hymn that commences—

"Rock of ages, cleft for me,
Let me hide myself in Thee."

At first her mind was much harassed with the idea of leaving her dear babe and myself, but towards the last she was, I believe, wholly resigned to the will of God respecting us. She had asked for the child to train it up for God, and her last injunction to me was to this effect. The testimony of Mr. Bird as to her peaceful end is very satisfactory. He said it had seldom been his happiness to attend so happy a death-bed scene, and that the relation of her experience to him just before death was, he thought, the happiest class meeting he had ever enjoyed. But as you may suppose, in spite of all this, my heart is very sad. Mine is a "wounded spirit." I have been motherless only a few months, and now I am a widower and my babe an orphan. I have been, however, very mercifully upheld by an invisible hand, and I hope I can say I am resigned to the will of God concerning me. I know I deserve all that has happened to me, and doubtless my heavenly Father by these oft-repeated sorrows designs to prepare me for my work on earth and for my rest in heaven. After so many storms there will be, I trust, some bright sunshine, and if by them God wills the advancement of His kingdom, I think I shall be willing to encounter them. That such may be the case is my anxious prayer and will doubtless be yours for me when you remember me at the throne of the heavenly grace.

Our afflicted brother will, we are sure, enjoy the prayerful sympathy of our readers, especially of those who have been called in divine Providence to sustain a similar bereavement.

JAMAICA.

PROVIDENCE.

It will be remembered that one object of the Jamaica Special Fund was to assist the brethren labouring in the islands whose circumstances were such as to require aid, from the partial inability of his people to bear the whole burden of their support. At the request of his brethren, Mr. CLAYDON recently assumed the pastorate of the churches in St. Elizabeth's. The people being very poor, some assistance has been rendered from the Fund towards his support. It is, therefore, due to the contributors that some account should be given of its practical results. Under date of Oct. 5, Mr. CLAYDON writes :—

You will be pleased to hear that, notwithstanding we are surrounded with poverty and disease, we are not left without tokens of God's presence and blessing in the church; we have reason to hope that the judgments of God have been sanctified to the church and the world, and that the "time to favour Zion has come."

On Sunday, Oct. 3rd, we spent the most interesting day I ever remember in Jamaica. The ordinance was administered to seventeen candidates in the sea at Black River, in the presence of upwards of five hundred spectators, amongst whom were many of the most influential people of the town. All behaved with the utmost propriety, and a feeling of deep solemnity pervaded the services.

Among the candidates was a black man,

formerly a leader in the church of England. At my request he stated his reasons for seeking baptism by immersion. This he did in the following words :—

"My dear friends, most of you know me to have been long a communicant at the church of England, I hope I have long been a disciple of Christ. No one persuaded me to become a baptist. I read my bible in the third chapter of Matthew, and I consider to myself this is not infant sprinkling. I do not think this water will wash away my sins, I do not expect it will do me any good, but I find great joy in keeping Christ's commands ; if any person will come now and show me where he commanded infant sprinkling, I will pull off this gown and return to the church from which I came."

This simple, heartfelt address produced a marked impression on the audience, and many retired saying, "These baptists have the truth." A spirit of inquiry is evidently abroad in this town on the great subject of religion.

BAHAMAS.

By a letter from Mr. CAPERN, dated Nassau, Nov. 11, we are put in possession of particulars of the state of the colony up to that date, in regard to the progress of the cholera, of which we informed our readers in the last Herald. Its ravages are truly terrible. They appear to surpass those in Jamaica. Relief has been sent, both to Mr. CAPERN and Mr. LITTLEWOOD, from the Cholera Fund, and it will be continued as circumstances may require.

I informed you by the last mail, that the cholera had made its appearance on this island, and was falling very heavily upon our poor people, hurrying many of them to their long home. Since that date this fearful pestilence has continued its ravages, and is still in the midst of us, keeping alive in the general mind the alarm which it has excited, and levelling both young and old with the dust. It has overspread the town, and visited every settlement on the island, in a type more or less severe. It has also extended itself to some of our out-islands, where it has proved sadly fatal.

We have in times past suffered from famine, fevers, hurricanes, the tornado, &c., but we never knew a time of distress like this. Almost all business is suspended; very few of the labouring classes pursue their usual avocations, afraid or unwilling to leave their homes. Markets, shops, streets, schools, and our places of worship, indicate that God, as a God of judgment, is visiting us. There is scarcely any communication going on between this and the out-islands, nearly all our small vessels that used to bring provisions to our market, either remaining at home, or going to our salt islands to offer for sale their commodities there. This is very sensibly felt by us at Nassau, as we are greatly dependent on the out-islanders for supplies.

The mortality here in proportion to the population has been very high, not less, I believe, than one in every thirteen having died. And of the members of the church, our loss at present is about one in twelve. But as the work of death is still going on, we shall, at the end of this visitation of the destroying angel, have to report a yet higher mortality. The losses we have sustained as a church were painfully seen and felt in the diminished numbers that met at the Lord's table on the past sabbath, as also in the sombre aspect which the church presented; for three-fourths of the communicants wore the habiliments of mourning. Our income, as may be well imagined, is, and will be, very materially affected.

The authorities here have used their best efforts to mitigate the calamity. and a few of our more humane and philanthropic men have daily visited the more severely afflicted districts—the very region of death—administering medicines to the sick, and persuading the inhabitants to adopt the measures recommended by the Board of Health, to arrest, under the Divine blessing, the progress of the great destroyer. Our medical men were quite unable to attend to all the cases that required treatment; and this plan of daily visitation which a small number of us pursued, each carrying with him a supply of medicine, was an important supplement to their labours, and the means, under God, I have every reason to believe, of saving the life of many.

But, fearful as this judgment is, God will glorify His name thereby. It has wrought a wonderful change in the sentiments, and language, and conduct of many. There is an air of soberness and seriousness overspreading the community such as I have never before witnessed. Some have come under the sound of the gospel, who for years had not crossed the threshold of the house of God ; and those who were wont to attend, hear now with more than usual earnestness, and feel, I trust, more than ever that Christ is precious.

We have at this station twelve candidates for church fellowship, who would have been

baptized into the name of Christ on the past sabbath, but that the church felt, that under existing circumstances, it was desirable to defer the administration of the ordinance to a future occasion.

I am sorry to inform you that my dear wife still continues in a state of extreme weakness. She has not walked a step for the last five weeks; and, though somewhat better, she is yet wholly confined to her bed. The fever is, I trust, effectually checked; and thus, a hope is warranted that her strength will be restored, though it be but slowly. The prevailing epidemic has fallen upon some under the mission roof, but not fatally. And our hope is that God will preserve us still. The toil and anxiety occasioned by it have told very sensibly upon my own strength; and it is not without difficulty that I write this. We have, however, the most abundant reason for gratitude to Him who has preserved us hitherto from the pestilence (in its malignant form) that walketh in darkness, and the destruction that wasteth at noonday; and our hope is that He will preserve us still.

As we have, and shall have, many widows and orphans appealing to us for sympathy and aid, and as we shall be unable to respond as we would wish to that appeal, and do them the good which their bereaved, destitute state will require, I hope that some kind hands in England will be stretched out to our help.

HOME PROCEEDINGS.

By the time this meets the eye of our friends, the Christmas cards, for the use of the young, will be in the hands of the pastors, or secretaries of auxiliaries. The contributions will be devoted this year, as last, to the support of native preachers; and, we trust, every effort will be made to secure a larger amount than usual. No agency is more important. These good and active men do not confine their attention to grown up persons; they have much to do with *children;* and by supporting them, our young friends will have the delight of knowing they are, in this way, doing good to their little fellows in the far distant plains of India.

We had to record the painful intelligence, in the last Herald, which had reached us from Trinidad, of the decease of the Rev. G. Cowen. The Committee have recorded on their minutes the following resolution respecting this sad event:

Resolved,—That this Committee has heard with sincere and deep sorrow of the decease of their esteemed missionary, the Rev. George Cowen, which took place October 17th, after a long and painful illness, which he bore with exemplary patience and resignation to the divine will.

He was a resident in Trinidad for fourteen years. During the former part of this time, he had the management of the affairs of the Mico charity, and the direction and superintendence of its schools; and subsequently he laboured as a missionary of this Society. He secured the universal respect and esteem of the people to whom he spoke the words of everlasting life, and towards the close of his career, of the planting interest also, to whom his unbending integrity, and unwearied and energetic efforts in behalf of the slave rendered him at first somewhat obnoxious.

The seven last years of his labours as a missionary were spent in the district Savanna Grande. Four places of worship have been built and opened under his care. Neither the inclemency of the weather, nor the remoteness of the villages, and the great difficulties of access to them, prevented the constant and faithful discharge of his onerous duties; and he bears with him, to his heavenly home, the affections of the people whom he brought to the cross, and who are the first fruits of the harvest for which he toiled.

The Society has lost in him a worthy and laborious missionary; the island, a public benefactor; and the churches over which he presided, a faithful pastor.

To his widow and children the Committee offer their affectionate condolence under this severe trial, and they do this with the delightful assurance that the God of all grace will bestow upon them the consolations which their bereaved condition requires.

The past month has not been so full of meetings, as far as we know, as some previous ones. Mr. Trestrail has visited Downton and Salisbury, and Shacklewell; and Mr. Underhill, Reading, Wantage, and Newberry. Messrs. Wheeler and Gay have attended a meeting at Shouldam Street.

The Rev. J. Trafford and his family embarked on board the Ripon, the same vessel in which Messrs. Leechman and Russell went out to India, on the 21st of December, and we would fain hope are far now on their way through the Mediterranean. We are also happy to add that we have heard of the safe arrival of Mr. Jackson at Agra, all well. Mr. George Pearce landed about a fortnight since; and both he and Mrs. Pearce are much improved in health by their voyage. Our friends will hear with unmingled pleasure that our esteemed friend, Mr. Carey, is so far restored as to be able, in a great degree, to resume his labours on behalf of the Society.

We have the pleasure to announce that towards the £200 intended as a relief to Mr. Phillippo against the outrages committed on his chapel, the following sums have been received. Acknowledged in December Herald, page 827, £70 7s.

Received since—	£	s.	d.
Friends at Liverpool, by Rev. C. M. Birrell	12	12	0
Friends at Cambridge, by S. G.	12	0	0
Friends at Leicester, by Rev. J. P. Mursell	12	3	0
Friends at Norwich, by Rev. G. Gould	15	0	0
Mrs. Dent, Milton, by S. G.	1	0	0

POSTSCRIPT.

The new year is often made, by devout persons, not only a season of renewed self-examination, but also of renewed devotedness to Christ, and, in reliance on divine grace, of fresh resolves for increased efforts to extend his gospel to perishing men. May all who are in connection with the Society be found among those disciples who thus feel, and who intend thus to act. May we once more recommend the adoption of the plan suggested by a valued friend in his letter which we printed in the Herald about three months since, of every Christian family having a Lord's day mission-box placed on the table at family worship, that any members of families present may have the opportunity, after prayer has been offered for the blessing of God on all missionary societies and the churches connected with them, to contribute *weekly*, "as God hath prospered them." We are very earnest in again calling attention to this subject; for we are sure it must have the happiest effect in keeping alive the missionary spirit, infusing into it the true devotional ·ent, connecting together, what are too often separated, *prayer and effort*; and thus sustaining the cause in the truly scriptural manner.

Nor can we let this number go forth without reminding our friends that the past year has been one of unexampled commercial prosperity. Every where trade is brisk. Employment is abundant. Wages are rising. The necessaries of life are cheap. Now when this state of things is reversed, we are then sure to be told of it as a reason why contributions cannot be increased, and it is the explanation of their falling off. Perhaps in the main this is correct; but if so, ought not present prosperity to induce increased liberality? If the argument holds good in one way, most assuredly it does in the other. Lay it to heart then, dear reader, that the law of Christian liberality is *according as God has prospered you*. Your increased prosperity brings increased obligations. Meet them with a gladsome mind, a willing heart, that you may know the truth of our Master's words, "It is more blessed to give than to receive."

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of November, 1852.

	£	s.	d.
Annual Subscriptions.			
Carter, Mr. J., Bexley Heath	2	0	0
Cassan, Miss	1	0	0
Delancey, Miss	1	1	0
Douglas, James, Esq., Cavers	5	0	0
Ramsden, R., Esq., Carlton Hall, Notts	1	1	0
Salter, Miss	1	1	0
Donations.			
Falkener, Miss, for *Female Education*	1	0	0
Friend, for *India*	3	0	0
Harris, Miss, Contributions by, for *Haiti School*	20	0	0
Do., do., for *building school room, Haiti*	24	18	2
M. E.	1	0	0
Do., for *Schools*	1	0	0
Tasman, Mr. J. P.	10	0	0
Legacy.			
Brunier, Miss, late of Eagle Street, by Mr. W. Bailey, part of residue	444	7	9
London and Middlesex Auxiliaries.			
Austin Street, Providence Chapel Sunday School, for *Native Preachers*	1	2	0
Battersea—			
Juvenile Association	1	15	0
Buttesland Street—			
Sunday School	0	8	6
Camberwell—			
Nash, Mrs. W. W.	10	0	0
Eagle Street—			
Contributions, Sunday School, for *Schools*	1	15	3
Do. Juvenile Prayer Meeting, for *do.*	0	10	0
Poplar	6	14	1
Bedfordshire.			
Biggleswade—			
Collection	7	10	2
Contributions	5	7	7
Do., Sunday School	0	5	10
	13	3	7
Less expenses	0	16	6
	12	7	1
Luton, Old Meeting—			
Contributions, Quarterly	5	4	4
Buckinghamshire.			
Chenies	1	11	6

	£	s.	d.
Cambridgeshire.			
North-East Cambridgeshire Auxiliary—			
Barton Mills—			
Collection	6	4	6
Contributions	7	1	2
Burwell—			
Collection	2	0	0
Isleham—			
Collection, &c.	5	0	0
Prickwillow—			
1851-2:			
Collection	1	5	2
Contributions	2	13	10
1852-3:			
Collection	1	4	0
Contributions	1	6	0
Soham—			
Collection	1	5	6
Contribution	0	10	0
West Row—			
Collection	1	16	4
Contributions	1	7	2
	31	13	8
Less expenses	1	18	6
	29	15	2
Devonshire.			
Bideford—			
Contributions, for *Clarence Chapel*	5	10	0
Devonport—			
Contributions	7	9	6
Do., for *Scriptures*	5	0	0
Gloucestershire.			
Tewkesbury—			
Contribution, additional	1	0	0
Do., for *Female Education*	0	5	0
Hampshire.			
Beaulieu—			
Burt, Rev. J. B.	2	0	0
Broughton—			
Collection	6	18	0
Contributions	5	13	0
Do., Sunday School	1	4	0
Emsworth—			
A Young Gardener	1	0	0
Longparish—			
Collection	2	1	0
Newport, I. W.—			
Collection	5	12	7
Contributions	2	12	0
Do., Sunday School	1	8	7
	9	13	2
Less expenses	0	12	0
	9	1	2

	£	s.	d.
Ryde, I. W.—			
Collection	4	0	0
Contribution	0	10	0
Do., Sunday School	1	5	0
	5	15	0
Less expenses	0	12	1
	5	2	11
Lancashire.			
Bootle—			
Collections	7	7	0
Liverpool—			
Contributions, for *Haiti*	31	2	0
Pembroke Chapel—			
Contributions, Sunday School, for *Intally*	5	15	11
Do., Juvenile Society	2	8	9
Do., Walnut St. School	0	9	10
Proceeds of Tea Meeting	5	3	0
Soho Street—			
Contributions	1	10	0
Do., Sun. School	1	6	0
Manchester, on account, by Thomas Bickham, Esq.	300	0	0
Northumberland.			
Newcastle on Tyne, on account, by Mr. H. Angus	40	0	0
Nottinghamshire.			
Collingham—			
Collections, &c.	7	2	8
Contributions	24	3	4
Do., Sunday School	0	4	0
New Basford—			
Collection	5	0	0
Nottingham—			
Collection, Public Meeting	8	11	0
Derby Road	15	17	5
George Street	15	19	2
Park Street	3	10	0
Do., Juvenile	5	10	0
Contributions	53	13	6
	103	1	1
Less expenses	4	13	7
	98	7	6
Oxfordshire.			
Bloxham—			
Collection	1	3	0
Shropshire.			
Whitchurch—			
Collections	4	8	8
Do., Ightfield	2	1	0

	£	s.	d.
Contributions	7	16	3
Do., Sunday School	0	8	1
	14	14	0
Less expenses	0	4	6
	14	9	6

SOMERSETSHIRE.

Bristol—			
A Friend to Consolidation	10	0	0

STAFFORDSHIRE.

Tamworth	6	3	3

SURREY.

Dorking—			
Contributions, by Miss L. Vitou, for *Africa**	4	0	0

SUSSEX.

Battle—			
Collections.....	7	6	9
Contributions	2	10	11
Do., Sunday School	0	11	10
	10	9	6
Less expenses	0	9	6
	10	0	0
Brighton—			
Collection, Public Meeting	8	15	0
Bond Street	4	19	5
Contributions	16	14	7
Do., Sunday School	0	16	4
Forest Row—			
Collections, &c.....	2	19	7
Hastings—			
Collections.....	11	1	10
Contributions	9	17	3
Do., Sunday Schools	2	3	1
Do., for *Native Preachers*	0	14	6
Lewes—			
Collections, &c., two-thirds	12	3	0

* This sum should have been acknowledged in the list of Contributions for March last.

	£	s.	d.
Contributions	5	15	0
	75	18	7
Less expenses	5	15	3
	70	3	4

WARWICKSHIRE.

Alcester—			
Collection	5	13	0
Contributions	1	2	6
	6	15	6
Less expenses	1	2	6
	5	13	0

WORCESTERSHIRE.

Bromsgrove—			
Collection	2	10	11
Contributions	4	12	7
	7	3	6
Less expenses	0	9	0
	6	14	6
Upton on Severn—			
Collections, &c.....	3	10	4
Contributions	1	7	8
Do., Sunday School	1	6	10
	6	4	10
Less expenses ...	0	8	0
	5	16	10

YORKSHIRE.

Milns Bridge—			
Collection	3	2	9

NORTH WALES.

ANGLESEA—			
Garreg-faur—			
Collection	0	3	2
Rhydwyn—			
Collection	0	19	7
Soar—			
Collection	0	18	1
	2	0	10
Less expenses	0	0	6
	2	0	4

	£	s.	d.
SOUTH WALES.			
GLAMORGANSHIRE—			
Neath, Tabernacle	1	0	0
MONMOUTHSHIRE—			
Newport—			
Collections, on account, by Rev. J. J. Brown.....	5	0	0
PEMBROKESHIRE—			
Letterston—			
Collection	0	18	6
Contributions	0	15	0
Moleston—			
Collection	2	5	9
Narberth—			
Collections, &c.....	14	15	5
SCOTLAND.			
Glasgow—			
Contributions, by two little Girls, for *Native Preachers*...	1	1	0
IRELAND.			
Dublin, on account, by Rev. R. Gay	35	10	6
Waterford—			
Wilshere, Rev. T.....	0	10	6
FOREIGN.			
AUSTRALIA—			
Melbourne—			
A brother.....	100	0	0
JAMAICA—			
Ebenezer—			
Sunday School, for *Africa*.....	0	12	6
Greenock—			
Sunday School, for *Africa*.....	0	14	0
Hayes Savanna and Mount Lebanon, for *Africa*.....	1	4	6
Savanna la Mar and Fuller's Field, for *Africa*.....	4	0	0
Friend, for *do.*	1	0	0
Sturge Town and Salem—			
Sunday Schools, for *Clarence Chapel, Africa*.....	1	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

The secretary having ascertained in the course of his journeys that several districts of villages in Warwickshire and in Huntingdonshire were in a state of deplorable ignorance and moral destitution, and having reported the facts of which he became apprised, the Committee proposed to their respected agents, Mr. Webb of Dunchurch, and Mr. Flower of Offord, to obtain supplies for their own stations, and to give themselves wholly, for a time, to the visitation of the most destitute places, preaching in the open air and in cottages, distributing tracts, and conversing with the people as they might have opportunity. Their respected brethren very cordially entertained, and, with much earnestness, have carried out the suggestion. In consequence of the difficulty of procuring supplies, the season became too far advanced, especially in Warwickshire, for open-air services. The other modes of evangelization were worked with much self-denying zeal, and it is hoped with beneficial results. The following extracts from the journals of the brethren will be read with painful interest. Extract from Mr. Webb's journal:—

Thursday, Oct. 14th.—Visited and distributed tracts at Frankton, four miles from Dunchurch; from 200 to 300 inhabitants. The clergyman not reputed evangelical. No dissenting place of worship. The people gratefully received the tracts, and in several cases listened with evident interest to my remarks. An elderly female requested me to walk in and speak to her husband; found him in failing health; spoke to him of his apparent nearness to eternity, and explained the only ground of a sinner's hope; he gave respectful attention, and appeared somewhat acquainted with scripture truth; but gave no satisfactory evidence of decision for God; spoke faithfully as to the absolute necessity of casting himself as a guilty sinner on the sacrifice of Christ. Himself and wife cordially thanked me for the interview. An aged widow also invited me to converse. She described some of her trials, the loss of her husband, &c. &c. Inquired if she thought these trials had been the means of leading her to the knowledge of her state as a guilty sinner, and to believe in the Lord Jesus for pardon and life; but from her vague answers I fear she had no clear acquaintance with either of these subjects. Explained to her simply the plan of salvation; read a portion of scripture and prayed, her expressions of thanks were abundant. Great need of Christian effort in this village; believe the people would thankfully listen to the Gospel if they had the opportunity. In the evening distributed tracts and preached at Eathorp, already mentioned; evident interest was manifest.

Friday, Oct. 15th.—Circulated tracts and visited at Eathorp. Visited Princethorp, one mile from Eathorp, seven miles from Coventry, six from Dunchurch; contains about 200 inhabitants; it is a hamlet belonging to Stretton; there is a chapel of ease and a school connected with it. The clergy are avowed believers in the regeneration of infants by baptism, and teach it to the people both publicly and privately. There is also a Roman Catholic convent, said to contain 100 nuns, from thirty to forty scholars, and two resident priests. A church is connected with it ornamented with a fine high spire; and not far distant a fine school-room called St. Mary's, where about forty children are daily instructed under the tuition of a governess: no preaching or any other means by dissenters. What with high church influence and that of the catholics, the pure gospel appears to be quite excluded from the village, and inveterate prejudice and ignorance prevail among the inhabitants. With rarely an exception my tracts were accepted, and I think read. Great need of evangelical preaching in this and the neighbouring village of Stretton. Read the scriptures and conversed with an aged widow keeping a toll bar. Being quite a cripple she could not walk to any place of worship. She had attended, she said, a Wesleyan chapel in Oxfordshire. She wept as I exhorted her to yield to those truths she had heard preached, and which I now spoke to her. She shook me by the hand, and expressed her warm thanks for the visit. Proceeded to M———, conversed with the people and preached at night. Had an interview with a woman who had been a professor for many years, and once had preaching in her house in connection with the Independents. Found her state of mind to be indeed sad. In a despairing tone she said, "Ah, sir, I once enjoyed religion but I have lost it; I am living, I fear, for the devil." Exhorted to think again of that blood that cleanses from all sin; explained the greatness of the evil of departing from God; and admonished her to acknowledge the guilt of her sin, and to seek mercy in the name of Jesus Christ. She listened most attentively and assented to the truth of my remarks. The service at the chapel was thankfully received.

Lord's day, Oct. 17th.—In the morning and afternoon preached at Long Itchington, dis-

tributing sheet tracts in the intervals. A Christian female engaged to occupy a district with loan tracts, and I promised to bring a supply. Proceeded to M——— for the evening distributing tracts by the way. Conversed with a young Irish woman carrying an infant and leading an elder child by the hand. "Am sorry," I remarked, "to see you travelling on the sabbath with those two children." Oh, your honour," she replied, "I am seeking my husband, he left me in Ireland with my children, and I am on my way to London to find him, and I have nothing to pay my lodging with. "Can you read?" I inquired. "No, your honour, my parents made no scholar of me." "Read the tract, 'Come to Jesus the only Saviour,'" to which she paid marked attention, and then said, "Oh, your honour, I know who you are now. I trust," she continued, "in the blessed Virgin, the mother of Christ." "The Virgin cannot save you, for she had to trust in Christ to be saved herself, therefore she cannot save others; and the Scripture, God's word," I continued, "says there is but one mediator between God and man, the man Christ Jesus." "Ah, but," she remarked, "the Virgin persuaded her Son to suffer." Exhorted her to renounce all false dependencies, and to trust alone in the death of Christ for pardon, &c.; she listened attentively throughout. At M——— preached to a considerable, attentive audience, on the nature of repentance; text, "When he thought thereon he wept."

Tuesday, Oct. 19th.—Conversed and circulated tracts at Burbury and Long Itchington; preached at the latter place in the evening, found much need of self-denying effort in those places.

Wednesday, 20th.—Visited Southam, seven miles from Leamington, twelve from Coventry, and eight from Dunchurch; contains a population of nearly 2000. One church, two resident clergymen, Baptismal regenerationists. A chapel connected with the Independents that will seat about 350; a small church formed, no resident minister. At present the interest is very feeble and the attendance small. Presented tracts and conversed with the principal Christian friends. Exhorted them to union, holiness, and zeal. A young man, formerly connected with Mr. Brock's congregation, at Norwich, and a member of a Baptist church, appears to be truly anxious to disseminate evangelical knowledge in the town by the means of tracts and occasional preaching. He expressed his desire to lay the whole town under loan tract circulation. As he appeared to be truly pious, devoted, and judicious, I urged him to diligence, perseverance, and prayer. He complained of a want of tracts, I encouraged him with the promise of a parcel, which through the Christian beneficence of our devoted and excellent friend, Mr. Cross, of Bristol, has been since sent, and most thankfully acknowledged. Endeavoured to persuade him and others to use their influence to send the Gospel to the destitute villages around them. They acknowledged the importance, and promised to do what they could. Engaged to preach for them the following sabbath evening. Proceeded to the village of Basket, population small and scattered, the tracts were thankfully accepted. Visited Offchurch, three miles from Leamington, contains about 300 inhabitants, no religious worship, but in connection with the Church. Tracts and children's books were eagerly accepted both by old and young. One man whom I discovered to be a Roman Catholic declined to accept the tract, and inquired, "What religion does it teach?" I replied, "The religion of Christ, that faith in Christ is the only way to God." "But what is your way?" he again asked rather confusedly. "To feel myself guilty before God, and to trust in the merits of Christ's death for pardon, and peace with God and eternal life in heaven," I replied; "and if you wish to see it proved," I continued, "I will show you Christ's own words," presenting my new Testament and reading, "I am the way, the truth, and the life," &c. while he narrowly scanned the text. "Now does not Jesus Christ say himself he is the only way?" I continued. "Oh!" he exclaimed, "your scriptures are not correct." I replied, "It is generally admitted that the reading in this text is a faithful rendering of the Greek, &c., and added, "the rendering in your Catholic scriptures is substantially the same. And now," I continued, "as you asked my way, allow me to ask you your way." "I believe," said he, "that Christ gave authority to Peter and his successors to bind on earth," &c. &c. quoting the text, "and I believe if I go according to their directions I shall be right," I warned him of the danger of trusting the safety of his immortal soul into the hands of man, and urged him to seek for himself an interest in the salvation provided by Christ. As I continued to exhort he gave respectful attention; and as he appeared to be possessed of some intelligence, he evidently thought on the truth of my statements. Hope it may finally appear that the exhibition of the Gospel to which he listened was the means of his conversion. My converse in other cases was received thankfully.

Thursday, Oct. 21st.—Visited, conversed, and distributed tracts, and preached at M———.

Friday, Oct. 22nd.—Very wet.

Lord's day, Oct. 24th.—Preached morning and afternoon at Long Itchington. They appeared thankful. In the evening discoursed at Southam from the words, "He that goeth forth and weepeth," &c. A good impression appeared to be produced. One friend said it was just what they wanted. They requested me to give them another service; but was obliged to decline.

Monday, Oct. 25th.—Circulated tracts and visited in Southam; called on a man a member of the Baptist church at Coventry; found that he was leaning to the views of the Plymouth brethren in regard to public worship. He had attended no place of worship since his residence in the town. Kindly remonstrated and endeavoured to show him the bad tendency of his example; and to show

him from scripture that his profession of Christianity involved an attendance on public ordinances, and a co-operation with the people of God in prayer and effort for the conversion of sinners. He did not deny my arguments, but failed to promise to act on my suggestions. However he listened attentively; and walked with me a short distance for further converse. The tracts were thankfully accepted at Burburbury wharf, and at Hardwick, nearer Dunchurch. On my way thither one woman at Hardwick received me cordially and listened with apparent pleasure to my converse; found before her residence here she had been connected with the Wesleyans; she sadly complained of the want of divine ordinances. "I can," said she, "obtain no benefit from what I hear at the church." Exhorted her to be much in secret prayer, and in diligent perusing of the Holy Scriptures, and to attend the nearest place where the gospel is preached.

Wednesday, Oct. 27th.—Preached at Burbury, distributing tracts in my way.

Thursday, Oct. 28th.—Presented tracts and conversed with the people at Frankton. One woman, after accepting the tract, said, "Sir, I have an aged man very ill up stairs, I believe he is drawing near death, and I fear he knows but very little about the soul. But," said she, "he has been a true churchman." She apologized for not asking me to see him, on the plea of his deafness; the real cause was fear of the clergyman. Explained to her what the Bible requires as a preparation for death, for which she thanked me. Called upon two aged persons, who, while I appealed to their consciences and directed them to the object of saving faith, exhibited painful ignorance and insensibility; the tracts were thankfully accepted.

In a letter which accompanies the journal Mr. Webb says:—

My dear Brother.—Most of the villages were entirely strange to me. I found it difficult to procure lodgings and entertainment, frequently walking till between ten and eleven at night, through mud and rain; believing, as I do, that for a missionary to be known to have his quarters at a public-house often excites increased prejudice among the people against him. I had, therefore, to bear more self-denial than perhaps others would. On the whole, I have reason to bless God that I was generally received; and the message of life I delivered listened to with so much attention. It is true I had occasionally to bear the sneer and scorn, but in no place was I molested or interrupted. My mind was often affected at witnessing such appalling scenes of ignorance and vice, and my conclusion is, that in nearly every village the Church in England fails to present to the people the pure and simple gospel of Christ. In many cases they are taught positive error. The object I endeavour to keep in view in all my conversations, discourses, and tracts, was to explain and to enforce that gospel of Christ on the minds of the people, of which they stood so much in need; and many of the villages expressed gratitude by requesting me to take food, and offering to present money, which I of course declined. I cannot believe that so much seed sown will perish, knowing that it was eternal truth that was made known. Should I ever traverse this district again, feel assured I shall witness some good result. I regret that many of the incidents referred to in the Journal are not more complete; but the exploring character of the effort, and the reserve manifested to me a perfect stranger, somewhat accounts for it; but hope you may find a little that is interesting. It was written in a hurried manner, therefore pardon defects.

The following is Mr. Flower's account of his journey in Huntingdonshire:—

My dear Brother,—In compliance with your request, I have visited twenty-four villages selected by the Rev. J. H. Millard. They were divided into three districts, Alconbury included six villages; Great Giddings, eight villages; Stilton, ten villages. I visited from house to house; in many of the houses finding large families. I read portions of Scripture and prayed, conversing with them respecting the salvation of their soul; giving each family a tract; sometimes preaching in the open air, and at other times in rooms as opportunities offered. The attendance in most places was good; and great attention paid to the word spoken; and in every place but one the people requested that I would visit them again. In some villages I found small companies of men working together. After speaking to them, and giving them some tracts, I read portions of Scripture, expounding and urging them to regard their soul's welfare by fleeing from the wrath to come—to Jesus Christ, the *only*, but *willing* and *able* Saviour of all who come to him. Often at the close of my short address, the men would say, "that's true, sir; come again, and we shall be glad to hear you." There are no chapels in nineteen of the villages; and I do not see how there can be, the villages are so small, and quite under the influence of the clergy. The only way they can be met is by visitation from house to house; holding house-meetings; and, in fine weather, preaching in the open air. Here and there I found a few Christians, and in most cases they had formerly belonged to Christian churches; but their lot, by the providence of God, had been cast there. My visits to them were, I hope and believe, profitable. While engaged in reading the bible and prayer, and conversation, the tears rolled down the cheek, and the hearty shake of the hand spoke to my heart more than any words, that my visits to them were for good. But though I was so kindly and cheerfully received, I discovered that much ignorance of the Gospel and spiritual destitution prevail. Some would say, if there was a hell, why did not some one come back and tell of it. I told them God had made it known in his word; and if they would not believe God, if a spirit were to come, they

would not believe him. Some went so far as to say they did not think therewas any hereafter; that when they died they should be no more than the beast of the field. Great numbers of families cannot read. They seem to live and die unnoticed, unpitied, and pass on to meet God unprepared, unconcerned. Apart from house-visiting, I often went into farm-yards, giving tracts to the men, and speaking to them as I could, and as they had time to listen. I also made a selection of larger and more striking tracts for the more respectable houses. These, in most cases, were kindly received. The following are the villages, with the number of families visited :—

Total number of visits - -	1272
Tracts given away - - -	1792
Services in open air - - -	7
House meetings - - - -	8
In chapels - - - - -	3

Thus far the seed has been sown. I pray God that his divine influence may accompany it, that some of it may spring up in the salvation of immortal souls.

MONIES RECEIVED SINCE LAST REGISTER.

	£	s.	d.
London.			
Bequest by the late Miss L. S. Bremier	86	8	2
H.	2	10	0
Mason, Miss	2	0	0
Dividends, per Mr. Gale	27	7	0
Berkshire.			
Windsor	4	1	6
Buckinghamshire.			
Aston Clinton	1	9	0
Amersham	13	12	6
Buckingham	3	0	0
Cuddington	1	7	0
Chenies	1	11	6
Chesham	6	10	3
Gold-hill	1	0	0
Haddenham	0	13	6
Quainton	0	6	0
Risborough	3	3	7
Speen	0	17	8
Towersey	2	8	4
Tring	4	10	0
Devonshire.			
Bideford	1	0	0
Dorsetshire.			
Bridport			
Dorchester	5	0	0
Lyme	1	10	9
Weymouth	2	3	1
Essex.			
Sundries, per Mr. Anderson	10	16	5
Colchester	2	0	0
Saffron Walden	5	15	4
Thaxted	4	17	6

	£	s.	d.
Gloucestershire.			
Kingstanley	5	10	0
Naunton	2	5	1
Shortwood	12	14	10
Stroud	6	6	6
Tetbury	1	5	0
Winchcomb	1	13	0
Villages near Bourton	1	15	2
Herefordshire.			
Hereford	3	0	0
Huntingdonshire.			
Bluntisham	5	4	4
Offord	2	2	0
Ramsey	4	0	11
Kent.			
Sevenoaks	1	0	3
Woolwich	7	3	0
Ditto	0	10	0
Northamptonshire.			
Milton	0	5	0
Nottinghamshire.			
Balance of Account	2	9	3
North of England.			
Hartlepool	1	5	0
Somersetshire.			
Bristol Auxiliary on Account	28	3	10
Bridgwater	4	8	10

	£	s.	d.
Burnham	0	16	4
Borobridge	0	11	9
Somerset Auxiliary.			
Chard	3	16	0
Cheddar	0	11	2
Crewkerne	2	0	0
Hatch	0	16	0
Minehead	1	16	7
Montacute	2	0	6
Paulton	0	13	6
Stogumber	1	18	6
Taunton	7	13	1
Wedmore	0	4	0
Wellington	11	16	5
Watchett	1	16	0
Yeovil	2	0	0
Sussex.			
Brighton	1	11	0
Warwickshire.			
Coventry	23	11	6
Dunchurch	2	10	0
Wyken	3	8	3
Worcestersaire.			
Stourbridge	0	10	6
Wales.			
Llangibby	4	10	4
Ditto	3	12	0
Bridgend	2	0	0
Maesteg	2	1	8
Swansea	0	5	0

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq., 126, *Houndsditch ; or by the Secretary,*
THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON.

Much trouble will be saved, both to the Secretary and his correspondents, if, in making payments by Post Office orders, they will give his name as above : or, at any rate, advise him of the name they have communicated to the Post Office authorities.

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THE

BAPTIST MAGAZINE.

FEBRUARY, 1853.

RETROSPECTIVE VIEW OF TWO CENTURIES,

TAKEN AT A SOCIAL MEETING HELD TO COMMEMORATE THE TWO HUNDRETH ANNIVERSARY OF THE RECORDED HISTORY OF THE CHURCH MEETING AT KING STREET, BRISTOL, DECEMBER 15, 1852.

BY THE REV. G. H. DAVIS.

Two hundred years have elapsed since an entry in our church books records the solemn baptism of believers, who thus attached themselves to the Lord, and to his people meeting at the Fryers, under the pastoral charge of the Rev. Henry Hynam. When the church was first constituted we cannot now discover. As the celebrated Cannes visited the city some years previously, and assisted in giving form and order to the brethren at Broadmead, it is not improbable that to him "the other church all whose members were baptized," of which their records speak, owed its origin. This, however, is mere conjecture, and as we call ourselves by no human name, and follow no private rule, but are from generation to generation, as we humbly hope, built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone, it is of little moment when we were first gathered into a holy fellowship in the Lord.

* * * *

On the restoration of the Stuarts our fathers were exposed to severe persecution. Amidst a great fight of afflictions they remained faithful. Their meetings were violently broken up, their persons were abused, and their pastors were consigned to prison. They had to assemble for worship under inclement skies, far from their homes and their city. Yet still they clave together with one heart and with one mind, and perhaps the church has never been more prosperous than during the eight and twenty years that the elder Gifford was engaged in fighting the wild beasts of the law.

Our pastors have been men of varied character and qualifications. Hynam was meek and lowly. Andrew Gifford was bold in spirit, quick in repartee,

energetic in action. He did not confine his labours to his own people, but made excursions into all the country round about, established and confirmed many churches, and because of these labours, was justly styled the apostle of the west. Andrew was worthily succeeded by his son Emanuel, who was his father's fellow labourer not only in the ministry of the word, but also in his sufferings for the gospel. He was a preacher of no ordinary power, one capable of wounding the slumbering conscience, and then skilfully applying the balm of Gilead; and under his ministry the church appears to have reached a higher point in numbers than at any period before or since. Then followed Bazeley the holy and the humble; and Beddome, "eminent for his abilities, greatly succeeded in his public labours, and remarkably spiritual in his conversation," as his admiring friends have engraved their convictions upon his tomb-stone. After him came Tommas the afflicted and the affectionate; and Newton, the most learned of your pastors, who was the first tutor chosen by the Bristol Education Society, and who is described as having been as kind and pacific in his disposition as he was well-instructed in the things pertaining to the kingdom. Tommas was succeeded by the gentle Sharp; his lot was cast upon trying times. Our founders were Calvinists; but while their Calvinism led them to ascribe all the work and glory of salvation to God the Father in his electing love, to God the Son in his atoning death, and to God the Holy Ghost in his regenerating and sanctifying influences, it did not lead them to deny the responsibility of man, or to neglect any persuasion, whether of entreaty or threatening, by which the sinner might instrumentally be brought home to Christ. The next generations, however, pushed this Calvinism to an excess. They wholly overlooked the human side in the work of grace. They learned to regard addresses to the unconverted as speeches to the dead. Preaching was confined to an exposition of the privileges of the elect, and the duties of saints were nearly as unpalatable as the duty of sinners. This false, because one-sided Calvinism, was beginning to break up when Sharp was ordained to the pastorate. Many of the members were, however, impregnated with it, and when an assistant came who preached it with boldness and unction, as it is called, though his character would not bear investigation, they formed themselves into a distinct community under his separate charge. The troubles thus caused brought Mr. Sharpe's head with sorrow to the grave. Then followed your late pastor Thomas Roberts who must have been a man of more than common power to have sustained his position efficiently during the brilliant period of a Thorp and a Hall; who combined with great firmness of spirit, an eminently charitable heart, and whose honesty and openness led him contemptuously to reject all that cant of manner and expression which the world mistakes for piety.

Such were the men by whom the church was fed. Other names may be added of assistant pastors who did not continue until death; Patient, who was one of Cromwell's preachers in Ireland, and was afterwards pastor of Devonshire Square, London; Owen of whose removal we have no certain account; Thompson of Pershore who subsequently settled in London, but without a charge; Needham, who became pastor of a congregation of general baptists in Callowhill Street; and Joseph Anstie of Devizes who sustained the office during a very brief period. It is a gratifying reflection that all these brethren died in the faith, maintaining the consistency of their Christian and

ministerial character to the end. The only pastor who disgraced his calling was he who divided the church in the days of Mr. Sharp.

From the more painful circumstances of a church visible results may follow of a more important and grateful character, than from the more peaceful and ordinary. The secession that broke the heart of the meek and submissive Sharp ended in the large, flourishing, and influential community now meeting at Counterslip, under the fostering care of the prudent and pious Thomas Winter. From that church originated another, which now occupies the building in which we served God for so many years, which from a little one has become strong and numerous, and which enjoys and may it long enjoy the pastoral labours of the earnest, energetic, and devoted Evan Probert. Whatever feelings of irritation may have divided our fathers they soon passed away, and these sister churches, having one faith, one Lord, one baptism, now strive together harmoniously for the enlargement of the kingdom of grace in the city where our lot is cast, and through the world. Perhaps in the present state of humanity, when Christians exhibit a natural desire to constitute large and respectable bodies, some storm from without, or some contention from within, may be necessary to secure the planting of fresh companies of believers, who may form central points round which candidates for the heavenly Zion may gather; and which, being comparatively small, present fewer obstacles to the preservation of Christian discipline, and to the cultivation of Christian sociability, than those that in larger bodies are found almost insuperable. Certainly our divisions are overruled for the glory of Christ, and the benefit of mankind, for wherever a Christian church is found there is a witness for God to the people, there an attraction to the cross and the skies. . . .

From the days of the elder Gifford to those of Mr. Roberts, Hanham and Keynsham, whose churches then became distinct, furnished a large part of our members. Long before Whitfield and Wesley laboured in those regions, the cross had been lifted up by your pastors; and the rough colliers of Kingswood were amongst the most willing and able defenders of the preacher, when pursued by the myrmidons of law. To number our members would be impracticable; but we may safely say that thousands have gone from this outward court of the temple to behold the King in his glory. Many have, indeed, turned again to the city of destruction; but the unhappy cases of moral delinquency, and religious apostacy recorded in our church-books are few compared with the numbers who were faithful unto death, and fell asleep in Jesus. These have entered into their rest, and are now amongst the great cloud of witnesses who are urging us on to a patient continuance in well doing.

Times of comparative barrenness passed over the church. They were ever the occasion for special meetings for fasting and prayer. Our fathers were not chained like galley-slaves to the oar of business, and therefore they readily set apart whole days for these solemn exercises. And when did humiliation and prayer ever fail of their effect? Verily there is a God who hears the prayer of the humble, and becomes as the dew unto Israel. Then were the seasons of unfruitfulness succeeded by times of refreshing, times of the manifestation of grace in the salvation of the ungodly. Oh, that in answer to similar humility and supplication, the former and the latter rain may continue to descend, and water our thirsty souls!

SELFISHNESS.

BY THE REV. ISAAC LORD.

"Am I my brother's keeper?"

Selfishness is the characteristic of sin. It is the root out of which it springs, the very life of its subsequent growth, and the essence of the accursed fruits which hang upon its branches. "Yea, hath God said, Ye shall not eat of every tree of the garden? God doth know that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods knowing good and evil." Thus a greater regard to self than to the authority of God was the fulcrum upon which the adversary planted his lever, and by which he wrenched humanity out of its original and rightful position. And the *principle* by which he was enabled to effect the first derangement is the same as that by which he has accomplished every subsequent evil. Man, becoming his own centre rather than God, every circumference which he may draw will be determined accordingly. Planting in *such* a centre one foot of the compass of his expanding desires, he must sweep the other through the privileges, the interests, and rights of his fellows. Having a *false* centre, the sweep which he may describe is no longer in harmony with the well-being of the universe, but is crossing it at every point. The sphere of his existence is no longer a sphere within a sphere, and one amongst many, lying within the infinite sphere which embraces all others, but it is a sphere which is described upon a centre differing from that upon which all the harmonious ones are described, and consequently is at war with all the rest. This original evil is the germ of all the evils which have afflicted our race. This self-deification of man has made each man the enemy of every other man, filled the with anarchy, and practically excluded the rightful Governor. It might be objected to such a representation of the state of man, that it is incompatible with a continuance of the species, that such an antagonism would be self-destruction, and that in consequence of this repelling force in universal operation, the frame work of society must fall to pieces. Were there no other element in human nature, such might be the case; but selfishness itself must employ the agency of others in accomplishing its ends. Truth, being found the readiest way to success, selfishness will employ it. Honesty, being found the best policy, selfishness will employ it. A reputable character, being found the best thing by which to gain the confidence of others and thereby to prosecute an undertaking successfully, selfishness will labour to acquire and to maintain such a character. How could the merchant be successful in commerce if every body believed him to be a rogue? How could the statesman gain the confidence of a community if every body believed him to be a knave? How could the general gain any victories if the soldiery regarded him as destitute of all love to them and their country? To be successful then as a merchant, or as a statesman, or as a general, selfishness would be *compelled* to assume the virtues of honourable consistency, or disinterestedness, or patriotism, although not one of these virtues might have any real existence. It is thus that human society is held together, that each one may be seeking a private and personal end, and find that it is the most readily attained by securing the good will and the confidence of all others, and that while there may appear upon the face of the transactions of the children of

this world a vast amount of honour and fidelity, and trustworthiness, and self-abnegation, these very virtues might be traced to selfishness as the cause of their employment, and assumed and employed by it for the accomplishment of its own designs. We are not saying that all these virtues are the mere masks of selfishness, for we are prepared to believe that there is such a thing as disinterestedness in the world, while the question as to whence it came, is another question altogether; but we are simply endeavouring to show that the existence and operation of selfishness is not incompatible with the existence and prosperity of human society, and that it is fain to lay hold of and to practise those virtues for a personal end, which combine and consolidate the interests of every community. But while it may employ the virtues, it in no way lessens the fiendish character of the principle itself. It may speak the language of Canaan, but it is an Egyptian at heart. It may be a companion with the followers of Jesus, but it is for the sake of the bag. It may assume the priestly office, but it is for the sake of the loaves and the fishes. It may use the very vessels of the sanctuary, but it is for a wicked and audacious carousal. It may appear in the garb of an angel of light, but in its inmost soul it is an angel of darkness. Heaven may be on its lips, but hell is rankling within. It is its *own god*, and it would make man and the universe and God offer their incense at its shrine. Such is selfishness.

The object of this paper is to show that it is the parent of equivocation and falsehood; that it repudiates the rightful claims of humanity; that it is opposed to true personal welfare, and that it is condemned alike by the right-minded amongst men, and by God himself.

I. Selfishness is the parent of equivocation and falsehood. "Where is Abel thy brother? And he said, I know not; Am I my brother's keeper?" Here you see it lifting its brazen front, and flinging its lies in the very face of Jehovah. He might have said: I envied his enjoyment. I was reproached by his blamelessness. I was checked by his moral power. I was hindered in seeking my personal gratification. I determined to make an end of him. I have removed him from my sight, and silenced his voice for ever. Selfishness having perpetrated its crime, must perpetrate falsehood to conceal it. You may say this is an extreme case. We grant it. But the principle is the same in all inferior cases, and its operation may still be traced under a thousand forms. Its movements are tortuous, and wily, and false. They *may* be erect and unbending, when no other will accomplish the end, just as Satan may quote the scripture with a view to vanquish Christ, but it is the most like itself when it is serpentine and false.

Look into the transactions of business. Is there not sometimes a silence when the utterance of the truth would be a disadvantage; an exaggeration of statement when a plain and unadorned one might not answer the purpose? And when a direct question is put to elicit the truth, is there not sometimes rendered an equivocating and shuffling reply? When searching eyes are turned upon the matter, and seem determined to search to the bottom; is there not sometimes recourse had to subterfuge and trickery? And when it is impossible to evade the question, and impossible to equivocate; is there not sometimes given the black and flat lie? What is the meaning of this? Sooner than suffer loss, people will equivocate and be false. Why? Because of the selfishness of their hearts. In every day's transactions, and in ten thousand instances, and under ten thousand forms, the piercing eyes of Heaven are beholding these deeds of darkness, and they

are seen to spring from the soil of a selfish heart.

Look into the doings in connection with philanthropic enterprise. It is one of the cheering and merciful aspects of the age, that a spirit of enterprise has fallen upon the people. The working of vast undertakings incurs an immense outlay, and this must be met by the supplies of generosity. Now when these claims are presented to the attention of certain individuals, what is the treatment which they frequently receive? Is there not too often a reference to the depressed state of commercial affairs; the failure which has been experienced in some undertaking; the loss which has been occasioned by some trading with some unfortunate individual; the claims of an increasing family; the multiplication of the objects of benevolence beyond the possibility of being overtaken; to the claims of home as a pretext for turning away from those which are foreign, and *vice versa;* and many such like things, which we cannot stop to enumerate? Now we are not about to be so bold as to affirm that there may be no truth in any one of these statements; but we are about to affirm that in multitudes of cases they are used for purposes of equivocation and deceit. In the cases which we are supposing, it is not a want of *ability*, for they *prove* that it is not in other things, and would be ashamed to say so in other circumstances. Why then do they meet with such excuses, such pleas, such equivocation? What is the cause of it all? Is it not an unwillingness to part with the wealth, or the time, or the talent, or whatever else it may be that is required? Is it not selfishness?

Look into the church of God. We will even go within the sacred precincts of the church; within that circle where all should be as transparent as that river which flows from beneath the throne, and which is "clear as crystal." It is so in heaven. But the church on earth is in a transition state. It is being delivered from its original malady. It has not freed itself entirely from the influence of its old disease. You find one person neglecting this duty, and another that, this prayer-meeting is not attended, and that public service is overlooked, this friend is not spoken to, and that pecuniary claim is not met. And why? Mark well the answers. The weather was unpropitious. Business engagements prevented. Indisposition was experienced. Distance was great. Friends called and hindered. We cannot give to everything, &c. &c. Those very persons who stand up in the face of heaven, and earth, and hell, and profess to be the witnesses for a God of truth, and justice, and love — we almost tremble as we proceed with the sentence—those very persons are found making use of things whose hollowness one glance of his eye will detect, and whose lightness will be seen when they are carried away by the breath of his fury. What is the *true* cause of all this equivocation? The love of ease, of comfort, of quiet, of indulgence, in one word, it is selfishness. Yes, into the very church of God comes this poisonous root, and brings forth these deadly fruits, marring by their ugliness the beauty of the rest, and blighting and blasting, by their pestiferous exhalations, the other productions in the garden of the Lord. Rest assured, dear reader, that this abominable principle, this principle of selfishness, amid the transactions of this world, the claims of philanthropic enterprise, and the duties of the church of God, is the fruitful source of equivocation and falsehood.

II. Selfishness repudiates the rightful claims of humanity. "Am I my brother's keeper?" *No,* says the *spirit* of this question. Am I to defend him when exposed to danger? to minister to his necessities when the subject of need?

to give him a guiding hand when going astray? Am I to act the part of a shepherd and become his keeper? On the part of the person who put the question, such claims needed no repudiation *in words*. Instead of defending that brother he had assailed him, instead of listening to any cry for help he had been deaf to his cries for his life, and instead of lending him the hand of sympathy and kindness he had besmeared it in blood which the waters of an ocean could never wash away. Now this is the language of selfishness, still; this is *essentially* its spirit now. "Am I my brother's keeper?" Ignorance may be putting out the eyes of its victims and riveting upon them its fetters, and making them grind in the dungeon of despair—craft may be overreaching the unwary, greed may be sucking the life-blood of the defenceless, and power may be fleecing the feeble—infidelity may be stalking through our midst, and (having eclipsed the light of heaven) with a weapon forged and tempered in the fires of hell may be murdering the *souls* of the people—the ravings of Mormonism may be creeping into our dwellings, beguiling the hearts of the simple, tearing them away from beloved abodes, and sending them to untold delusions and disappointments in a foreign clime—the myrmidons of the "man of sin" may be doggedly at work, presenting a sleeky and a fawning aspect where it may be politic and necessary, but cramming the prisons and stocking the galleys, and threatening to revive the use of the guillotine amid their infernal exultings in the more congenial atmosphere of darkness; ten thousand times ten thousand of men, women, and children, with hearts as tender as our own, and with flesh and blood kindred with our own, may be bleeding under the lash, torn from each other by the hands of *so-called Christians*, chased and mangled by blood-hounds, groan and gasp and die in horrid heaps, or send up their unavailing cries to heaven from fields which they cultivate by their tears and their blood—the men who delight in war may be concocting their plans, seeking up their pretexts, and laying their trains of powder and ammunition, whose explosion must be followed by the scattered limbs of the slain, the groans of the dying, the wailings of widows and orphans, the blastings of pestilence, and the pinchings of famine—from the nethermost hell may be ascending in silent and busy earnestness myriads of agents from the prince of darkness, darkening the hemisphere of whole nations, and upon the altars of their representatives in every village, and town, and city of those nations, receiving a holocaust of souls to satiate their malignity, and to gratify their spirit of revenge—all these things may be taking place, and from every quarter of the globe may come the voices which call aloud for redress, for help, for deliverance, for salvation; and your selfish man turns upon you an insensible and sullen aspect, and asks, "Am I my brother's keeper?" No matter by what considerations you may enforce these claims; you may tell him that the people who utter these cries descend from the same parental source, and have souls which were created by the same great Father of spirits with himself; that he has been endowed with wealth, with power, and with truth for the very purpose of ameliorating the condition of mankind; that he will be guilty of withholding the light from the ignorant, the bread of life from the famished, the medicine of healing from the sick and the dying—that he will be resisting all the motives which can be drawn from a oneness of nature, the cross of Christ, the woes of hell, and the bliss of a happy immortality; you may tell him all these things, and with trembling anxiety you may ask, "Where is thy brother?" And

whether that brother be wrapt in darkness or imperilled amid the dangers of eternal death, or the victim of greed and oppression, and cruelty, or withered and crushed beneath the weight of heathenish abominations, he gives you but one reply, "Am I my brother's keeper?" O selfishness! thy voice proclaims thy origin; thou art a monster of hell, and eternal curses must rest upon thee!

III. Selfishness is opposed to *true* personal welfare. In accomplishing its ends, selfishness, like vaulting ambition, overleaps itself, and falls on the other side. Cain, having rid himself of the presence of his brother, does not secure an increase of happiness. His success is his misery. His freedom is his dungeon. Go where he may, the mark of God is upon him, and men will shun him as they shun the approach of the loathsome leper. It must ever be so. Look at the experience of the selfish themselves. They may open many channels, but they are to flow into one reservoir; they may cultivate increasing tracts of territory, but the produce must all come into one granary; they may navigate all seas, and explore all lands, but they have an eye to one port at the last; they may devise gigantic schemes, and lay out immense capital, but the returns are to flow into one coffer. Let them succeed. They are inundated by their own accumulations; they fall beneath the weight of their own gatherings; their riches are turned to corruption, and their garments are moth-eaten, their gold and their silver become cankered, and the rust of them is a witness of their guilt, and consumes their flesh as though it were fire. But let it be otherwise; let them find satisfaction in their hoards; let them extract from them the very nectar of bliss. What then? How long will they defend this fountain of their enjoyment? How long will they keep their treasures from the ravages of the great destroyer? And when their short day is gone and their fruits are scattered, what have they left? Do they carry *within* into yonder world a perennial source of bliss, which no change can touch, and which no power can destroy? From the shores of immortality are they hailed by any shining ones whom they have rescued by their labours, and prayers, and nourished and sustained by their gifts? Are there any widows whose hearts they have made to sing for joy, or any orphans who have blessed their names? Far otherwise. They carry within them a void which will never be filled, and find a companionship which will torture them for ever. How different the experience of the divinely benevolent! Freely they give, for they freely receive. Looking at what they are, and at what they possess, not in relation to themselves but in relation to others, they are willing to spend and to be spent for the good of mankind. If Providence should fill their lap with the blessings of her horn, with a fuller hand will they gladden the homes of the destitute, and with ampler gifts will they sustain the operations of enlightening and rédeeming mercy. Divine love has melted away the ice of their souls, and opened a fountain within which must always flow, and its stream will continue to refresh and to bless the thirsty and the dying. And what is the result? Their treasures are constantly multiplying without their activity. Behind them are springing up harvests without any toil. But let disasters strip them, and death level them with the dust, they have immortal joys which will never fade, and which will ennoble and satisfy their spirits for ever. In that generous satisfaction which springs from a consciousness of having lived for others, of having made the ignorant wise, the poor rich, the miserable happy, and the lost partakers of salvation, will they find a spring of felicity

which will never be dried. In those fruits of self-sacrifice which are guaranteed by the word of him who cannot lie, and which an Almighty Redeemer lives to secure and to keep, will they find a hundred fold for all their prayers, their toils, and their gifts. In giving all away they acquire all, and in abandoning self they find the universe; while the selfish man in keeping all loses all, and in becoming a heaven and a god to himself, loses both God and heaven at last.

IV. Selfishness is condemned alike by the right-minded amongst men, and by God himself.

"Am I my brother's keeper?" Yes! says a Paul, when fired by the love of souls, and bearing aloft the torch of heavenly truth, he hastens from city to city in Asia and in Europe; when he sheds his tears over the delinquencies of the erring, the vices of the sensual, and groans beneath the weight of the burden of the care of all the churches. "Am I my brother's keeper?" Yes! says a Luther, when he stands up in the presence of the princes and the potentates of the earth which are covered with the symbols of sanctity and majesty, and feels himself to be the vindicator of the birthright of freedom, and the conserver of that truth which is the life of Europe and destined to be the life of the world. Yes! says the martyr as he grasps the faggots and the stake, and from amidst the flames which lap his shrinking limbs, sends up his dying prayer to heaven, that the truths for which he dies may bless the latest posterity of man. Yes! respond all the sighs and all the groans which come up from the dungeons of England and the Continent of Europe in the ages that are past. Yes! says a Howard as he wings his way like an angel of light scattering the blessings of freedom, of rest, and of peace, amid the outcasts from society, and dying at length amid the victims of his unconquerable love. "Am I my brother's keeper?" Yes! say all the voices of all the men who have left their native soil, braved the dangers of the ocean, the perils of heathen climes, and lived, and laboured, and died, amid the outskirts of civilization; of a Williams as he falls beneath the clubs of the barbarians; of a Carey as he sits and toils at the gigantic task of giving the word of God to the East; of a Moffat as he raises a garden amid the deserts of Africa; and of a Knibb as with trumpet-tongue he denounces the greed of the oppressor, and with a giant's arm wrenches from his grasp the freedom of millions. "Am I my brother's keeper?" Yes! say all the hearty and honest workers in the cause of freedom, of peace, of morality, and of religion, amid the millions at home in every department of service; and what a foul thing is selfishness to lift its daring, and haggard, and blasted front, and give the lie to these heroes and benefactors of their species, who are the true glory of this world, and will shine in the next as stars in the firmament for ever and ever. No; selfishness, is condemned by *them* as the enemy of man, and the curse of the world.

But God condemns it. Infinitely blessed in himself, and independent of all extraneous sources for any augmentation of that blessedness, the universe is filled with voices of condemnation. Every form of beauty which excites our admiration; every production of delicacy which gratifies our taste; every season as it revolves its accustomed round; every breeze which fans and cools the burning cheek, and every ray of light which blesses the eye, is condemning the selfishness of the heart. But if you, dear reader, would see this selfishness condemned in the most emphatic style, go and listen to the sayings of the gospel, a sample of which we will give you, "For you know the

grace of our Lord Jesus Christ, who, though he was rich, yet for your sakes became poor, that you through his poverty might be rich." Go, and examine the provisions of infinite wisdom and unmerited love; go and behold the presence of God in human form, and mark the agonies which he felt, and the death which he died; and then lift up your eyes to a world of mansions, a paradise of beauties, and a kingdom of thrones, and sceptres, and crowns, and then tell us if there be any one thing which the infinitely blessed God has more signally condemned than the existence of selfishness in the heart of any one of his creatures. If, dear reader, we have led you to loathe and to hate selfishness, we are satisfied. May God deliver us from this spark of hell, and bring our hearts into loving sympathy with the pulsations of his own great and loving heart; then shall we in *all* things be transparent and sincere, respond to the claims of suffering man, experience that blessedness which alone dwells within the breasts of the generous, and above all, and better than all, participate in the smiles of an approving God.

Ipswich.

AN EXEGESIS OF GENESIS III. 22—24.

BY THE REV. JOHN YOUNG AITCHISON.

"And the Lord God said, Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever, therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

The supposition has been entertained by many that Jehovah God spoke ironically of Adam when he said, "Behold the man is become as one of us, to know good and evil;" but it is one which rests on no solid foundation, and against it lie two serious objections: for, first, the language of irony could not, under any circumstances, with propriety, be ascribed to the Almighty; neither is it elsewhere imputed to him by the sacred writers; and, secondly, in the case before us, no scope was afforded for its exercise, inasmuch as it was a sober reality that man had, and that to his bitter cost, acquired the "knowledge of good *and evil.*" The language ought, therefore, to be considered rather as an expression of pitiful commiseration than of "ironical reflection:" and the deeply solemn transactions which immediately followed, when properly viewed, serve to confirm this hypothesis. The chief of those transactions were—first, man's expulsion from the garden of Eden; and secondly, the appointment of what in our English version, is denominated "cherubims and a flaming sword which turned every way to keep the way of the tree of life."

As to the first of these transactions—*man's expulsion from Eden*—a very succinct account of it is given in these words: "Therefore the Lord God sent him forth from the garden of Eden, to till the ground whence he was taken. So he drove out the man," verse 23. Now the initial term of this quotation points us backward to the preceding context as containing the *grounds* upon which this ejection was effected, "Behold the man is become as one of us, to know good and evil; and now, lest he

put forth his hand, and take also of the tree of life, and eat and live for ever: *therefore*," &c. Two distinct reasons are here adduced as having actuated the divine mind when he "drove out the man:" first, man had acquired the "knowledge of good *and evil*." The possession of this knowledge could only have been come at through an act of disobedience; for a perfectly holy being could have no experimental acquaintance with *evil;* and therefore when God exclaimed, "Behold the man is become as one of us to know good and evil," he in other words made a simple declaration of man's guilt. The knowledge, or consciousness of evil, was the result of man's disobedience, for had he continued innocent he could never have possessed it. So that here we have the effect put for the cause; the result of man's disobedience, for the act of disobedience itself. But this guilty knowledge of evil—this consciousness of guilt, wholly incapacitated man for the holy and innocent enjoyments of Paradise, and so constituted in itself a sufficient ground for his expulsion from it. A second reason for this is expressed thus, "Now lest he put forth his hand and take also of the tree of life, and eat, and live for ever: *therefore*," &c. That is to say, Lest in addition to that act of disobedience which procured for him the knowledge of evil, he put forth his hand, and appropriate of the tree of life, God drove him out of the garden. Several interesting inquiries here present themselves for consideration; as for example, what was the tree of life to which he was now debarred access? and, had he never previously been permitted to participate of its fruit? From the peculiar expression, "Now lest he put forth his hand and take *also* of the tree of life," we might be apt at first sight to conclude that the latter of these questions must be answered negatively, but that such a conclusion would be false is manifest from the simple fact that "the Lord commanded the man, saying, of *every tree* of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil," (chap. ii. 16.) The mysterious brevity of the Mosaic history precludes the possibility of determining *absolutely* the nature and properties of the "tree of life;" and to attempt an analysis or even an enumeration of the various and conflicting theories that have been framed regarding it would be a hopeless task. It is perhaps necessary to the proper elucidation of the subject, however, that we glance at two of the principal hypotheses respecting it. One of these was proposed by the erudite and accomplished Dr. Kennicott, in a dissertation on the fall of man written by him about the year 1747, in which treatise he labours to show that the tree of life is not the name of an individual tree, but a merely generic appellation for all the trees of the garden whose fruit constituted the natural food of man; and that therefore there is no ground for the common supposition that it was one *sui generis*, whose nature and properties differed from all others by which it was surrounded. To support this view he translates the text, Gen. ii. 9, thus, "The Lord made to grow every tree that was pleasant to the eye, and that was good for food, and that was a tree of life," &c. But against this theory it is enough to remark that his rendering does great violence to the original as a mere glance at the collocations of the particles employed sufficiently testifies: and if he had been consistent in his rendering he would have connected with the first clause of the verse, the tree of knowledge also, thus making the whole to read, "The Lord made to grow every tree that was pleasant to the eye, and that was good for food, and that was a tree of life, and that was a tree of knowledge." We maintain that no

reason can be shown why the tree of life should be connected with the foregoing clause, which does not at the same moment declare that the tree of knowledge should be also so connected. But the intervention of the term עֵץ (*tree*) after the first clause, and then again after the second, determines with certainty against the whole hypothesis, and we therefore dismiss it as untenable, and conclude that the tree of life which stood *in the midst of the garden*, was distinct from all others, and possessed properties peculiarly its own.

Another class of theorists have advanced the notion that the tree of life was so called because it possessed inherent power to confer immortality on man. They agree with us in repudiating the views of Dr. Kennicott, and in holding that the tree stood in the centre of the garden, singular and distinct from all others. The properties they attribute to it, however, are such as we think cannot be made good. Man, they affirm, even in a state of innocence was, from the composite character of his physical constitution, subject to the law of dissolution and death, but the fruit of the tree of life was given expressly to provide against this decay—to prove an antidote to dissolution, and so render man complexly immortal. Several laboured attempts have been made to prove the major premise of this argument, which, it consists not with the necessary brevity of this article, to put to the test, and we content ourselves with simply stating a few of the grounds on which we withhold assent from it. It has been already shown that man had free access to the tree of life so long as he remained obedient to the divine command not to eat of the tree of knowledge. Now since he must have eaten of its fruit prior to his fall, it seems plain that had it possessed virtue such as our theorists ascribe to it man could never have become liable to mortality. To this it may indeed be replied that a continued participation of its fruit was essential to the continued enjoyment of immortality, and that the moment man was debarred from it, the natural law of dissolution began to operate unchecked. Now it must be confessed that this argument possesses some plausibility, and moreover seems countenanced by the express words of Jehovah, "Lest he put forth his hand and take also of the tree of life, and eat and live for ever," &c. But this difficulty immediately meets us. How was the fruit of an individual tree to supply the necessities of the human family as it began to spread and multiply on the face of the earth? Would trees possessing the same virtue of neutralizing a decaying tendency in man, have been studded over the globe at convenient distances for his use? Even though there had, would not man's complex immortality have still been contingent on his appropriation of their fruit? and might not accidents have occurred to prevent his approach to their life-yielding boughs, and thus his immortality have ceased? If it is said that in a state of innocence no such calamities could have overtaken the human family, I ask, would it not then have required a perpetual series of miracles to prevent such casualties, and thus guarantee man's ability and inclination to avail himself of the arborical antidote to death? Miracles more numerous and extaordinary than would have been required to preserve man's immortality intact without any instrumental cause whatever. And in addition, to see this it must be noticed that the argument drawn from the above-quoted words of Jehovah proceeds on the assumption that the tree of life possessed power to grant immunity from death even after man's fall. But if this was really the case, why did not the serpent quash the fears of our first

mother by pointing to it as a preservative against the death she dreaded? Eve must have known its properties and uses, and is it not reasonable to suppose that if it had possessed such virtue, she would, the moment she became conscious of her crime and consequent liability to the curse, "dying thou shalt die," have availed herself of its fruit? Not the slightest intimation, however, is given of her making such an attempt, and it becomes us therefore to conclude that the theory is wholly undeserving of credit—that all the fruit of all the trees under heaven could not have negatived the sanction of the violated law, "dying thou shalt die."

What then was the nature and design of the tree of life? We adopt the opinion of the great Augustine that it was a tree so called because it was constituted, by Jehovah, a *sign* or symbol of the glorious immortality which he would confer on Adam so long as he remained innocent: or in the express words of Andrew Fuller, "The tree of life, to which Adam had free access, was designed as a symbol to him of that life which stood connected with his obedience." There is, we know, a prevalent dislike to symbolical intepretation of scripture, and perhaps the writer inclines as strongly as many to discountenance it; but in the present case he humbly imagines we are not only justified, but necessitated to adopt it as in no other manner are we able to cancel the difficulties with which the subject is surrounded. And after all, what is there to oppose the idea that God gave a symbol or sign of eternal life to our first parents? Nothing could be more rational than that Adam, who led a quiet and contemplative life, lifting up his soul to the Great Creator, as he surveyed his handiwork, and

"Found tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

should possess some sensible token of the favour and friendship of him to whose service his life was devoted. Noah, our postdiluvian progenitor, had the rainbow given as a sign between him and his God. Abraham also, the father of the faithful, had the rite of circumcision given to him as "a seal of the righteousness of faith which he had being uncircumcised." Is there not truth in Mr. Fuller's statement then, that "among the trees of Eden there were two in particular which appear to have been *symbolical*, or designed by the Creator to give instruction, in the manner which is done by our positive institutions, and one of these was the tree of life." The tree of knowledge of good and evil was the *test* of man's right to participate in eternal life, the tree of life was the *token* that such life was possessed. When therefore man by his disobedience came to know the baleful effects of eating of "the tree of knowledge of good and evil," he lost all right to immortality, and the tree of life—the symbol thereof was accordingly withdrawn. Having lost eternal life, the thing signified, he was debarred access to the tree which symbolized it. A merciful and deeply benevolent feeling it was that dictated man's expulsion from the garden in which this tree stood; for so long as he continued to have free access thereto, so long would he have cherished the hope that he could still, on the old principle of obedience, merit the possession of eternal life, of which it was the sign. Such a conclusion would almost inevitably have been drawn, and as such a confidence would have been inimical to his soul's best interests, God "drove him out" lest he should "eat and live for ever," *i. e.* vainly imagine that in possessing the sign he was entitled to the thing signified. It may be thought that this is a mere glossing over of the text; but the same principle of interpretation must guide us in many other passages. Thus,

for example, in verse sixth of the same chapter, we read, "When the woman saw that the tree was good for food, and a tree to be desired to make one wise, she took of the fruit," &c. Now it is plain that the sacred historian here means that Eve *thought* the tree was to be desired to make one wise, and not that it absolutely was desirable, or capable of conferring wisdom as she supposed: so in the text, "Lest he put forth his hand and eat, and live for ever," must mean lest he eat and *thereby think* that he shall live for ever. To wean him from dependence on the covenant of works under which he was originally placed, and the more easily to secure his adhesion to the new covenant of grace, first specified in the fifteenth verse, and now, as we shall immediately see, about to be more clearly revealed, God demolished the Paradisaical state altogether, and thus did for Adam what four thousand years after he did to the Jews who clung by the old sacrificial rites and despised Messiah,—destroyed their temple, burned their city, and forcibly deprived them of all the privileges for which they had been so long and so gloriously distinguished.

This much said respecting man's expulsion from the garden, we now turn to the consideration of the second great transaction here recorded, and which was consequent upon the first. It is thus expressed in the common English version, "He placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." A very general opinion is, that the cherubim were angels employed by God to expel the man from Eden, and that after effecting this object they stood sentry at the gate brandishing in a menacing manner their sword, to prevent his "stealing or forcing an entry." Thus [illegible] immortal Milton understood it when [illegible]g:—

> "In either hand the hastening angel caught
> Our lingering parents, and to the eastern gate
> Led them direct, and down the cliff as fast
> To the subjected plain; then disappeared.
> They looking back, all the eastern side beheld
> Of Paradise, so late their happy seat,
> Waved over by that flaming brand: the gate
> With dreadful faces thronged, and fiery arms."

There is nothing more common than, through indolence, inattention, or some other such cause, to receive implicitly stereotyped notions which, on examination, we are forced to relinquish; and if we mistake not, the views now stated come under such a category. We have already seen that man's exclusion from the tree of life was designed to preclude all hope of eternal happiness from his own obedience, and thus be a "schoolmaster" to bring him to the promised Messiah. Such an act conferred a negative blessing upon man, but now something positive was prepared for his benefit. The cherubim and the flaming sword were placed "*eastward from Eden*," as the Hebrew text has it, with the express intention, as we suppose, of more fully and clearly revealing the way of salvation, and that instead of blockading the way of the tree of life, they *kept it* free from obstructions, and pointed definitely to the "tree of life which is in the midst of the Paradise of God," (Rev. ii. 7.) decked with flowers and fruit ten thousand times more fair and sweet than that of which he had been recently dispossessed. The fact must never be lost sight of, that the gospel promise of redemption through the seed of the woman had been given to man prior to his expulsion from Eden, and that therefore he was now under the gospel dispensation, and could only be saved by exercising faith in "Him who was to come." Since this was the case, it was necessary that instruction more clear and perspicuous than the promise itself should be given to him, respecting the person and work of the Messiah. The rite of sacrifice

had obviously been instituted for this very end (ver. 21): and as the cherubim are in other parts of the sacred writings represented as gospel symbols, and were generally connected with the sacrificial offerings, we are led to believe that it was so in this particular instance. Moses was directed by God to make cherubim and place them over the mercy-seat in the tabernacle. See Exod. xxv. 17—22. Now that all this was symbolical of gospel facts is universally allowed; and as if to put the matter beyond doubt, the apostle Peter when speaking of the propitiatory work of Jesus says, with evident allusion to this very passage, "Which things the angels desire to look into." The covering of the ark was called the כַּפֹּרֶת, a word which is translated by the LXX. ἱλαστηριον, and and by the Vulgate *propitiatorium*. It was a term directly applied to the Saviour by Paul in Rom. iii. 25, "Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God had set forth a propitiatory (ἱλαστηριον) through faith in his blood." Cherubim—the symbols of angels—stood at either end of the ark looking toward each other and downward upon the mercy-seat as if contemplating the mysterious import of its covering out of sight the broken law there deposited: while above the propitiatory and between the cherubim "*the glory of the Lord*" rested in that visible manner which rabinical writers have denominated the shechinah, "communing" with his people in token of the most complete reconciliation and friendship. Now what we are concerned to show is that the same purpose was subserved by the symbolical representations given to Adam, and which are denominated "cherubim and a flaming sword." In that old version generally called the Breeches Bible, a translation is given more in keeping with the original than is that of the common English or king James' version. It is, "He set THE cherubim, and the blade of a sword shaken." The noun which is ungrammatically rendered "cherubims" instead of cherubim, has both the definite article and a demonstrative particle before it in the original text, אֶת־הַכְּרֻבִים *eth hacherubim*. The same is true of the terms tranlated "a flaming sword which turned every way," וְאֵת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת *v'eth lāhat ha-kereb ha-mithhapeceth*, a more exact translation of which would be, "*The* flame of *the* sword turning itself." The last of these terms is in the Hithpael conjugation, and is properly translated by Gesenius, "turning itself, *i. e.* flashing." By Buxtorf it is rendered "*sese vertentis*, i. e. *vibrantis*." It is also worthy of notice that the Septuagint has preserved the same articulated rendering, και εταξε τα Χερυβιμ και την φλογινην ρομφαιαν την στρεφομενην, κ. τ. λ. Now from the succinct but definite manner in which the historian speaks of those symbols, it is natural to conclude that he and those for whom he immediately wrote were perfectly familiar with such manifestations, and need not to have it explained. When he used the terms "*the* cherubim and *the* flame of *the* sword revolving," it is as if he had said, the well-known cherubim, and the coruscations of light which shine forth from above and between them as the symbol of the divine presence. Thus then we come at the conviction that Jehovah manifested himself to the first family of man, and held communion with them, in substantially the same manner as latterly he did in the tabernacle and temple, by "dwelling between the cherubim—*shining forth*," and appearing in the cloud upon the mercy-seat." (Ps. lxxx. 1, collated with Levit. xvi. 2.) Even then did he "sit between the cherubim," (Ps. xcix. 1,) willing to fulfil the prayer of his people—"God be merciful to us, and bless us, and cause his *face to shine*

upon us," (Ps. lxvii. 1); and ready to verify the blessing invoked, "The Lord bless thee and keep thee; the Lord make his *face shine* upon thee, and be gracious unto thee; the Lord *lift up his countenance* upon thee, and *give thee peace.*" (Numb. vi. 24—26.) We err grossly, therefore, when we think that this phenomenon presented a repulsive and horror-exciting aspect to the man and his family; on the contrary, it would "give him peace," as it was a symbol of the divine love and reconciliation effected through the anticipated propitiatory merits of the woman's seed; and it is more in keeping with the philology of the text, and the known proceedings of the Lord toward his people subsequently, to suppose that in its presence was shed the blood of the sacrificial victims, and that in token of divine acceptance, fire came forth from it and consumed them as they lay upon the altar there erected. We are perfectly sure at least, that this method of approving the sacrifice was adopted by God in reference to many other offerers. Thus the Lord *had respect* to Abel's sacrifice, but to Cain's he *had not respect.* The point of the reference lies in the term here translated "had respect." It points out not merely the *fact* of acceptance, but the *method* or *manner* in which acceptance was signified. Some ostensible method must have been employed, else as Theodotion has pertinently asked, "How could Cain have known that his sacrifice was rejected, and his brother's received?" The original term employed שָׁעָה means, as Jerome and Theodotion both agree, "*To look with a rapid and keen glance of the eye.*" Whence the Chaldee שָׁעָה, "a moment of time," for "*the twinkling of an eye.*" So that God approved of the one sacrifice by causing "fire from his presence" to descend upon it, and by leaving the other untouched. Should any objection, however, be urged against this example, there are many others at hand which establish the point at issue. When Abraham was taken into covenant relationship with God he offered a very magnificent sacrifice, and in token of acceptance the Lord, when it was dark, came down as a "smoking furnace and a burning lamp, and passed between the pieces." (Gen. xv.) At the dedication of the tabernacle a most imposing sacrifice was offered, "and *the glory of the Lord* appeared unto all the people, and there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat, which when all the people saw they shouted and fell on their faces." (Lev. ix. 24.) Here then it is declared that to render the ceremony more powerfully imposing, the people were permitted to witness *the glory of the Lord*, that is, the luminous manifestation of his presence which rested over the mercy-seat: and "fire out from the face of Jehovah," as the Hebrew text has it, (מִלִּפְנֵי יְהוָה, the same term used in reference to the people when it is said "they fell on their *faces*,") came and consumed the offering. Now by collating this passage with 2 Kings xix. 14, 15, we are perfectly warranted to assert that the fire here spoken of issued from the bright cloud over the mercy-seat, and between the cherubim. Take in connection with this, the fact that the altar-fire thus kindled was never permitted to go out; that all other fire was "strange fire," which if used in sacrifice ensured certain destruction, and we see that in a strictly literal sense every sacrifice subsequently presented in the tabernacle was consumed with "fire out from the face of Jehovah." Identically the same circumstances attended the dedication of the temple by Solomon, when he offered his princely sacrifice of 22,000 oxen, and 120,000 sheep. Fire came down from heaven and consumed the sacrifices, *the glory of the Lord* so filling the house that the priests could not enter it, and

the people beholding it fell prostrate on the pavement worshipping and praising the Lord. (2 Chron. vii. 1—3.)

This article has already exceeded due limits, and we are therefore obliged merely to point at these circumstances without offering any critical or exegetical remarks upon them; but we think they form an induction broad enough to warrant the conclusion we seek to establish, namely that Jehovah manifested himself to our first parents, after their expulsion from Eden, in substantially the same manner as he did at a later period in the tabernacle and temple; and that he directed them to bring their offerings before him as he thus sat revealed in a flaming manner "between the cherubim," and when they did so in faith, "fire out from his face consumed the sacrifices," furnishing the soul-gladdening assurance that they were accepted in his sight.

Burton-on-Trent.

ATTACKS ON THE CHRISTIAN MINISTRY.

BY THE REV. THOMAS POTTENGER.

The first teachers of Christianity received their commission and credentials from heaven. The ascended Saviour gave pastors and teachers for the work of the ministry, and for the edification of his church. When the apostles died, ordinary preachers were raised up for the propagation and defence of the gospel. Inspiration and miracles did their work and ceased—the greater lights in the firmament of the church were put out, but the lesser lights continued to shine upon those who sat in darkness; and when hierarchies overshadowed the simple form of church polity which belonged to the first century, bold and eloquent ministers stood forth to defend truth and to confront error. Throughout the long night of Antichrist, which has passed over Europe during the last fifteen centuries, vital Christianity has been greatly indebted for its preservation to the faithful and earnest preaching of the gospel. Nor can the annals of the world furnish names more illustrious for talent, learning, eloquence, and usefulness, than many of those which have adorned the pulpits of our land within the last two hundred years; and in these respects the ministry of the nineteenth century will not suffer by a comparison with the ministry of any preceding age.

Yet attacks are constantly made upon the ministry of the present day on the ground of the decline of power in the pulpit. Some of these attacks proceed from gentlemen who have relinquished the ministerial office for the more popular and profitable walks of literature. Others have appeared in reviews, magazines, books, and newspapers. Here and there the writers have favoured the public with their names, and we honour them for their frankness though dissenting from their opinions; but in many instances the attacks have come from an unknown quarter, and we have been left to conjecture whether the complainants were friends or enemies in disguise. In one instance, at least there has been the bad taste of nicknaming certain ministers, and of caricaturing their pulpit ministrations. With all right-minded men there can be but one opinion respecting such conduct on the part of an anonymous writer. His voice may be Jacob's, but his hand is that of Esau.

It is affirmed in many quarters that

the pulpit has lost its power—that preaching is inefficient—that souls are not converted to God, and that the church is not edified. If we admit, for the sake of argument, the substantial truth of these allegations, we may then ask whether the case is worse in our day than it was in former times, or whether the same complaints have not been made in every age that has gone before us? If it can be shown that the state of vital religion is lower now than in the past, the case is made out, and argument is at an end; but if the contrary can be proved, then there is neither truth nor propriety in saying the pulpit has lost its power. All must admit that preaching is not so successful as they could wish, but the charges now under review compel us to compare the results of the present ministry with the results of any former age.

We take our starting point from the commencement of this century, and we ask any candid man to show us another half century in the history of England during which so much has been done for the revival of religion at home, and for the spread of the gospel abroad. Nearly all our missionary societies, both home and foreign, have been formed in the present century. The Bible and Tract Societies belong to the same age. Our sabbath schools, with their millions of scholars, with their hosts of teachers, and with their blessed results, have grown up within the memory of many now living. More churches, chapels, and schoolrooms have been built within the last fifty years, than in any similar period since the world began. The brutal sports of former times have almost disappeared before the diffusion of knowledge and the power of Christianity. The general condition of the people is improved, the average duration of life has increased, and society has made prodigious advances towards a better order of things. Abroad the influence of Christianity has been felt beyond all precedent, and multitudes in heathen lands have rejoiced in its benefits. This has been the case in China, in India, in the islands of the Pacific, in the West Indies, and in Africa. Caste has been broken, suttee fires have been extinguished, religious freedom has been secured, schools have been established, bibles and books have been circulated by millions, the press has commenced its triumphs, useful arts have been taught, cannibals have been tamed, savages have been civilized, pagans have been converted, and nations have cast away the tomahawk and the spear for the sickle and the plough.

Although we do not claim all these fruits for the Christian ministry of the nineteenth century, yet a large proportion of them must be so regarded in all fairness, and no candid man can object to this claim. At any rate the burden of proof rests with those who demur to this conclusion, and we ask them to account for the moral and spiritual improvements already named upon the assumption that the pulpit has been powerless. Against all the facts that are crowded into the last fifty years we want something more than assertions from anonymous writers, before we can admit the truth of their allegations or the justice of their censures.

As a proof that the pulpit has lost its power, we are pointed to the condition of the working classes, who are said to be alienated from our places of worship and from the religious institutions of our country. Sometimes we are told that our chapels are built for the middle classes, and that the poor are disgusted with our system of pew rents. As a denomination, certainly, we have not committed the sin of building fine chapels, and it is equally certain that our churches have not been oppressed with pecuniary exactions. Hundreds of our ministers have in-

comes below those of mechanics, while they are not allowed the same privilege of wearing a fustian jacket and living in a five-pound cottage. So that the censure does not touch our ministers or people, and as to others it contains more *cant* than truth.

The alienation of the working classes from the religious institutions of our country conveys an *assumption* without proof. The assumption is that they were once attached to our religious institutions, and the taunt is that they now are estranged from them, if not hostile to their very existence. When, it may be asked, were the working classes in love with religion and Christian ordinances? We are told that we have *lost* them, but when were they *found* in our churches? Let the gentlemen who write on this subject produce their proofs, let them tell us in what age the bulk of our countrymen were such patterns of piety, for until then their assumption must go for nothing. In the meantime the writer of these lines holds himself ready to prove that the working classes, as a whole, have never been lovers of Christianity, and therefore it is beside the mark to blame us for their alienation from our chapels and worship.

That the majority of the working classes do not attend any place of worship may be conceded as a fact, and it is a fact that all sincere Christians must deplore; but this has been the case in all the ages that have gone before us, and hence the fallacy of bringing this forward as a proof that the pulpit of our day has lost its power. The evil is not peculiar to this age. It belongs to the past as much, at least, as to the present. The cause of it must not be put down to pulpits, pews, chapels, or institutions, but to the *heart*, whose thoughts and imaginations are evil continually. This evil may have been aggravated by the corruptions of Christianity, by the sophisms of infidelity, and by the vituperations of demagogues, but the chief cause of this dislike to the religion of Jesus is embodied in John iii., 19, 20. If it be not so, how is it that the parties who complain of our chapels, pews, collections, and ministry, have not been able to convert the working classes to Christianity? Of course they have made the attempt, and made it without priestly airs, or sacerdotal robes, and in places where the people could not be shocked with the sight of collecting boxes or with the sound of pew rents. Have they gained the people to Christ? have they persuaded them to embrace and exemplify the pure religion of Jesus? Alas! there can be but one answer to these questions; but if they have not succeeded in this laudable enterprize, let them no longer ascribe it to adventitious circumstances because the main cause exists in the *heart* of man.

Some of the gentlemen who have written on the want of power in the British pulpit, and on the consequent decline of piety in the British churches, have favoured us with hints and recommendations with the view of bringing about a better state of things. We are bound to say that some of their notions are crude in the extreme, while others would extinguish rather than revive piety. Brotherly exhortation has been recommended as a substitute for what is called the one man system, and the duty, or right, of every member to edify the church is maintained. But let churches know that this system has been tried by the Scotch baptists for the last fifty years and upwards, and the results have been anything but favourable to the conversion of the working classes. Isolated cases may be produced in which mutual exhortation has been attended with beneficial results under the direction of devout and judicious pastors; but taken as a whole

REVIEWS.

A Treatise on Biblical Criticism, exhibiting a Systematic View of that Science. By SAMUEL DAVIDSON, D.D, *of the University of Halle, and LL.D. Volume I. The Old Testament. Volume II. The New Testament.* Edinburgh: 8vo. Pp. xvi. 446, xii. 472.

IN our last number we showed that an intelligent inquirer for evidence of the antiquity of the Old Testament scriptures might find in the first of these volumes satisfactory proof that the writings which are commonly ascribed to the Hebrew prophets were in circulation long before the downfall of the Roman empire, and that they were substantially the same then as they are now.

Such an inquirer might, however, proceed to ask, What can be said respecting the less ancient portion of your sacred books? The same things cannot be alleged respecting them as respecting the Jewish poets and historians of earlier times? Is it not possible that the achievements of Jesus and his chosen apostles, and the discourses and the letters ascribed to them, may be inventions of your reformers of the fifteenth and sixteenth centuries; or that they gained currency at the same time as the writings of Mahomet, and under the operation of similar influences? Or, if any gospels and epistles were known before the reign of Constantine, may not the facts and doctrines taught in your book be very different from those contained in the original documents?

To such an inquirer Dr. Davidson's second volume will furnish the information which he seeks, and with it additional information adapted to prepare those who are likely to meet with inquirers of this description to defend the authenticity and genuineness of the New Testament. He begins by descanting on the nature of the language in which its books were written—the language most widely spread over the then civilized world, most readily understood by the greatest number of persons, best adapted therefore for the instruction of all. "When our Lord appeared in the flesh, the Greek tongue was current in Palestine itself. It was the book-language of the Egyptian Jews, and of all others not Palestinian. Hence the apostles were under the necessity of using it in their preaching and writing, when they went forth from Palestine to promulgate that new religion with whose propagation they were entrusted." He then proceeds to give at great length the history of the text, and to point out the sources whence the earliest printed editions were drawn, and whence subsequent impressions of greater accuracy have derived their emendations. A large number of Greek manuscripts of various degrees of antiquity are described, which were written in different countries, and which bear internal evidence from the characters of the writing and the materials, of the remoteness of the ages in which they were produced. There is, for example, one called the Alexandrine manuscript, now in the British Museum, which was presented to Charles the First in 1628, through his ambassador at Constantinople, by Cyril Lucar, patriarch of Constantinople, who brought it immediately from Egypt. It was apparently written

in Egypt, and antiquaries skilled in such matters ascribe it to the middle of the fifth century. In the Vatican Library there is a manuscript yet more ancient. How it got there, or from what country is wholly unknown. It consists of one volume small folio or quarto, containing both the Old and New Testaments, but with some few deficiencies. It is on very fine parchment, in characters square, beautiful, uniform, and written with great care. Its high antiquity is argued from the near affinity of the character to that in the Herculaneum rolls; the continuous sequence of words without any separation or interpunction; the accents added by a later hand with other ink; the form of the manuscript approaching to the more ancient rolls, and the number of columns adapted to it; the height, breadth, and intervals of these columns resembling very much the rolls of Herculaneum. Relying upon these and similar marks of age, Hug assigns it to the former half of the fourth century, an opinion in which Tischendorf coincides. Dr. Davidson gives a descriptive list of thirty manuscripts of the whole or parts of the New Testament which are so old as to be in capital letters, or as they were called in the fifth century *uncial* letters, a style of writing which fell into disuse in the tenth century, being superseded by the more convenient mode now practised, called the *cursive*. "Upwards of five hundred cursive manuscripts of the gospels," he observes, "ranging in date from the tenth to the sixteenth century, have been inspected more or less cursorily, or at least mentioned. More than two hundred of the same kind contain the Acts and catholic epistles; upwards of three hundred the Pauline epistles; one hundred have the Apocalypse."

The first published Greek Testament was edited by Erasmus, who consulted, it is said, only five manuscripts, and some of these imperfect ones. Subsequent editors improved upon this in various degrees, as their facilities increased. Bengel, in the beginning of last century, collated anew many manuscripts which had been examined only superficially before, examined many for the first time, and used extracts furnished to him by others. In search of these materials he repaired to different parts of Germany, Holland, and England. Scholz, in our own day, visited personally public and private libraries, such as the royal libraries at Paris, that of Vienna, those of Munich, Landshut, Berlin, Treves, London, Geneva, Turin, Milan, Venice, Parma, Florence, Bologna, Naples, nine in Rome, including the Vatican, those of the Greek monasteries in Jerusalem, and the isle of Patmos, spending twelve years in the service. He describes 674 manuscripts which thus came under his notice, 348 of which had been previously collated by others. But from whatever countries, European, Asiatic, or African, manuscripts have been obtained, amidst variations in detail, there has been the same general result in respect to facts and doctrines. While very ancient translations into many languages of different regions prove the same thing. Not only do these versions exist, having internal evidence of great antiquity in the opinion of the men who are most conversant with the literary productions of those early times, but they are spoken of and quoted by writers who lived before the overthrow of Roman greatness, or the downfall of ancient Paganism. Dr. Davidson gives copious details respecting the Peshito-Syriac, the Philoxenian, the Æthiopic, and the old Latin versions, and treats at some length of quotations from the New Testament in the Greek and Latin Christian writers who lived in the early ages of our era; and he gives a view of

the result of such investigations as those to which we have adverted, which is fully sustained by the contents of his second volume, when he says, that the effect has been "to establish the New Testament text in all important particulars. No new doctrines have been elicited by its aid; nor have any historical facts been summoned by it from their obscurity. All the doctrines and duties of Christianity remain unaffected. Hence the question arises, of what utility has it been to the world? Why have all this labour and industry been applied? Have all the researches of modern criticism been wasted? We believe they have not. They have proved one thing—that in the records of inspiration there is no material corruption. They have shown successfully that during the lapse of many centuries the text of Scripture has been preserved with great care; that it has not been extensively tampered with by daring hands. It is not very different from what it was seventeen hundred years ago. Critics, with all their research, have not been able to show that the common text varies essentially from what they now recommend as coming nearest its earliest form. It is *substantially* the same as the text they propose. Thus criticism has been gradually building a foundation, or rather proving the immovable security of a foundation on which the Christian faith may safely rest. It has taught us to regard the Scriptures as they now are to be of a divine origin. We may boldly challenge the opponent of the Bible to show that the book has been materially corrupted. Empowered by the fruits of criticism, we may well say that the Scriptures continue essentially the same as when they proceeded from the writers themselves. Hence none need be alarmed when he hears of the vast collection of various readings accumulated by the collaters of manuscripts and critical editors. The majority are of a trifling kind, resembling differences in the collocation of words and synonymous expressions which writers of different tastes evince. Confiding in the general integrity of our religious records, we can look upon a quarter or half a million of various readings with calmness, since they are so unimportant as not to affect religious belief. We can thank God that we are able to walk without apprehension over the sacred field he has given us to explore. Our faith in the integrity of his word is neither a blind nor superstitious feeling, when all the results of learning incontestably show that the present Scriptures may be regarded as uninjured in their transmission through many ages; and that no effort of infidelity can avail to demonstrate their supposititious character. Let the illiterate reader of the New Testament also take comfort, by learning that the received text to which he is accustomed is substantially the same as that which men of the greatest learning, the most unwearied research, and the severest studies have found in a prodigious heap of documents. Let him go forward with a heart grateful to the God of salvation, who has put him in possession of the same text as is in the hands of the great biblical editors whose names stand out in the literature of the Scriptures."

The candid inquirer whose case we have contemplated may however reasonably propose a third question. I receive with pleasure, he may say, the assurance that the New Testament as you present it to me is "not very different from what it was 1700 years ago." But I observe Dr. Davidson's guarded phraseology: "not very different." In such a case as this I am anxious for verbal accuracy. May I rely implicitly on every statement that I find? I have heard that an immense number of

"Various Readings" has been collected. I have heard that passages are rejected by some learned men which are received as genuine by others. Can I find in these two large volumes on Biblical Criticism more complete satisfaction on this head than other writers have furnished?

To such an inquirer it may be advantageous to present a paragraph from the pen of Mr. Andrews Norton, an American critic, whose language the author quotes and adopts.

"Of the various readings of the New Testament," says Mr. Norton, "nineteen out of twenty at least are to be dismissed at once from consideration, not on account of their intrinsic unimportance—that is a separate consideration—but because they are found in so few authorities, and their origin is so easily explained that no critic would regard them as having any claim to be inserted in the text. Of those which remain, a very great majority are entirely unimportant. They consist in different modes of spelling; in different tenses of the same verb or different cases of the same noun, not affecting the essential meaning; in the use of the singular for the plural, or the plural for the singular, where one or the other expression is equally suitable; in the insertion or omission of particles such as ἀν and δε, not affecting the sense, or of the article in cases equally unimportant; in the introduction of a proper name, where, if not inserted, the personal pronoun is to be understood, or of some other word or words expressive of a sense which would be distinctly implied without them; in the addition of 'Jesus' to 'Christ,' or 'Christ' to 'Jesus,' in the substitution of one synonomous or equivalent term for another; in the transposition of words leaving their signification the same; in the use of an uncompounded verb, or of the same verb compounded with a preposition—the latter differing from the former only in a shade of meaning. Such various readings and others equally unimportant, compose far the greater part of all, concerning which there may be or has been a question whether they are to be admitted into the text or not, and it is therefore obviously of no consequence in which way the question has or may be determined."

The means which should be adopted in order to obtain a text of the greatest possible exactness are described by the author summarily in the following paragraphs:—

"We have already given rules for estimating the individual witnesses belonging to each class of testimony, *viz* to manuscripts, versions, the quotations of the fathers; to which have now been added critical canons of an internal nature. It remains for us to look at them together. We have to do with them conjointly, and not singly. The classes have not only a separate but a relative value towards one another. Considering them *together*, it may be asked how they should be adjusted and disposed.

"The first place belongs to ancient uninterpolated, good Greek copies. Their authority is paramount. From them chiefly should the text be derived. The nearer their testimony approaches to unanimity, the greater certainty belongs to it. And the authority of *ancient* manuscripts is unquestionably superior to that of modern, though the number of the latter is very much greater. Whoever undertakes to edit the Greek Testament should form his text *mainly* from the oldest and best manuscripts, disregarding the mass of cursive ones.

"Where ancient manuscripts are not unanimous in a reading, or the right text is doubtful, it is necessary to consult the earliest and most critical of the fathers; and when they expressly quote

or comment upon a reading, or speak of its being in manuscripts of their time, much weight attaches to their testimony. Greek fathers who belong to this class, such as Origen and Jerome who knew and used Greek copies, may be put on a level with the oldest and best manuscripts.

"The testimony of ancient versions is valuable in doubtful cases, especially where the manifest goodness of the reading proves that the variety has not been caused by a blunder of the translator. What versions are most useful in showing is, the insertion or omission of members of sentences and important words.

"Next to versions in point of value, come the bare and casual quotations of the fathers, or the express and unquestionable quotations of those who are later than the fifth century. It is not often that the true reading cannot be determined by means of the ancient manuscripts, aided by versions and the quotations of the fathers. Where the three sources are combined, they are usually sufficient to indicate pretty clearly the genuine text. Yet there are cases where other considerations are desirable. Internal canons may be fairly applied, after some hesitation is felt in settling the text on the basis of external evidence. Indeed these critical rules should be taken *along with* the external testimonies. They should guide and influence judgments based on external documents. If it be thought they are not *necessary*, they are at least highly desirable."

It is in connection with this last topic that we find the chief cause of dissatisfaction with Dr. Davidson's labours. He has studied very diligently the works of foreign critics, and has collected much valuable information respecting the treasures of sacred literature, but there is little in the general tenor of the performance, to excite confidence in the text, either as we now have it, or as we are likely to have it. He has no sympathy whatever with those learned writers, and some such there are, who believe that "the result of a really independent and thorough examination of the subject would be, with all intelligent and devout men, the rejection of the corrected text of Griesbach, Lachmann, and Tischendorf, and the adoption of the common Stephanic and Elzevir text, of which our English Testament is a version." At this we have no reason to be surprised; but it seems to us matter for regret that whatever verses or parts of verses any of these German critics demand, Dr. Davidson seems to be prepared to surrender. He appears to us to have imbibed, gradually and unconsciously to himself, certain principles and habits of thought which lead him to consent too readily to the withdrawment of any words or clauses which foreign speculators have challenged. We should be sorry to do a man in his position injustice, especially after he has devoted months and years industriously to a work of great importance, and we will cite therefore his own opinion that he has done something to *establish* the text of scripture in its integrity and incorruptness. In the preface, he says, "His object has been to uphold and preserve the sacred records; to show that they have a rightful claim to the place they have so long occupied. He does not wish to defend anything incapable of standing the test of an intelligent scrutiny, or to apologize for that which reason rejects as contrary to its dictates. He has had no party prejudices to pander to; no denominational or ecclesiastical preferences to foster. He has acted freely and independently in his inquiries, believing that the documents of revelation should and will be sifted in the present age of mental activity." By all means, we add, let us have candour and frankness on this, as

on every other subject, whether in dealing with the friends of truth or its foes; but let us be careful not to give up without necessity any particle of that which has been entrusted to our keeping, not for our own benefit alone but for the use of mankind. It would be an evil that a single phrase should be retained in an edition of the scriptures that did not come from an inspired source; but we are not willing to surrender any portion, however small, of the divine oracles.

It is well known that some celebrated continental critics habitually mix up with the question respecting the documents in which any words are found which are under investigation, questions of a totally different character—questions relating to their intrinsic propriety, and the probability of their having been written by the sacred penmen. Our author is aware of this, and refers to the danger arising from it; yet his own practice and the rules he lays down for others appear to us to approximate too closely to this fallacious course. He lays great stress on internal evidence, teaching that "many modifications must be taken into account by such as take a text from the ancient documents alone." He says, "*External* is but one part of the evidence. The *Internal* is equally valuable and important. It modifies, changes, outweighs the other in many examples." Vol. ii. p. 104. What then are the "Critical Canons" that he gives for the assistance of the student? Of the eleven that he furnishes, it is remarkable that not one leads to the retention of a sentence or phrase that is challenged. Not one is directed against unauthorized *omissions;* they all contemplate *additions* to the text. One is, "Readings which strongly favour orthodox opinions are suspicious;" but, does no suspicion attach to an *omission* which would subserve the purpose of a zealous opponent of orthodoxy? As to mere mistakes, every one who has had much to do with the copying of books or papers, in any language is aware that accidental omissions are much more common than accidental interpolations. We once had occasion for several hundred copies of a document, and wished them to be in manuscript. One of the sentences happened to be so constructed as to make sense without two clauses which belonged to it; they gave additional clearness to the meaning of the writer, but were not absolutely essential. When the copies were examined, it was found that in a large number the earlier of the two clauses was omitted and the other retained. In nearly as large a number the latter was omitted and the former retained. In many both were omitted. Both were in the original, but if Dr. Davidson's canons had been applied to a collection of them, one or both would probably have been rejected. While we speak of them as Dr. Davidson's, however, we are aware that the responsibility of originating them does not rest with him. Substantially they are importations from the Continent. But it is not wise to adopt rules unless their validity has been thoroughly established. Bad rules are worse than none. Carson has justly observed that much more injury is done by the recognition of false principles, than by ignorance of true ones. A greater than Carson has said, "If the light that is in thee be darkness, how great is that darkness!"

This work was first published in 1839, but it has been re-written, greatly enlarged, and in many respects modified. We cannot regard some of the alterations as improvements, but we are told that "The reader has here the *latest* and *most mature* judgments of the author, for which alone he begs to be held accountable." The former edition did not contain these "Critical Rules." Their practical value seems to us to be

very small. Some of them are disputable, and others of them need to have rules appended to teach us how to apply them, or as an Irish Roman Catholic Annual has it this year, "Directions for understanding the Directory." Take, for example, the first:—"Those readings should be rejected which yield no meaning, or an improper one." But whether a text will yield a meaning or not depends greatly upon the enlightenment of the person endeavouring to extract the meaning. One who is duly impressed with a sense of his own insufficiency can scarcely determine respecting a sentence the external evidence of which would lead to the belief of its divine origin, that it has no meaning. How many texts appear to the mature Christian to be fraught with interesting truth, after he has experienced many vicissitudes and sustained terrific conflicts, in which he could discern no meaning in the earlier part of life! De Wette can see no meaning in a sentence, in which Dr. Davidson has discernment sufficient to perceive a meaning; and thus Dr. Davidson might be unable to find a meaning in a passage in which a meaning really exists —a meaning which he will hereafter joyfully acknowledge. He says himself in reference to this first rule, "Here great caution is needed, lest a reading be thought to give no meaning, or an improper one, when that is only its apparent character. Thus De Wette pronounces Lachmann's form of the text in Matt. xxi. 28—31 senseless, when it is really not so. On the contrary it appears to be the original reading. A *true* example," Dr. Davidson adds, "is furnished by the received reading in Romans vii. 6, viz. ἀποθανόντος in the genitive, instead of ἀποθανόντες. Our English translators have in vain endeavoured to make sense of the genitive." But *is* this an example? The reading which Dr. Davidson approves is the reading which *external* evidence establishes. Moses Stuart says, "The weight of external evidence is greatly in its favour." Olshausen says it "is certainly the only correct reading." Lachmann, who disregards internal evidence, gives the same in his text. What then do we gain in this case by Dr. Davidson's canon? It only appears that the true reading, ascertained by external proofs, gives a sense more easily to be found than can be extracted from the erroneous reading which had been substituted for it; and this, it may be observed in the face of Dr. Davidson's fourth canon, which is that "The more difficult and obscure reading should be preferred to the plainer and easier one."

Of how little practical utility such rules can be, may be inferred from the way in which the propounder deems it necessary to speak of them, when he says, "The utmost caution and care must be used in applying them. Many limitations guide, modify, and restrain their operation. Context, parallels, and historical circumstances; an intimate acquaintance with the characteristic developments of sentiment, phraseology, constructions, use of particles, &c., in each particular writer, accompany their exercise. Intuitive sagacity and tact are important qualities in securing their successful use. Much depends on the mind of him who employs them. Critical feeling or sensibility is of importance. Griesbach made a good use of them on the whole. Few critics, however, can employ them with a judiciousness equal to his."

It is painful to be constrained, by views of public duty, to depreciate in any degree the performance of one who is, we are told, an estimable man, who is certainly an industrious man, and whose work we fully expect that some of our contemporaries will applaud un-

reservedly. We do so however with a hope that some of our younger brethren will be led to devote themselves to the same studies, and that they will be more successful than our author has been, in vindicating the authority of that text which has been for three centuries the venerated basis of English theology. Here is a fine field for exertion, in which few of our countrymen have as yet distinguished themselves, but in which, we doubt not, services of the very greatest importance to the church of God will ere long be rendered.

BRIEF NOTICES.

Manna in the House: or Daily Expositions of the Gospels. By the Rev. BARTON BOUCHIER, A.M., *Curate of Cheam, Surrey. St. Matthew and St. Mark. Two Vols.* London: J. F. Shaw, Southampton Row, Russell Square. Edinburgh: J. Menzies. Fcap. 8vo.

These volumes are the substance of familiar addresses given by the author in his own family. Having for many years read expositions of scripture in his domestic worship, he had exhausted all the works he possessed suited to that purpose, and was thus induced to make trial of original exposition. Having gone through the New Testament he recommenced the gospels, noting down daily the expositions as they were delivered. As his manuscript accumulated it occurred to him that what had been blessed to his own family might, if published, be blessed to others. And so he has sent forth these volumes. We congratulate him on his success; and should rejoice to hope that every clergyman's family in the land was superintended by one so qualified to "command his children and his household after him." The text is not given in these volumes; but the chapters are divided into portions of suitable length, and then the exposition follows in reflections on the whole paragraph. There is neither elaborate criticism nor original thought; but there is much valuable and devout instruction. The volumes are well adapted for domestic reading. We hope the author may be induced by the acceptance which the public shall give them, to carry out his intention of publishing two others on Luke and John.

The Christian Doctrine of Sin, Exhibited by DR. JULIUS MULLER, *Ordinary Professor of Theology in the University of Halle—Wittenberg. Translated by William Pulsford.* Edinburgh: T. and T. Clarke. 1852. Vol. I.

Halle is the university of Germany which has most attractions for an Englishman. It is a continuance of the establishment at Wittenberg, a name which England delights to blend with its own; and is pledged by many hallowed associations to the doctrines of Luther and the Reformation. It is identified moreover with the labours of the pietists, as they were called, of the eighteenth century, and has thus peculiar endearments of its own. The name of Gesenius and the names of his successors and fellow labourers Hupfeld and Rödiger connect it with the revival and extension in modern times of Hebrew learning. Tholuck connects it with the progress of evangelical religion on the Continent, and now Dr. Julius Muller stands forth as one of the profoundest scientific theologians that Germany has produced. He has been for some years professor of theology at Halle, having previously filled posts of usefulness with honour to himself at Marburg and Breslau. His great work on the "Nature of Sin" has reached in German a third edition, and is now presented to the English reader. We find it impossible to do justice to the work in its present incomplete state, but hope to call attention to it at greater length when the second volume has issued from the press. It is but just to say in the meantime that no author has a greater right to be heard, whether we look at his position, at the importance of the subject he has selected for discussion, or at the general character of the author himself. Whether we shall be prepared to acquiesce in all his decisions is another question; but we cannot scruple to recommend his volume (translated by our friend Mr. Pulsford) to that "audience fit though few" for whom it is specially designed.

Heart Discipline. By JAMES COOPER, *of Norwich. With a Recommendatory Preface by the Rev.* JOHN ANGELL JAMES, *of Birmingham.* London: Hamilton, Adams and Co., Paternoster Row. 8vo. Pp. xii. 344. 1852.

That a work on "Heart Discipline" should have the recommendation of Mr. James is no small praise. The subject is one of the highest importance; and the author has discussed it in an eminently instructive and devout manner. Some may think he has not dealt sufficiently with general principles; and has entered too minutely into the details of every-day life. We confess that this feature of the work is, in our judgment, one of the most valuable and interesting. We want in the present day not simply the announcement of general principles, but their application to common affairs. We should like to see this book in the hands of every Christian in the land. As "Heart Dis-

cipline" is a matter which belongs to all, this is truly a book for all. Every section of it betrays extensive reading, close observation of the world, intimate acquaintance with the human heart, and a large measure of the fear of God.

Canticles Selected by the Rev. WILLIAM BROCK, *and Arranged for Chanting by* CHARLES CHILD SPENCER, *Bloomsbury Chapel.* London: Cooke and Whitley, 1, Bouverie Street. 12mo. Pp. 48.

We know of no valid objection to the practice of chanting on the score of principle: it is a kind of singing; and, if that were of any importance, a kind that probably resembles ancient Jewish singing more than that to which we are accustomed. It gives this advantage, with some others, that it allows of the use of the very words of our common translation of the scriptures. We have however a strong objection to the use of many of the psalms in Christian worship, as they are expressive of feelings corresponding with a different dispensation from that with which we are blessed, but quite unsuitable to our adoption. Mr. Brock has carefully avoided these, and selected judiciously both from the psalms and the prophecies, some of the most appropriate portions of the divine word. A few also, we wish the number had been larger, are taken from the New Testament, in which are passages well adapted for the purpose. To any congregations who think of introducing the practice, we recommend this publication very cordially.

A Selection of Chants, Psalm Tunes, and Chorales, Compiled by W. S. ADAMS, *as an Appendix to the Tune Book used at Bloomsbury Chapel.* London: Cooke and Whitley. 12mo. Pp. 36.

Wherever the work just noticed goes, this should accompany it; but it also contains tunes which will be acceptable where chanting is not approved.

Chant Book: A Selection of the Psalms, and other Portions of Holy Scripture, Arranged and Marked for Chanting. By WILLIAM SHELMERDINE, *Professor of Music.* London: Hall, Virtue, and Co. 18mo. Pp. 92.

We had not seen this little book when the preceding observations were sent to the printers; they were written therefore without any reference to its contents. Here we find, after a few prefatory sentences by Mr. Baynes of Nottingham, for whose congregation the book is primarily designed, the following pertinent quotation from Andrew Fuller: "The intent of singing is, by a musical pronunciation of affecting truth, to render it still more affecting. To accomplish this end, the music ought at all events to be adapted to the sentiments. I have long wished to see introduced into the churches a selection of divine hymns or songs, taking the place of all human compositions. By divine hymns or songs I mean the pure word of God, set to plain, serious, and solemn music. Such a sweetness and majesty is there in the poetic language of scripture, that, were there nothing offensive in the music, it must needs recommend itself to a serious mind." This work contains nearly twice as many passages as Mr. Brock's, but though some of the additions are good, we cannot say that they all appear to us to be suitable for Christian worship.

Lights of the World; or Illustrations of Character drawn from the Records of Christian Life. By the Rev JOHN STOUGHTON. London: R.T.S. 12mo. Pp. 264.

This book is composed of short pieces illustrating leading excellencies in the spiritual life of several persons, who in latter times have shone as "Lights in the World." All that the author professes in the introduction to do, he has done, in an effective manner. The style is elegant, yet vigorous, the examples are striking and well chosen, and their application is at once scriptural and practical.

Wesley the Worthy, and Wesley the Catholic. By the Rev. O. T. DOBBIN, LL D., *Trinity College, Dublin. With Introduction by the Rev. W. Arthur, M.A.* London: Ward and Co. 12mo. Pp. 129.

A reprint of two articles, one by Dr. Dobbin and the other by the Rev. Charles Adams, M.A.; the one a review of Wesley's positive merits and comparative greatness as a benefactor to mankind, the other, as its title implies, devoted to an exposition of his catholicism in opinion, practice, &c. They are branches of one subject, and we do not scruple to say with Mr. Arthur, they constitute "a fervent study of a great head, a great heart, and a great life, calculated to bless the least of us with some great impulses."

Romanism, an Apostate Church. By NON-CLERICUS. London: Longman and Co. Crown 8vo. Pp. 453.

Taking the bible as the only safe guide in spiritual matters, the aim of the writer is to show that the Roman catholic religion is, notwithstanding its pretensions to the contrary, a "*spurious Christianity;*" is to be looked upon as a congeries of superstitions, unauthorised ceremonies, and false doctrines; is essentially idolatrous, and owes its origin and maintenance to priestcraft. A large body of facts, pithy remarks, and cogent arguments, the results of much reading and observation, tend fully to confirm and establish the argument of the work, which is, we think, likely to do good service in the contest with Rome.

The Judgment of the Papacy, and the Reign of Righteousness. By THOMAS HOUSTON, D.D., *Pastor of the Reformed Presbyterian Church, Knockbracken.* London: Houlston and Stoneman. 12mo. Pp. 252.

This volume is the enlargement of a sermon preached by the author during the recent Papal Aggression agitation. He was solicited at the time to publish the sermon; but deeming the subject one of considerable importance he thought it better to expand it into a small treatise. We are glad he has done so. We do not subscribe to all our author's views on

unfulfilled prophecy. We believe he needs some further enlightenment on ecclesiastical matters, and the relation they should have to temporal rule. Nevertheless, after a careful perusal of his work, we are prepared to say that it exhibits the fruit of much reading, observation, and study; that the subject is treated with great judgment, power, and success, and that altogether it is a readable and interesting book on popery. It will well repay the thoughtful reading of all students of scripture and the times.

The Society of Friends. A Domestic Narrative Illustrating the Peculiar Doctrines held by the Disciples of George Fox. By Mrs. J. R. Greer, *Author of "Quakerism; or The Story of My Life." In two Volumes.* London: Saunders and Otley. 12mo.

Those portions of the accredited writings of the society which startled her own mind into the unwilling belief that quakerism was not in accordance with the everlasting gospel of Jesus Christ, Mrs. Greer tells us, are here brought forward in the hope that they may be the means of leading others also to examine for themselves and compare those writings with the holy scriptures. She acknowledges that the narrative into which she has introduced them is partly fictitious; but says, "Each character, however, has had its prototype in the sect, each event narrated has occurred. Every sentiment put into the mouth of the speakers has already emanated from the lips of a quaker; and the quotations are taken from the standard writers of the society." She has shown ability to render her story interesting; but some of her present tenets are as unscriptural as those which she opposes. We are sorry to say also that the work seems to us to have a decided tendency to lead its admirers to undervalue religious scruples, and to think lightly of "consistency." Many of our young people, if they have access to this book will devour it eagerly; but it is not our opinion that it will do them good. Let him try the experiment who wishes his daughter to be married privately, like the beautiful heroine of this tale, to a young military officer of whom her parents know nothing.

A Manual of Universal History on the Basis of Ethnography. By J. B. Wright. Bath: Binns and Goodwin. 12mo. Pp. 220.

This is the first of an intended series of four books, on the successive periods of history. It will be especially acceptable to young people, as giving them a compendious and connected idea of the costumes, manners, and religion, as well as of the dominions of the ancient nations. The manner too in which the thread of Bible History is interwoven with that of all the coeval records of profane history is extremely interesting. The book requires but to be known to ensure such a reception as to guarantee the appearance of the other three volumes, which the author states will depend upon the success the present one may meet with.

The Battles of the Bible. By A Clergyman's Daughter, Authoress of "Chapters on the Shorter Catechism." Edinburgh: Paton and Ritchie. London: Hamilton, Adams, and Co. 1852. 12mo. Pp. 315.

This work consists of a series of dialogues between a grandfather and three of his grandchildren. The old man who wishes to instruct the young people in an acquaintance with scripture is led on by George, who purposes being a soldier, to narrate "The *Battles* of the Bible." This he cheerfully does, taking advantage to impart at the same time much solid information, and sober suggestive reflection. Unsuited to a lady as the theme may appear, our authoress has treated it with great judgment and skill. Parents and others who desire to interest young persons in the Old Testament, may rely on finding this volume a valuable help.

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Congregational Year Book for 1853. Containing the Proceedings of the Congregational Union for 1852, and General Statistics of the Denomination. *London: 8vo., pp.* 300. *Price* 1*s.*

The Journal of Sacred Literature. New Series. Edited by John Kitto, D.D., F.S.A. No. VI. January, 1853. Contents:—Why have Greek and Roman Writers so rarely alluded to Christianity?—The Rephaim, and their Connexion with Egyptian History—Moses Stuart—Ewald on the Prophets—The Resurrection of the Body—Auricular Confession—Hebrew Literature—"Who are the Spirits in Prison?"—Hippolytus and his Age—Correspondence:—On the Interpretation of the Phrase Eunuchs for the Kingdom of Heaven's sake—Herod and Herodias—Hades and Heaven, &c., &c. *London: 8vo., pp.* 270. *Price* 5*s.*

The Eclectic Review, January, 1853. Contents: I. The Hungarian Struggle and Arthur Gorgey. II. Scottish Preachers and Preaching. III. Thackeray's History of Colonel Esmond. IV. British South Africa V. Solwan; or Waters of Comfort. VI. Religious Prosecutions in Tuscany. VII. Distribution of the Representation. Brief Notices, Review of the Month, &c., &c. *London: Ward and Co. 8vo., pp.* 128.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. January, 1853. *Edinburgh: 8vo., pp.* 47. *Price* 5*d.*

The Youth's Magazine, or Evangelical Miscellany. January, 1853. New Series. *London: Houlston and Stoneman.* 16*mo., pp.* 64.

The Teacher's Offering. January, 1853. *London: 24mo., pp.* 32. *Price* 1*d.*

The Juvenile Missionary Herald, 1852. *London Houlston and Stoneman, square* 16*mo, pp.* 188.

INTELLIGENCE.

AMERICAN BAPTIST MISSIONS.

The Missionary Magazine, published by the American Baptist Missionary Union, contains a general view of the missions for 1852—1853, which will afford our readers pleasure. They say—

If we had occasion, a year since, in reviewing the state of our missions, to utter the language of gratitude and hope, and to remark tokens by which Providence summoned us "to fresh and enlarged exertion," a present outlook on the fields assigned us must give a stronger impulse to these emotions. Unless we greatly mistake the signs of the times, prospects are opening before us, opportunities are offering to our zeal, enterprises are soliciting our efforts, constraining our sense of obligation and attracting our most disinterested affections, in far more than a common measure.

Burmah.

In Burmah, at the beginning of last year, there were prospects not wholly clear but still highly encouraging, that the mission to Ava would meet with an unexpected tolerance from the king. Hostilities between the king and the government of British India have since temporarily arrested progress in this direction; but the quiet occupation of Rangoon and Bassein by the English forces has enabled our brethren to resume missionary labour at those stations, with entire freedom and with the evident favour of God. The great probability that the lower provinces of the empire, included within the limits of the ancient kingdom of Pegu, will be permanently added to the British dominions, gives assurance that there will be immediate occasion to enlarge our agencies for evangelizing the races of Burmah. In view of these circumstances, a deputation has been sent by the executive committee to meet the whole body of Burman and Karen missionaries, with them carefully to survey the ground and consult on the best methods of effectively occupying it. For the present Messrs. Kincaid and Dawson, joined temporarily by Mr. Vinton of the Maulmain Karen Mission, occupy Rangoon; and Messrs. Abbott and Van Meter, of the Sandoway Mission, have commenced operations at Bassein. The war now in progress, while it seems likely to be overruled for the ultimate good of Burmah, has brought immediate evil on the Karen churches,—their chapels having been demolished, their members plundered and driven into battle to bear the chief brunt of the conflict. Numbers have fallen in fight, and others have suffered from the vindictive severity of their Burman rulers. But they hold fast to the faith, and look with hope for the consummation they have long devoutly wished—the subjugation of the country to a Christian government.

The missions in Tenasserim and Arracan have gone forward in their several departments as prosperously as could be hoped in the distractions of the time, and while they are so inadequately manned. The Karen Theological School at Maulmain is still without a regular instructor. In the sudden removal, by death, of Mr. Campbell, the Arracan mission was bereaved of a brother greatly beloved and of high promise, while he had but entered on the threshold of his desired work. Mr. Stilson of the Maulmain Burman mission, and Miss Wright of the Maulmain Karen mission, have returned to this country with health so impaired as to make the probability of their resuming missionary labour extremely doubtful. Mrs. Bennett of the Tavoy mission, who accompanied them, is so far invigorated by her voyage, that she hopes soon to take passage for her adopted home. Mr. Cross, of the same mission, has been obliged by the feeble health of his wife to accompany her to this country, with which intent they embarked in July last from Maulmain for England. Mr. and Mrs. Haswell, of the Maulmain Burman mission, have set out on their return to the field from which an afflictive providence had separated them. The rapid progress that has been made in giving to the Karens the entire Scriptures in their own language, and also in completing the Burman dictionary and a concordance to the Burman Scriptures, two important works left unfinished by Dr. Judson, deserves grateful notice. These are works not for years but for generations. Seven brethren have been appointed to reinforce the several Burman and Karen missions, of whom three missionaries with four female assistant missionaries have departed for their respective destinations; but their spheres of labour, and many other matters involving the interests of all those missions, will be brought under review by the conference of missionaries soon to be convened at Maulmain, as the result of which important changes may be made in the details, if not in some of the general arrangements of the several missionary agencies now in operation.

Siam.

Our mission in Siam has been bereaved of its founder, and the translator of the New Testament, one who enjoyed in largest measure the confidence of his brethren at home and abroad. This visitation, at a time when they were just beginning to recover from the calamitous fire of the preceding season, severely tried the faith of the survivors. But they have had strength to go on in the use of the limited means at their disposal, in the faith that they may see of the salvation of the Lord among the Siamese. In common with those of other societies, the mission continues to enjoy the favour of the king, and the respect, if not the cordial regard, of the people. The Chinese church has enjoyed a measure of spiritual blessing and increase. Among that interesting portion of the population, however, the recent legalization of the opium traffic is producing fatal effects. Mr. Chandler continues in this country completing the outfit of the printing department. He should not return alone.

China.

In China, the mission at Hongkong has enjoyed a season of uninterrupted labour, which is not fruitless. The Ningpo mission, by its reduced numbers, and its strength still more reduced by disease, appeals strongly for reinforcement. Mr. Goddard, though in feeble health, prosecutes in conjunction with Mr. Dean the translation of the Scriptures, of which the New Testament is drawing rapidly to a conclusion, in a style which receives approbation at other missionary stations as faithful and intelligible. Mr. and Mrs. Lord continue in this country with the hope, though without any *immediate* prospect, that they may return where their presence is so much needed.

Assam.

The members of the Assam mission have for the most part been able to labour continuously through the year, not without severe trials, but with much also to strengthen them in their efforts. Embracing an early opportunity after the arrival of the reinforcement in 1851, measures were taken to organize the several departments more efficiently, and especially to provide for increased attention to itinerant preaching by enlisting in the service a larger number of native brethren. Seven native assistants, four preachers, and three colporteurs, were appointed, and the spirit in which they have entered upon their mission to their countrymen is auspicious of much good. The orphan institution at Nowgong and the boarding schools at Gowahati and Sibsagor are accomplishing the end of their establishment, and have witnessed some precious displays of divine grace. To prosecute their work worthily would seem to demand, in the judgment of the mission, a still larger reinforcement and the occupation of new stations. It is matter for devout thankfulness that the limited number actually in the field have been able to gather so many sheaves.

Teloogoos.

The mission to the Teloogoos continues, in weakness as regards numbers, but still upheld and made strong through faith, to hold forth the word of life. With much in the state of the people to enkindle and sustain their zeal, with some fruits that attest the divine approbation of their efforts, with the undoubted conviction that it is the Lord's work they are doing, and therefore with the highest motives to constancy in it,—it is yet no marvel if our brethren are sometimes troubled in mind at being left to engage with so scanty means in so arduous a service. Their schools and the little church, some additions to which have been reported during the year, and the increasing numbers that hear with attention the word preached, ought not to call in vain for helpers.

Bassas.

To the Bassas, after four years' patient waiting, two missionary families have just been sent, accompanied by Mrs. Crockert who gladly returns to her field of labour, We have great occasion of gratitude for the good report we have heard from time to time of the mission church, so long left with inadequate care and guidance,—testimony that it is indeed a branch deriving life and vigour from the true Vine—and for the ground we have to hope that it will shortly flourish and be yet more fruitful.

France.

The mission in France, in both departments, has experienced much of the grace of God in calling numbers into the fellowship of the saints,—and of the wrath of man, which the wisdom of Providence suffers to be directed against it. Chapels have been closed and worship prohibited in the northern department, preachers in the southern department have been fined and imprisoned; and in both, these demonstrations were made at the very time when the truth was winning new triumphs. A cloud still rests on the prospects of the mission. Some recent events have encouraged the hope that the ruler now dominant over France may act on a more liberal and enlightened policy. Without placing too much reliance on these indications, there is always ground—and now a special occasion—for believing prayer to Him who is able to cause the rulers of this world to fulfil His wise and merciful counsels.

Germany.

The German mission has continued to

suffer from the intolerance of several governments, particularly Prussia, Hanover, Mecklenburg, Hesse, and Baden. In Switzerland, too, the spirit of persecution has shown itself, and the pastor at Zurich has been banished the country. The church at Berlin has been deprived much of the time of the services of its esteemed pastor, Mr. Lehmann, in consequence of serious illness, but at last advices he was beginning to resume his charge. Measures have been taken, not without some hope of success, to obtain from the Prussian government a relaxation of the restrictions imposed upon our brethren. We are permitted gratefully to record a continuance of the spiritual blessings with which this mission has been so signally favoured. The work is prospered abundantly, and against many obstacles is continually extending.

Greece.

In Greece our brethren are permitted to labour unmolested, and though with less striking encouragement than is found in other parts of the great field, yet cheered by some tokens that the word does not fall altogether upon heedless ears. The leaven of truth is working, though its activity is so nearly imperceptible. Notwithstanding an unpleasant demonstration of intolerance towards the Rev. Dr. King, missionary of the American board, the government has not seemed disposed to push matters to extremity, and the mission are encouraged to persevere, in humble dependence on Him who is alone able to give the increase.

Indian Tribes.

Among the Indian tribes, our missionaries to the Cherokees, Shawanoes, Delawares, and Ottawas have had evidence of the divine approbation in the presence of the Holy Spirit giving effect to the preaching of the gospel. The decease of two Cherokee preachers, men of great usefulness, is a present affliction which we trust will appear in due time to have been sent in mercy. Mr. Hervey Upham, after nine years' useful service in the printing department of the Cherokee mission, has dissolved his connection with it. With many obstacles to be overcome, efforts for the evangelization of these tribes have proved the efficacy of Christianity among them, and experience should fortify our confidence in carrying forward the enterprise with undiminished energy.

Hitherto hath the Lord helped us.

HOME.

PROFITS OF THE BAPTIST MAGAZINE.

On the 14th of January the Proprietors of Magazine held a meeting at which they had the pleasure of voting gratuities twenty-eight widows of baptist ministers:—

Recommended by		
Mrs. E. G.	J. Sprigg, M.A.	£3
M. J. W.	J. Jones	3
E. A.	J. Trimming	3
J. J.	James Taylor	3
M. V	G. B. Phillips	3
M. P.	T. Wheeler	3
E. G.	J. D. Carrick	3
P. T.	S. Kent	2
M. E.	W. Morgan	2
M. C.	J. Statham	2
M. T.	Peter Tyler	2
A. M.	E. Mackenzie	2
C J.	T. Morgan	2
E. B.	T. Lomas	2
C. F.	Dr. Murch	2
C. F.	C. Stovel	2
E. H.	H. Killen	2
A. H.	G. Gould	2
J. M.	W. Walters	2
M. W.	Isaac New	2
M. D.	J. Rees	2
R. D.	T. Thomas	2
J. C.	S. Green	1
A. D.	S. Burton	1
J. F.	H. W. Steinbridge	1
C. B.	W. Goss	1
A. H.	T. Jones	1
A. P.	Dr. Cox	1

During the last two or three years, the proprietors have been paying off obligations which had accumulated insensibly to a considerable amount before the present Treasurer took office, in consequence of which the sum at their disposal has been much diminished. This having now been effected, it is hoped that in future the exhibitions to their widowed friends who apply for aid will be larger than they have been recently. Correspondence may henceforth be directed to the Treasurer, J. Tritton, Esq., or to the Rev. Dr. Hoby, who has accepted the office of Secretary, at the Baptist Mission House, 33, Moorgate Street.

CRYSTAL PALACE.

Memorial to the Directors of the Crystal Palace company, from the Board of Baptist Ministers residing in and about the cities of London and Westminster, adopted at a special meeting holden in the Baptist Mission House, Moorgate Street, the 14th of December, 1852.

GENTLEMEN,—The Board of Baptist Ministers residing in and about the cities of London and Westminster feel and acknow-

ledge that they have no legal right to obtrude their views on the Directors [of the Crystal Palace Company, because they have no property therein whatever; but they beg to be heard in courtesy, since the project of the company is, as reported to the board, made, in their view, hostile to the religious interests which are committed to their care.

This board has felt all the more encouraged thus to address the directors, because a very deep sympathy is entertained therein with the company's general design. It was gratifying to the members of this board that, after being used in exhibiting the productions of art, and the substances on which art may be profitably employed, the palace should in future time be devoted to the pleasure and improvement of artisans and the labouring classes; and this seemed capable of being turned to great usefulness, because, thereby an instructive means of recreation would be provided, not for the wealthy and the noble only, but also for those whose industry and skill have called it into existence.

The members of this board have, also, many thousands under their care, as scholars and teachers in sabbath schools, the youth of households, members of institutes, bible classes, and other useful and religious organizations, whom they would rejoice in accompanying at proper times and under judicious regulations, to some such place of instructive recreation. The Crystal Palace, therefore, seemed to supply in this particular a desideratum which it would be as much for the advantage of the company as for those over whom this board preside, that they should be able fully and conscientiously to enjoy.

Although the members of this board have no legal right to interfere with the arrangements of the Directors yet, on the grounds just stated, it seemed not unallowable if not a duty for them to inform the Directors that by the proposed arrangements for the opening that edifice and its park on the Lord's day many will be deprived of the pleasure and advantage which they hoped to realize by means of the company's establishment, because they will feel that they cannot conscientiously, as they would have done on week days, use a place of resort which is, without any plea of necessity whatever, employed in a way which induces thousands, and compels many to desecrate the Lord's day.

The directors are moreover earnestly entreated to consider with kindness and patience the following facts and reasonings, which bear directly on the course which they may hereafter think it proper to adopt.

That proof of intellectual power, practical firmness, and personal industry which, in the late Exhibition, appeared so remarkably in the productions of England, and distinguished them from those of all other nations, is traceable to nothing, in a greater degree, than to the fact that England has and enjoys the sabbath and its uses in greater perfection than any other kingdom upon earth. Would it not, therefore, be wrong in principle, and dishonouring the Divine Providence, to make the Exhibition terminate in producing an establishment which shall in all future time be used without respect for the Lord's day, or for those services in which homage is therein paid to God who has granted us his blessing, or for those exercises of the mind and heart, through which, directly or indirectly, his blessing has raised us to our national eminence?

In deference to these principles and others of a similar nature the Exhibition was opened by acknowledgments of divine mercy declaring that "the earth is the Lord's, and the fulness thereof;" for the same reason, also, the Exhibition was closed on the Lord's day; a testimony of great worth was thus borne to visitors from all lands, the effect of which could scarcely escape the attention of careful observers; the members of this board feel that this testimony, with all its moral advantages, would be neutralized, if, when the business of the Exhibition has terminated, its palace should, as now proposed, be turned into a means and place for pastime and recreation on the Lord's day; this would be practically affirming before all the nations that the feeling we have professed, and which forms our best inheritance, had now been, by law and general consent, discarded.

The prevailing disposition to employ capital in any way that seems to promise large and quick pecuniary returns is reported to have produced, even now, in the vicinity of the company's park consequences of a moral nature greatly to be deprecated. Tea gardens have been opened, and taverns are said to be in course of erection there at great cost and in great numbers, of which the gain is anticipated chiefly from visitors to the palace. In these establishments the means of sensual gratification will be supplied in forms far lower than the company could allow. Will its directors therefore kindly consider, what must be the secondary effects resulting from their design, if the great central attraction be thrown open to the public on the Lord's day. In that case what regulations so ever be adopted in its internal management, the degradation and debauch of its vicinity will reduce it too low for respectable use.

Our mercantile prosperity at the present time is said to be great; but prosperity is worth little unless it be permanent. In the continental nations a fearful absence of the reverence which is due to the sabbath has long been seen and deplored, and therewith, the last fifty years has exhibited a corresponding insecurity of persons, of property, and of all that deserves esteem. While England was passing through tribulation she had time and strength to grow by the adversity; because a

moral power diffused among the people prevented such catastrophes as other nations suffered. Her sons and daughters by aspiring to things which are higher than earth have risen above the nations that despise them in peacefulness and patient fortitude. Will the company and its directors, without any plea of necessity whatever, become at such a time as this the chief agents in undermining by temptation the strongest bulwark of our personal and national security?

It is not true that the position and pleasures of this establishment will diminish the evils of sabbath breaking. By presenting temptation in a new form, and on a grand scale, it will induce many to contract that habit who would not now think of desecrating the Lord's day. The first acts of crime are induced by allurements which seem to be respectable, but when the habit is formed, its indulgence and gratification are sought as convenience may dictate. Men ever pass by tolerated to intolerable criminality. Nor is it true that the evil deprecated will be altogether voluntary. If the palace be opened, the servants of the company must be employed on the Lord's day. This will not only involve a loss to the company of many servants most worthy of confidence, but it will compel the servants of other establishments in the vicinity to be employed at the same time; and the directors may well consider that those who, knowingly and voluntarily, create any inducement to sin, are justly holden responsible for all its consequences.

The members of this board entreat the directors to consider that they have, in the measure contemplated, power to affect, seriously, for good or for evil, a large portion of the community, and especially of the rising generation. The action which the directors take will also influence other institutions used for a similar purpose. If the Crystal Palace be opened on the Lord's day, and an alteration in the laws be granted to authorize it, those who desire such licence will have a claim in equity that the museum, the theatres, and other places of public resort be also opened on like authority. Demoralizing consequences will thus accumulate and extend beyond all human calculation.

The members of this board would also venture to submit, that, in what terms soever the charter may be granted, and whatever alteration may be made in the law, the directors in resolving voluntarily to close the palace and grounds on the Lord's day, would perform an act which, if rightly done, would be pleasing to God. Such a voluntary observance of the sabbath would also relieve and conciliate multitudes who, for their children and servant's sakes deplore the project as it has been announced; and though it be of lighter consideration than many of the facts which have been adduced, yet it might be worthy of careful calculation, whether such an institution would not, when cordially sustained by sabbath-keepers of every kind, be more likely to succeed in its business aim, than it could be in a legalized alliance with sabbath-breakers.

If the members of this board have seemed to be more solicitous than the case would justify, their only excuse is found in the paramount importance of the object for which they plead; and these being their deliberate, firm, and conscientious convictions, it was deemed only just to their fellow citizens, as they have now endeavoured, respectfully, but earnestly, to state them to the directors of the company.

Signed, CHARLES STOVEL, *Chairman*.
WILLIAM GROSER, *Secretary*.

SUSSEX.

Since the breaking up of the Sussex and East Kent Association, some eight or ten years ago, there has never been any attempt to form an association in this county. In June, however, of last year, a few churches desiring to unite on a liberal basis, met by their representatives at Hastings, and held an interesting and profitable meeting. The afternoon was occupied in the usual duties of an association, and in the evening a very efficient practical sermon was preached by the Rev. H. Lawrence of Lewes.

The first half-yearly meeting was held at Lewes, on Thursday, December 2nd, when the evening service was devoted to the advocacy of the claims of home missionary efforts. It is intended to make the association as much as possible a home missionary society, with a view of extending the cause of the Redeemer into some of the towns in the county in which dissent has scarcely a recognized existence.

The present statistice are—

	Members.	S. S. Children.	Teachers.
Lewes	102	125	32
Forest Row.	27	53	6
Battle	...	...	...
Eden Bridge..	...	...	...
Hastings	44	100	8

The secretary is the Rev. J. Stent, Hastings. The treasurer, Mr. R. Lye, Hastings.

CRAYFORD, KENT.

The baptist church, Crayford, has been in existence upwards of forty years; but, like the apostle at Rome, they had to worship in a hired house till the year 1849, when, by the good hand of God upon them, they were enabled to secure their present chapel, surrounded by a small field of about half an acre—sufficient, if deemed desirable, for a burying-ground. The property is freehold, with an excellent title. The purchase-money,

conveyances, fencing, &c., have cost about £420, towards which sum nearly £200 has been raised, most of it on the spot. The chapel is thirteen miles from London Bridge, on the high road to Gravesend, and two miles from Erith.

Crayford parish contains a population of 3,000 souls, for whose spritual instruction there exist a richly endowed state church, and a Roman catholic chapel, said to be sustained chiefly by foreign aid, and to which Cardinal Wiseman pays occasional visits. By the influx of Roman catholic families, employed in the factories, and a few zealous perverts who have chosen this neighbourhood as the place of their residence, the most zealous efforts are put forth to gain proselytes. Popery in Crayford puts not on the form or colour of the great red dragon, nor the fury of Hildebrand, but with music, and painting, and incense, and exhibitions, and smiles, and professions of liberality, has already seduced some, and led them to believe that intolerance and spiritual despotism are accidental, and not essential, and inherent in the system.

"Amid such influences," says a correpondent, "the baptist church in Crayford has endeavoured to hold forth the word of life, and is now making efforts to clear the debt, and place the chapel and land in trust for the baptist denomination.

BRISTOL.

An interesting meeting was held in the Pithay, Bristol, Nov. 22nd, 1852, when the Rev. W. Poole, late student of the Baptist College, Stokes-Croft, who was about to sail for Australia, was commended to God. The Rev. G. H. Davis gave an address on the subject of emigration. The Rev. J. S. Crisp, his late tutor, addressed Mr. Poole, and was followed by Mr. Probert, Mr. Poole's pastor. Messrs. Tubbs and Gotch took part in the service. A large number of persons were present, who evidently took a deep interest in the service.

BUCKINGHAM.

The Rev. J. H. Brooks having resigned his office as pastor of the church at Ridgmount, has accepted a unanimous invitation to become the pastor of the baptist church at Buckingham, and entered on his office on the first Lord's day in the present year.

ROMNEY STREET, WESTMINSTER.

The Rev. T. S. Baker, late of Deal, has accepted a cordial and unanimous invitation to the pastoral charge of the baptist church assembling at Romney Street.

SWAFFHAM, NORFOLK.

The Rev. John Hewett, after having faithfully served the baptist church in this town for thirty years, having resigned his charge, in consequence of affliction, in April, 1851, the Rev. John Hannay of Bristol College has accepted a cordial invitation from the church to become its pastor, and entered upon his labours on the 12th of December, 1852.

UNITED MISSIONARY PRAYER MEETING.

The British and Foreign Bible Society will on the seventh of this month commence the celebration of its Jubilee year. A correspondent suggests that as the seventh of March will be the first Monday in the month when the usual united missionary prayer meeting will be held throughout the country, it is desirable that special reference be made on that occasion, to the present circumstances of the Bible Society; believing it will be both an appropriate and acceptable service.

MRS. BEECHER STOWE.

This lady, the writer of the popular tale, entitled, "Uncle Tom's Cabin," being about to visit England, it is proposed to present to her on her arrival a sum of money raised by contributions of one penny and upwards, to enable her, on the one hand, to meet the pecuniary charges in which her advocacy of the claims of humanity are likely to involve her, and on the other, to promote the universal extinction of slavery and the Christian and social elevation of the coloured race. The Earl of Carlisle, the Earl of Shaftesbury, Samuel Gurney, Esq., Sir Edward N. Buxton, Bart., Joseph Sturge, Esq., and George W. Alexander, Esq., have accepted the office of trustees to the fund, and information respecting it may be obtained by addressing the Ladies' Negro's Friend Society, Birmingham.

RECENT DEATHS.

MR. JAMES RUFF.

Mr. Ruff, late of Hampton Wick, was born at Sunbury in Middlesex. While a youth, he was for a short time in a house of business in London, where, through the watchful care of God, he was mercifully preserved from those sins into which many fall through the influence of temptations around them. Leaving London, he resided for a while at Hampton Wick, and then commenced business on his own account at Kingston on Thames, from whence, in a short time, he removed to Hampton Wick, where he continued to reside until his death. It was his privilege to be the child of many prayers, which were heard on his behalf.

His mind appears to have been gradually opened to receive the truths of the gospel; and on Lord's day, August 19th, 1804, he was baptized, and in the following month received into fellowship with the baptist church at Kingston on Thames. He was chosen a deacon in September, 1808, and sustained the office till his decease. For more than forty years he led the singing, until incapacitated by age and infirmities. The life of our deceased friend, while not without its changes, yet was marked by none of such special interest as to render it needful to dwell upon them. For many years he was blessed with good health; but in the autumn of 1851, he was attacked with the gout, and for about twelve months was painfully afflicted by it.

In September last, acting upon medical advice, he repaired to the sea side, but was very soon compelled to return home, and nine days after he died.

In his religious experience, our departed brother was a trusting rather than a rejoicing Christian; he had low and humbling views of himself, while the doctrine of the atonement was ever full of consolation to him, his hope of salvation resting alone upon the blood and righteousness of the Lord Jesus Christ. In a conversation his pastor had with him a few days prior to his decease, he remarked, "It would be better to depart and be with Jesus." And in his last interview with him he exclaimed, "O that the happy hour were come, To change my faith to sight." That hour was nearer than his friends anticipated. Two days after this conversation, his beloved wife and youngest daughter, sitting by his bed-side, saw him, as they thought, falling into a sweet slumber, but looking closer at him they found that the sleep of death had come upon him; yet so calmly and peacefully did he breathe out his spirit, that no expiring groan was heard nor any death-struggle seen. Literally, he fell asleep on the evening of Thursday, October 7th, 1852, within a few weeks of completing his 72nd year. His remains were interred in the chapel burial-ground on the following Thursday, and on Lord's day evening, October 17th, his pastor endeavoured to improve the event in a discourse founded upon 1 Thess. iv. 18. During a period of ten years and a half his pastor always found in him a kind and constant friend, one ever ready to sympathize with him in the time of affliction or sorrow, and one whose countenance towards him was at all times the same. But he is gone, yet not lost; absent from the body, he is present with the Lord; taken from the church militant, he has joined the triumphant hosts above, and from leading the songs of Zion in an earthly sanctuary, he has departed to unite his voice with the untold multitude, who in the New Jerusalem are for ever ascribing their salvation unto God and the Lamb. W. C.

MR. ROBERT GLOVER, OF BLABY.

The announcement, in this place, of Mr. Glover's death, which occurred December 11th, 1852, in his 74th year, may be followed by a very few lines, touching his character and history. He was born at Blaby, near Leicester, on the 7th of April, 1779. The exact period of his conversion to God, and the nature of the instrumentality by which that conversion was effected, are now unknown; but he was a member of the baptist church in his native village from its commencement, and survived all those with whom he was first united in Christian fellowship, having been a member upwards of 43 years.

Mr. Glover was always a very amiable, good-natured, peace-loving man; and, possessing as he did, in addition to this, a larger amount of intelligence than most of those with whom it was his lot to associate, he was justly regarded as an estimable neighbour and friend. His very excellence, however, in his younger days, exposed him to temptation, and was the revealer if not the source of some inconsistencies. One of these was observed by his pastor many years ago, who ventured to utter a warning and rebuke. In his treatment of that reprehension, his amiability and good sense were beautifully apparent. He expressed his gratitude for the caution and advice, mourned that they should have been needed, and was never known to exhibit any similar imprudence again.

For a long time the piety of Mr. Glover was seen to be becoming more and more exemplary. The bible was to him a priceless treasure. He revelled in the majesty of its style and in the vastitude of its themes; but above all, in those mighty *redemptional* truths which it reveals, and which had won his faith and inspired his hopes. Such an appreciation of the word of God could not be concealed. It often showed itself in the brightness of his eye, in the smile of his countenance, and in the expression of his admiration, when the precious volume was before him. This was especially marked by his family at their morning and evening worship; when the bible was not only *read*, but made the subject of *free conversation* before prayer. But what was better still, his love for gospel truth was seen in the harmony of his general character and life with the holiness and beneficence of its spirit.

A month previous to his death our friend attended the annual meeting of the church, and towards its close he arose to address the assembly. He was in health but looked feeble. A solemn joy played upon his countenance while he said, "Behold how great a matter a little fire kindleth;" and then encouraged the pastor and the church to hope for better days, as he rehearsed, with

great clearness and simplicity, the rise and progress of the cause of God amongst them. In his childhood, he said, the gospel was not preached at Blaby; but there were a few poor men there who believed in its truthfulness, and who realised its value. Destitute of religious privileges at home, they naturally sought them elsewhere. Some of them spent their sabbaths in Leicester, others at Arnsby, and others at Foston church. Most of those good men had families, and that their children might not be wholly neglected, they agreed to stay at home alternately and take care of them. This led to the establishment of a sabbath school; and as the scholars soon became too numerous to be accommodated in a cottage, this led to the erection of a chapel, and this again to the formation of the baptist church. "And now," said our friend, "what hath God wrought!"

Mr. Glover connected himself with the school about the year 1800, and the chapel alluded to above was opened for the accommodation of the school and occasional preaching on the 11th of October, 1807. In its erection our friend felt a lively interest, and took a conspicuous part. The church was formed two years afterwards, and his name was enrolled as a member.

His last affliction was brief. Though physically prostrate, his mind retained its vigour and freedom. When labouring for breath, he grasped his pastor's hand and said, "He will not say to me in that day, 'I never knew *you*.'—I *think* he will not." These words were uttered in a very striking manner. To the prayers of his friends he believingly responded, and frequently assured them of his safety and happiness. In the early part of the morning of the day on which he died, he expressed a wish to see his children once more. They came, and one after another received and gave the parting blessing, an act which will be treasured up among their fondest, albeit most pensive recollections. When the time of his departure came, no one was with him save his mourning wife. He opened his eyes, and looked upon her with a smile of tenderness; and then, gently pressing her hand, without a struggle or a sigh ceased to breathe!

"Is that a death-bed where the Christian lies?
Yes, but not *his!* 'tis death *itself* there dies!"

MRS. ESTHER BILLUPS.

About the middle of September, 1851, a lowly Christian woman, of no ordinary excellence, closed her mortal career; a few lines concerning whom, while gratifying surviving friends, may stimulate others to imitate her humble and useful course. It was scarcely evening when her sun went down—she had not reached her fiftieth year—yet her death was not untimely. "Precious in the sight of the Lord is the death of his saints."

Mrs. Billups was the daughter of a Huntingdonshire farmer in somewhat easy circumstances. Her mother was pious, and as Esther's years increased, the mother was anxious, as all godly mothers are, that she should consecrate herself in early life to the Redeemer. An aged neighbour was accustomed to visit the farmhouse once a week to unite with the mother in earnest prayer on the child's behalf; that child not infrequently being an associate in those prayers as well as the subject of them. In after life Mrs. Billups often spoke with grateful pleasure of these seasons of devout pleading with God; attributing much of what by divine mercy she subsequently became to the influence those prayers had upon her mind and heart.

When Esther was about fifteen years of age, reverses occurred in the circumstances of her parents, which however did not depress her, as such changes have sometimes done. She felt them to demand exertion on her part, upon which she cheerfully entered; thus procuring not only means of support for herself, but also means of contributing to the comfort of her parents in their advancing age; and from the satisfaction of continuing to do this for her father, when he was her only surviving parent, no prospect of pecuniary advantage could seduce her. Her mother's prayers had been answered in her early consecration to the Redeemer's service, and she felt that a faithful discharge of filial duty was her most effectual way of letting her light shine and glorifying her Saviour.

Esther became a member of the church at Bluntisham, under the care of the late Rev. Samuel Green, from whose ministry she derived great benefit, and whom, as long as he lived, she was especially happy to call her friend. Of the same church Mr. Billups, a substantial farmer and merchant of the neighbourhood, was a member. His attention was arrested by Esther's cheerful piety, her diligence, prudence, and filial affection; and to this estimable gentleman she was soon united. Mrs. Billups felt that with this change in her condition her responsibilities were augmented; and these she endeavoured to meet. The affectionate daughter easily and naturally passed into the relation of the virtuous wife. "The heart of her husband did safely trust in her; in her tongue was the law of kindness; she looked well to the ways of her household, and ate not the bread of idleness."

For a few years the stream of life flowed smoothly with Mrs. Billups. Her circumstances as to temporal things were easy, and with her husband she shared happily in the durable riches and righteousness which an experimental knowledge of Christ yields. The house of God was her delight; and she

evidently grew in grace. A removal to Chatteris, a small town in the Isle of Ely, enlarged her sphere of usefulness, and very earnestly did she enter upon those methods of doing good among the people about her which Christian zeal and benevolence suggest.

Sons and daughters sprung up around her, and a long course of domestic happiness seemed to open. But He whose ways are past finding out decreed otherwise. Within a month after the birth of Mrs. Billups' ninth child, when therefore to become a widow was especially painful, her husband was suddenly taken from her. Her own health, too, suffered severely from the local endemic under which Mr. Billups had fallen; and ere the father was consigned to the grave, one of her sons was cut off. Soon afterwards another fell; and hardly had these wounds healed, when she was called to part with her eldest daughter, a lovely girl ripe for heaven. In all this, however, she murmured not, but with calm resignation she said, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." Again, as if to try to the utmost her patience and submission, her eldest son was laid low. These repeated bereavements made her desirous of removing to another residence, which she did towards the end of the summer of 1847, taking up her abode in the vicinity of Kensington, and placing herself and her family under the ministry of the Rev. John Stoughton. In the church under his care she found a home, in the spiritual privileges of which she greatly delighted; and here also, in a district not far from her residence—a district whose ignorance and vice far exceeded the ideas a rural life had given her—she found a sphere of earnest and self-denying labour. In this sphere it was her delight to be employed, talking of the Saviour with the persons she found, leaving tracts with those who could read, and stimulating those who could not read, to learn. She had coadjutors in these offices of Christian zeal and benevolence, herself, however, being on several occasions a pioneer to open and prepare for them the way. Instances of conversion to God through her instrumentality, we cannot record; but in the great day some, no doubt, will be permitted to point to her as the instrument of leading them to Christ, and happiness, and heaven.

Repeated attacks of disease threatened to terminate soon Mrs. Billups's labours; and in little more than three years, she was compelled reluctantly to desist from them. Her pallid countenance, her rapid breathing, and her enfeebled—often weary—frame soon began to tell, what she herself had seemed to anticipate, that she would not have to wait very long for the coming of her Lord. Weeks and months of languishing succeeded; she was tranquil and happy, however, through them all. She knew the ability of Him to whom she had committed her soul. She had learned to entrust her children to the same watchful care which had been over her from her infancy, and in her greatest weakness Christ and his salvation were unutterably precious. Circumstances in early life had led her to ponder much on the doctrine of the person of Christ. She had not doubted his infinite greatness, but a deep sense of her sin had induced the conviction of the necessity of a Saviour who had all power, so that she was led especially to rejoice in the clear and abundant proofs the New Testament gave her of his true and proper deity. During her illness, Heb. i., as dwelling on this subject, was especially precious; and again and again did she request that chapter to be read to her. Mind as well as body soon failed, so that friends cannot refer to her dying testimony, which, however, they do not feel to be necessary. Her life had been holy and useful; her hope in Christ and her love to him had been steady and practical. As a daughter her affection, prompted by her desire to glorify Christ, had been untiring and self-denying; as a wife and a mother, her devotion had been fervent and simple; and as a member of Christian society, she had been distinguished by indefatigable zeal and cheerful diligence in doing good. God grant that her surviving family may tread in her steps and share her blessedness!

MR. C. B. COLE.

Died, at Queen Street, Waterford, on the 26th of December, 1852, Christopher B. Cole, aged thirty-nine. He was a descendant of some of the earliest supporters of the baptist cause in this city, and the only son of one of the present members. He has been a very successful merchant, and his premature demise is greatly regretted by a large circle of friends, but his immediate relatives are consoled by knowing that he died rejoicing in a well founded hope of eternal life and blessedness.

MRS. TYLER.

November 27th, 1852, Elizabeth, the wife of the Rev. Peter Tyler, Haddenham, Bucks, departed this life in the sixty-seventh year of her age. After thirteen years of deep mental affliction, light and comfort were enjoyed for the last three years, and her end was tranquil.

COLLECTANEA.

ECCLESIASTICAL TOPICS FOR THE COMING SESSION.

There is no fear of a lack of ecclesiastical topics for discussion during the coming Par-

Parliamentary session. A glance at the "Notices of Motion" now on the books of the House of Commons will be sufficient to satisfy any who may indulge the expectation, that in consequence of recent changes political questions will supersede those with which the name of religion happens to be mixed up, that such hopes are groundless.

In the first place, church reform is likely to be well ventilated. Whether or not the advent of his friends to power will damp the ardour of Sir Benjamin Hall in his warfare against episcopal incomes (a motion on which subject already stands in his name), the event will at least enable the Marquis of Blandford to act the more boldly in submitting his "bill to make better provision for the management of church property, with a view to secure adequate endowments for existing and future parishes and districts." Here is fine scope for the untrammelled ex-Chancellor of the Exchequer, especially if it be true that the bench of bishops are disposed to transfer their support from the late to the present Premier. It would not be surprising to find Mr. Disraeli on the opposition benches join the scion of Marlborough in the movement for church reform. We were promised by the late government a measure for reforming ecclesiastical courts, the abuses of which every administration is fain to admit, though unwilling to deal with. With the new cabinet this question will probably come under the category of those measures for which Lord John Russell begs us to wait. But a motion respecting the jurisdiction of that court in the case of wills (to which we have recently called attention) stands in the name of Mr. Collier, the M.P. for Plymouth, and will no doubt be brought forward in due time, with or without ministerial support.

Special grievances next claim attention—a class of questions likely, we fear, to be very summarily put out of the way by so "strong" a government as the present. We have, however, an almost unanimous promise from its members that they will endeavour to remove Jewish disabilities, or, it may be, to carry out Lord John Russell's wishes in dealing with the whole question of parliamentary oaths. Mr. Apsley Pellatt has a motion for a "select committee to inquire into the subject of oaths, and the operation of the Act 5 and 6 Will. IV., for abolishing unnecessary oaths, and for substituting declarations in lieu of oaths in the customs, excise, and other public offices named in the said act," which, if the question of oaths is fairly mooted, it will be difficult on any reasonable grounds to resist. We shall be more curious to ascertain the fate of Sir W. Clay's resolution for the abolition of church-rates, a proposition against which it is hoped recent changes will not militate. There can be little doubt that it will require a greater application of the "pressure from without" than heretofore to bring this festering grievance under discussion; and it will be well for the friends of religious freedom to be suitably prepared. We may remark that neither in this nor any other motions have evenings been fixed for their discussion.

Troublesome, perhaps dangerous, to the Aberdeen-Russell cabinet are likely to be Irish ecclesiastical questions. There is first Mr. H. G. Moore's motion for "a committee on the established church of Ireland"—a proposition which, if not directly supported by them, must, with such men as Sir W. Molesworth, Mr. Osborne, and Mr. Keogh in the ministry, be treated, like the ballot, as an "open question." Still more trying will be Mr. Spooner's proposal for a committee on the last Maynooth act, "with a view to the repeal of those clauses of the said act which provide money grants in any way to the said college." The Derbyite ministry dexterously managed to avoid committing themselves on this question; and reckoning upon some support from the ministerial side of the House, may now turn it into a party motion, with a view to the overthrow of Lord Aberdeen. Such a policy it must be admitted is dangerous to statesmen expecting to return again to power, and we should scarcely suppose that the opposition would take up with a religious cry were it not that they have little else upon which they can make a stand, and from such indications of Derbyite leanings in favour of "our Protestant institutions" as came out of the ex-Premier's meeting in Downing Street, and Mr. Edwards's speech at the Halifax election. Leaving, however, the party view of this testing question, the friends of free religion will happily have an opportunity of voting upon an intelligible motion without giving a triumph to intolerance. On Mr. Spooner's resolution, the following amendment will be moved by Mr. Scholefield:—"To leave out all the words after the word 'consider,' and to substitute the following words, '*All enactments now in force, whereby the revenue of the state is charged in aid of any ecclesiastical or religious purposes whatsoever, with a view to the repeal of such enactments.*'" We regard this amendment as most important. It embodies the anti-state-church principle without bringing it forward in an abstract form. If pressed to a division, a very large proportion of the liberal party must, for consistency's sake, support it—more especially if the question excites much interest out of doors. More than almost any other moot ecclesiastical subject, the Maynooth act is likely to be keenly debated, because it may be made the battle-field of party. Let the friends of religious freedom keep it steadily in view, and avail themselves of so suitable an occasion for advancing their principles. Timely preparation may give to their efforts an aspect of national importance, and pos-

sibly make this debate the turning point of the ecclesiastical policy of the legislature.—*Nonconformist.*

ROMANISM IN LONDON.

The *Tablet* of December 25th announces arrangements for the erection of a new Italian church in London, under the patronage of Dr. Wiseman.

"A plot of ground was selected two years ago, near Farringdon Street; but the execution of the contract was afterwards refused by the city of London. After many fruitless efforts another plot was discovered at the top of Hatton Garden, Holborn, and bought last week for the proposed church. In accordance with the documents above recited, the Rev. Doctor Raphael Melia has been acknowledged by the purchasers as the director of this undertaking, and he will associate with himself some respectable and competent lay gentlemen for the transaction of the temporal business. This church will be built on the model of the oldest Christian churches, and the divine services celebrated in Italian and English, and also in other languages, if required. Priests of all nations, and confessors speaking every language, will be found there. There are now in the house of the Sacred Congregation at Rome several English students receiving a proper ecclesiastical education, who will eventually be attached to this church, besides other Italian and foreign priests."

ROMANISM IN THE CHANNEL ISLANDS.

An address from the Romish bishop of Southwark, read a few weeks ago in all the churches and chapels of his diocese contains the following passage:—

"3. The Councils of the Propagation of the Faith have kindly taken into consideration the wants of our flock, and have forwarded eighty pounds to the destitute mission of Alderney, and one hundred to Jersey. Of the sum placed in our hands, we purpose to devote a portion to the island of Guernsey, and another portion to other missions. We hope that you will increase the funds of this pious association by your alms. You are aware that the contribution of a halfpenny every week is sufficient to entitle each of the faithful to the privileges of being a member. If you recite daily the Our Father, and Hail Mary, and the prayer of St. Francis Xavier pray for us, you may gain the many indulgences granted by the holy see to encourage the members. The beginning of the new year would be a good opportunity for entering the association."

CORRESPONDENCE.

HANSERD KNOLLYS SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I am happy to inform you that in answer to the circular sent to our subscribers (the substance of which was given in your last number); we have received the names of about three hundred and fifty persons who will take the fifth issue at 12s. 6d.;

The council, however, feel that there are doubtless very many who have been unable to forward replies so early as was at first requested, *viz.* by the first of January, and they have therefore determined to keep open the subscription list for a short time longer. But it is of great importance that all parties intending to subscribe *should forward their names without delay*, that the council may be enabled to go to press at once. The three volumes, *viz.* two of Martyrology, and one of Confessions of Faith, with which the first series of ten volumes will be completed, are in such a state of forwardness that Mr. Underhill, who kindly and gratuitously edits the works, can put them to press as soon as the subscription list will justify the council in authorizing him to do so.

If they can do this *within a month* or so, the three volumes are expected to be ready for delivery by the end of the year, and will be forwarded to the subscribers, according to the directions they may furnish.

I am, my dear sir,

Faithfully yours,

Jan. 20, 1853. G. W. FISHBOURNE, *Secretary.*

SPANISH TOWN COMMITTEE.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—At a meeting of this Committee, held January 13, 1853, George Bayley, Esq., in the chair, it was resolved,—

"That this Committee would take this earliest opportunity, after the decease of their honoured Treasurer, Joseph Fletcher, Esq., to record their deep sense of his eminent worth and usefulness as a Christian philanthropist, and of his invaluable services to the case of Spanish Town.

"They would call to mind the cheerful readiness with which he stepped forward to rescue a missionary, though to him then almost a stranger, from alleged impending ruin—the unwearied generosity with which he continued to remit money to Mr. Phillippo, till it amounted to upwards of £3,500, and after nearly all had abandoned him in indifference or despair — and the unrelaxing energy with which he conducted, single-handed, for nearly six years, a voluminous and complicated correspondence on a subject which required an equal amount of experience, vigilance, and skill, and which, to many, appeared interminable and hopeless.

"And, finally, they would beg to tender their sincere expressions of sympathy and condolence to the bereaved family, under the stroke which has removed from them one so tenderly beloved; accompanied by their hearty thanksgivings to God who gave his servant such warm and generous affections; afforded him the occasions and the ability for such extensive and various usefulness; prolonged his life to a good old age, and called him to his rest and reward before decay had invaded his faculties, and almost without the infliction of pain."

Towards the above-named £3,500, about £1,000 have been contributed by the public. Of this, £500 were received in answer to the first appeal of the Spanish Town Committee, and the particulars were acknowledged at the time. The other £500 have been subscribed since the closing of the case. Of this, £340 1*s.* 6*d.* have passed through my hands, including £14 16*s.* collected at Manchester, £20 10*s.* at Liverpool, £24 18*s.* at Cambridge, and £37 8*s.* 6*d.* collected by the Rev. James Webb in Suffolk and Essex. All which particulars have been acknowledged by me to the contributors. The remainder was sent direct to the Treasurer, including £100 from S. M. Peto, Esq., £25 from George Bayley, Esq. in addition to £5 10*s.* collected by him, and about £20 by Mr. Humphrey of Norwich.

In appealing to the public in behalf of this case I found that much misapprehension existed concerning the relation of Mr. Fletcher to it, and it is deemed but justice to his memory to advert to it here:—

1. Mr. Fletcher had nothing to do with *originating* the legal contest in Spanish Town; it had been carried on nearly a year before he knew of its existence.

2. He did not *maintain* that contest in opposition to the will of the Committee of of the Baptist Mission; but that Committee granted the power of attorney to Mr. Phillippo, afterwards gave him legal advice, sanctioned the formation of the Spanish Town Committee, and never objected to anything, except being involved in the expense. I will only add, that he earnestly desired, and repeatedly sought, to settle the matter by arbitration.

Yours very truly,

JOHN ALDIS,

Hon. Sec. to the Spanish Town Committee.

BAPTISM IN THE WINTER.

To the Editor of the Baptist Magazine.

DEAR SIR,—Recently alighting upon a very elaborate old book entitled, "*Plain Scripture Proof of Infants Church-membership, being the arguments prepared for the publick dispute with Mr. Tombes, at Bewdly, on the first day of January*, 1649, by RICHARD BAXTER, *a Minister of Christs Church at Kederminster*," I have thought the good man's awful statement of the danger of immersion, especially in the present season, might furnish a salutary caution, if it did not provoke a smile, to us baptist ministers.

At page 134, our author writes, "Now against their ordinary practice of dipping in cold water, as necessary, I argue thus. That which is a plain breach of the sixth commandment '*Thou shalt not kill*,' is no ordinance of God, but an hainous sin* And as Mr. Cradock in his book of *Gospel Liberty* (!) shews, the magistrate ought to restrain it, to save the lives of his subjects. That this is flat murder, and no better, is undeniable to any understanding man. For that which directly tendeth to overthrow men's lives, being wilfully used, is plain murder. Catarrhes, and obstructions, which are the two great fountains of mortal diseases in man's body, could scarce have a more notable means to produce them where they are not, or to increase them where they are. Apoplexies, lethargies, palsies, and comatous diseases, would be promoted by it. So would cephalgia, hemicranies, phthises, debility of the stomach, crudities, and almost all feavers, dysenteries, diarrhœs, colicks, iliake passions. convulsions, spasms, tremores, &c. All hepatick, splenatick, pulmoniack persons, and hypocondriacks would soon have enough of it. In a word, it is good for nothing, but to dispatch men out of the world that are burdensom, and to ranken churchyards." . . . . . "Mr. T. thinks I speek hainously to say, they play the divels part. But let me tell him, I speak not these words inconsiderebly, but upon most serious consideretion. not in bitterness and passion, but in judgement and compassion, for I do verily believe, it is not only playing the divels part, but worse: yea very far worse than if it were the divel that did it, I pray you first examine deliberately whether this be true or not, and if it be not, blame me."

Now, Mr. Editor, is not this a curiosity?

* The orthography is preserved, and also the italics, as in the book, which is the third edition, printed for Robert White, 1653.

Here is an argument which must surely be *fatal* to us as baptists, if not to baptism itself. How came Dr. Halley, the latest public champion who has come out against us, to overlook it? But perhaps the argument of good Richard Baxter, like some of the hard names of diseases, once attendant on baptism, is obsolete; At all events, I cannot but congratulate myself upon not being hanged for murder long ago! as I have baptized more than eight hundred persons, at all seasons of the year, and of all ages, from twelve to near fourscore; some weak, some strong, some lame, some blind, and some whom physicians had pronounced unable to bear our cold bath. But not one died in the water, or afterwards in consequence of it. Yea more, I affirm, both with regard to myself and others, I never knew an instance, no, not a single instance, of one individual suffering the least inconvenience, or of its ever inducing or increasing any one of the diseases that flesh is heir to. You will therefore by inserting this in your periodical oblige,

Yours sincerely,

CORNELIUS ELVEN.

Bury St. Edmunds, Suffolk.

EDITORIAL POSTSCRIPT.

The pleasure which will be derived by those who knew the late Treasurer of the Baptist Building Fund from the assistance our present number affords in calling his features to remembrance, will be enhanced by a knowledge of the fact that this additional portrait will not diminish the amount of Profits divisible among the widows of deceased ministers. The whole expense is generously borne by Mr. Fletcher's family, who present the portrait to our subscribers, knowing his attachment to the Magazine, of which he was a constant reader, and through which he occasionally communicated his thoughts to the denomination with which he was connected. Some resolutions passed by public bodies relating to his decease may be found both in this number and in the last, and in the number for December a brief sketch of his career, which is correct we believe in every particular but one. We are informed that he did not become a member of the church at Prescott Street, but, having been baptized by Mr. Griffin, then pastor at Prescott Street, a short time before the formation of the church at Tottenham, he became a member there. Some pleasing particulars relating to his peaceful death are contained in the sermon on the occasion since published by Mr. Cox of Woolwich. On the day before his death, after he had attended public worship, he said to Mrs. Fletcher, it appears, "Mine has been a long and troublous life, and in the eyes of the world a prosperous life; in my own eyes one of integrity as far as man is concerned, but in the sight of God I am a sinner, and if I have any hope it is in Christ; I have no other, *no other.*"

It gives us much pleasure to say that Mr. Bigwood of Brompton has resumed his pulpit labours which had been suspended nearly four months by severe illness. His recently gathered congregation has not suffered so much from his absence as might have been anticipated; and as present appearances encourage the hope that his health will be completely restored, we again cherish the expectation that he will long be extensively useful in the neighbourhood in which divine Providence has placed him. He has removed from his late residence to 10, Tregunter Road, Brompton.

In our number for May last there was an account written by the late Mr. Ham of the erection of a chapel at Paramatta in New South Wales principally by the instrumentality of Mr. William H. Carey, a grandson of the late Dr. Carey of Serampore, and of his recognition as pastor of a small church which he had gathered. We are sorry to learn from the papers that Mr. Carey was removed from this world on the 25th of September, to the great regret of his attached flock.

We have accidentally omitted to insert in our Home Intelligence a notice which we had received that Mr. John Webster, after thirteen years' pastoral labour at Stonehouse, near Plymouth, has accepted a unanimous invitation to the baptist church at Bethesda, Trowbridge, and entered upon his stated engagements there.

We have received a copy of a discourse occasioned by the death of the late Rev. Francis Franklin of Coventry, by his successor, the Rev. W. T. Rosevear, with an oration delivered at the interment by the Rev. John Sibree. They constitute together a suitable though brief memorial of a man who spent nearly fifty-four years as a baptist pastor in one church, and who was deservedly respected by all his connexions. An intimation has been given to us of the probability of a biographical sketch being prepared for the Magazine: we shall be very happy to receive and publish it. Mr. Franklin was born December 9, 1772, and died November 12, 1852.

It will interest gentlemen accustomed to take part in political movements affecting the interests of dissenters to know that the provisional committee of the proposed "Milton Club" have purchased the large and commodious premises, 14, Ludgate Hill. The Secretary's opinion is that "it would not be possible to find, throughout London, premises more suitable, both in respect of situation and adaptability for the entire plan put forth in the prospectus." It is hoped that the requisite alterations in the building may be completed by the month of May.

IRISH CHRONICLE.

FEBRUARY, 1853.

THE APPROACHING CRISIS.

On the thirty-first of March, two months from the present time, our accompts for the year will close, and the receipts be balanced against the expenditure. What the result will be, it is impossible to foresee, and it is equally impossible for the executive to contemplate the uncertainty without solicitude. Should they have again to announce a debt—even though it should be a comparatively small one—many of our supporters will be discouraged, and the future operations of the Society must be embarrassed. During the year which commenced in April, 1851, it will be remembered, the exertions made for the liquidation of the debt were energetic and general; and in consequence we had to announce last April that in the course of the year it had been reduced from £1,828 to £449. There being still a deficiency of £449, it was felt both by the Committee and by its constituents that, however painful it might be, till that was supplied it was absolutely necessary to refrain from new undertakings, and to reduce the expenditure in every department to the lowest practicable limit. The Committee has faithfully continued in the self-denying course then prescribed. For this they know that they have been blamed, and represented as inefficient; though it was assuredly their duty to conform themselves to the circumstances in which they were placed, and to the directions which they had received at the time of their appointment. But if, after all this, a portion of the debt should be found undischarged when they have next to present their accompts, the effect must be dispiriting to their friends as well as to themselves.

It is not at all surprising that during the last ten months there should have been an absence of those large donations "For the Debt," which in the previous year had so frequently cheered us. It was not to be expected that the persons who had contributed thus largely to this object once should do so again, and the number of persons in our denomination who *can* give thus munificently is limited. We have received this year many contributions from country churches which had not been accustomed to assist, but the sums which they have remitted though welcome have been comparatively small. They have not compensated therefore for the absence of the hundred-pound donations of 1851. It has happened also that the sum received this year from Legacies has been less than usual; in fact we have received but one bequest, and that not a large one. In this we have to rejoice: we would rather that our friends should live to help us, than that they should be taken away, leaving us a valuable but final proof of their good will. Yet, the effect upon the balance sheet for the year of an absence of legacies is of course unfavourable.

During the two months that remain, then, we trust that strenuous efforts will be made to deliver us completely and for ever from this loathsome debt, so long the Upas-tree of the Baptist Irish Society, shedding forth perpetually its life-destroying influence. To accomplish this it is necessary that the

contributions received during the next two months should be larger than the amount which has come to hand in any two of the ten that have gone by; but remembering the magnificent receipts of February and March, 1852, we will not despair, for we have no reason to distrust either our earthly friends or our heavenly Patron.

IRISH EMIGRANT'S DONATION.

In our number for December last we mentioned a donation of one hundred pounds which we had received from a native of Ireland residing in a distant land. Valuable as it was intrinsically, the letter which accompanied it was yet more cheering as it attested the donor's personal acquaintance with the usefulness of our society. Another letter from the same liberal friend has just come to hand, equally confidential in its character, but containing a bill of exchange for *Two* Hundred Pounds. This reminds us of glowing references which we were accustomed to hear at the earlier public meetings of the Society to the warm heartedness of the native Irish, and the great things that might be expected from them if they were once brought into loving subjection to the gospel. At home, converts have generally had to struggle with so much poverty and persecution that the fruit they have brought forth has been hidden and prevented from ripening; but now we have from a Celtic vine, transplanted to a more sunny climate, a bunch of grapes worthy of Eshcol. Here is a specimen of "zeal" which we trust will, like that of the Corinthian believers, "provoke very many."

WATERFORD.

Nothing appears to us more consistent with sound policy, as well as with fraternal kindness, than to encourage those churches in Ireland which do not receive any portion of our funds. We therefore, very readily lend our aid to give publicity to the following circular and if any donations are forwarded to us for the purpose, we shall have pleasure in transmitting them to our friends in Waterford.

"The baptist church in this city has been in existence upwards of a century, and during nearly the whole of that period has been self-supporting. In 1839, it was deemed desirable to effect extensive alterations and improvements in the internal arrangements of the meeting-house; and also to put on a new roof. Some addition to the minister's residence adjoining became necessary about the same time. To meet the expenses thereby incurred, a number of friends gave liberal donations; but the subscriptions and collections being insufficient, the pastor and one of the members lent the balance required. All of the money thus borrowed has been repaid, except £14 still due to the *orphan children of the late lamented Rev. C. Hardcastle.*

"In 1849 the trustees were under the painful necessity of adopting legal measures for regaining possession of a house which, though occupied, was paying no rent. This step involved much more expense than was anticipated. The consequence is, that the house has made no return to the church fund since, as all its proceeds go to meet the taxes and the solicitor's costs, part of which still remain unpaid.

"In 1850 it became necessary to renew the leases of the property belonging to the church, as the houses are held under lease from the dean and chapter, which leases must be renewed every fourteen years. The *fine* paid on that occasion was borrowed from a friend, who now requires repayment.

"Gas is also badly wanted for the

meeting-house. Every other place of worship in the town is lighted with gas, and the present mode of lighting with oil is very objectionable and unpleasant.

"About £50, in addition to donations that will be collected in this locality, would enable the deacons to pay off all debts, and procure the pipes, fittings, and lamps for gas. The depreciation in the value of houses has greatly diminished the resources of the congregation since 1848; and the number of members has rather decreased than otherwise, through emigration, within the last five years. There have been some small additions since 1850, and the people are united and happy. They will do what they can themselves, but they earnestly appeal to the sympathies of their brethren at a distance, and hope, as the sum required is not large, and this is their *first* appeal, that it will be responded to promptly and liberally.

"Any assistance will be thankfully received and acknowledged.

"We are,

"Yours in the gospel,

"THOMAS WILSHERE, *Pastor.*

"CHRISTOPHER SCRODER, *Deacon.*"

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.
Aspthill, by Mrs. Goodman—						
Caridge, Mr.	0	10	0			
Goodman, Mrs.	2	0	0			
Goodman, Miss	1	0	0			
Rogers, Mrs.	0	2	6			
				3	12	6
Berwick-on-Tweed, by Rev. C. Robson—						
Mr. A. W. Dunne				1	0	0
Brixton Hill, J. H. Allen, Esq.				1	1	0
Collingham, Mrs. Nichols				1	0	0
Cranbrook, Rev. A. Smith and Friends				0	12	6
Pyncwhenry, Conwill, Carmarthen, by the Rev. D. Evans				0	11	6
Garn, Dolbenmaen, by Rev. J. Williams—						
Collection				0	10	1
Hammersmith, Mr. John Hill				10	0	0
Harmony, by Rev. H. Davies				1	0	0
Haverford West—						
Rees, William, Esq.	10	0	0			
Walters, William, Esq.	1	1	0			
				11	1	0
Harwaen, Glamorganshire—						
Collection by Rev. B. Evans				0	10	4
Hebden Bridge, by Rev. J. Crook—						
Collection				4	3	0
Houghton Regis, Collection				2	10	0
Ingham, Mrs. Postle				10	0	0
Ipswich, by the Rev. J. Webb—						
Collection at Stoke Green	2	8	5½			
Cowell, Mr.	1	1	0			
Daines, Mr.	0	10	0			
Everett, Mr. J. D.	0	10	0			
Hunt, Mr. S.	0	5	0			
Gooding, Mr. J.	0	10	0			
Lacey, Mr.	1	1	0			
Neve, Mr.	0	10	0			
Pollard, Mr.	0	5	0			
Skelt, Mr. R.	0	10	6			
Smith, Mr. R.	0	5	0			
Thompson, Mr. R.	0	10	0			
Webb, Rev. J.	0	5	0			
Cards—						
Adams, A.	0	19	6			
Alderton, Miss A.	2	0	6			
Bird, Master F.	0	8	0			
Cooper, Thomas	0	12	0			
Everett, Miss	0	12	0			
Goodchild, Master W.	0	12	0			
Skeet, Miss	0	16	8			
Skeet, Mr. J.	1	1	0			
Skeet, Master W.	0	2	5			
Ward, Mrs.	2	1	2			
				17	16	2½
Leicester. R.				1	0	0
Lincoln, by Rev. W. Goodman—						
Collection	1	10	0			
Barnes, Mr.	0	5	0			
Craps, Rev. J.	0	5	0			
Doughty, Mr.	0	10	0			
Hill, Miss	1	0	0			
Penney, Mr.	0	5	0			
Penney, Mr. John	0	5	0			
				4	0	0
Llandudno, Collection by Rev. Mr. Griffiths				2	5	6
Llanelly, by Rev. W. Hughes—						
Collection at Bethel Chapel				0	14	0
Llangloffan, by Rev. H. Davies				3	0	0
London, Mrs. McDonald's dividend, by S. Watson, Esq.	6	15	0			
Barnes, R. Y., Esq.	1	0	0			
Cartwright, R., Esq.	1	1	0			
Collard, Mrs.	1	1	0			
Goodings, W. Esq.	1	1	0			
Gurney, W. B., Esq.	2	2	0			
Gurney, Joseph, Esq.	2	2	0			
Gurney, Thomas, Esq.	1	1	0			
Hepburn, Thomas, Esq.	1	1	0			
Jacobson, Miss	1	1	0			
Kitson, George, Esq.	1	1	0			
Stock, Mrs.	1	1	0			
Walkden, John, Esq.	1	1	0			
Whitehorne, James, Esq.	2	2	0			
M.	0	10	0			
				24	0	0
Luton, by Rev. J. J. Davies—						
Collection at the Old Meeting				3	14	3
Maidstone, Mrs. Allnutt				1	1	0
Newbridge, Newport, Monmouthshire—						
Collection at Beulah Chapel				1	10	0
Otley, by Rev. James Webb—						
Cutt, Mr. Alfred	0	10	0			
Desk, Mr. John	0	10	0			
				1	0	0
Pontypool—						
W. W. Phillips, Esq., Subs. for 1852				1	1	0
Rosa, Friend of Missions				1	0	0

	£	s.	d.	£	s.	d.
St. Albans, by Rev. W. Upton—						
Collection	4	6	0			
Peppercorn, Mr.	1	0	0			
Whitbread, Mr.	1	1	0			
Wiles, Mr. E. S.	1	0	0			
Wiles, Mrs.	0	5	0			
Wiles, Mr. J.	0	5	0			
				7	17	0
Sydenham, Mrs. Pritchard				0	5	0
Waldringfield, by Rev. H. T. Pawson				0	8	0
Walworth—						
Rogers, Mrs. W., Life Subs., by Rev. J. George	10	10	0			
Two Quarters' Subs., by Miss Townley	1	5	0			
				11	15	0
Warford, Cheshire—						
Collection by Rev. Joseph Barber				0	10	0
Westbury, Mr. John Wilkins				0	10	0
Willingham, by Rev. R. R. Blinkhorn				0	16	0

IRELAND.

Banbridge, by Rev. T. D. Bain—						
Airdre, W.	0	4	0			
Bain, Rev. T. D.	1	0	0			
Barron, Mary	0	1	6			
Berwick, Mrs.	0	2	0			
Bodel, George	0	1	6			
Boyd, Mary	0	3	0			
Brownlee, A.	0	6	0			
C., Miss	0	5	0			
Card, James	1	0	0			
Fryer, James	0	5	0			
Gracey, Mrs.	0	6	0			
Hawthorne, Dr.	1	10	0			
Hawthorne, James	1	0	0			
James, Mrs.	0	10	0			
Jamieson, John	0	4	6			
Jamieson, Mrs.	0	2	0			
Lindsay, Mrs.	0	2	0			
Love, John	0	10	0			
McCandlish, E.	0	4	6			
McCandlish, J.	0	3	0			
McCandlish, S.	0	3	0			
McClean, A.	0	8	0			
McClelland, Mrs.	0	2	6			
McClelland, —	0	1	0			
McCullogh, John	0	10	0			
McMullan, S.	0	4	0			
Malcomson, Miss	1	0	0			
Matthews, Mrs.	0	8	0			
Milligan, Mary	0	4	0			
Radcliffe, H.	0	5	0			
Scott, Mrs.	0	1	6			
Silvery, John	0	4	0			
Sims, George	0	4	0			
Swindells, Margaret	0	4	0			
Trimble, Mrs.	0	1	0			
Waugh, W. Mr.	2	0	0			
				13	19	6
Acknowledged previously...				9	19	6
						4 0 0
Conlig, by Rev. John Brown, M.A.—						
Baptist Church				2	1	4
Brown, Rev. J.				0	10	0
						2 11 4

FOR BANBRIDGE CHAPEL.

	£	s.	d.
From Mrs. Postle, Ingham	5	0	0

Mr. Bain wishes us to acknowledge on his behalf five pounds which he has received from Birmingham towards the Banbridge Chapel, collected by Mr. W. Harrison, to whom and to the other contributors he desires to present his best thanks.

Mrs. Collings of Kingston, Mrs. Risdon of Pershore, the Misses Burls of Clapton, and the ladies connected with King Street Chapel, Canterbury, have forwarded to the Secretary large parcels of clothing and books, which are very acceptable, and will be exceedingly useful.

The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. He wishes also for books suitable to assist in the formation of congregational libraries. Among others, volumes of the Baptist Magazine, especially if bound, will be cordially welcomed.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

Subscriptions and Donations are thankfully received by the Treasurer, JOSEPH TRITTON Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; and by the Pastors of baptist churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, Compton Street East, Brunswick Square.

THE MISSIONARY HERALD.

THE MISSION FIELD.

TWENTY MORE MISSIONARIES FOR INDIA.

Our readers are not wholly unaware that for some time past the Committee of the Baptist Missionary Society have had under their consideration the question of extending and consolidating the East India mission. After prolonged and prayerful deliberation it is their conviction, that duty calls upon them, that it calls upon the churches of Christ by whom their efforts are sustained, to make an earnest attempt to spread the knowledge of salvation more widely in that important part of the British empire. They would occupy with greater efficiency those spheres of labour in which already manifest tokens of success have been vouchsafed to the labours of the missionaries engaged.

IT IS PROPOSED TO ADD TWENTY BRETHREN TO THE PRESENT NUMBER OF OUR MISSIONARIES IN INDIA.

A brief reference to the field of labour, and the manner in which it is occupied, will show the absolute necessity of the proposed enlargement.

The Society's mission in India may be viewed in two sections, corresponding with the political divisions of the country:—the Bengal presidency, of which Calcutta is the capital, and the North Western provinces, forming the presidency of Agra. The presidency of Bengal, (not including Orissa and Assam,) according to the returns laid last session before the House of Commons Committee on the East India Charter, has a population of nearly thirty-nine millions of people scattered over thirty-eight zillahs or districts, containing an area of one hundred and forty thousand square miles. The population may be regarded as wholly heathen: for the three or four thousand converts to be found in its midst, are scarcely appreciable in the presence of the dense mass who continue to cling to their ancestral idolatry. Yet for the instruction in Christianity of this vast multitude there are found but seventy-eight missionaries of all denominations, that is to say, scarcely one missionary to five hundred thousand people.

Let our readers imagine but five Christian ministers among the mighty crowd congregated in London, and they will have some idea of the extreme scarcity of evangelic labourers among the perishing inhabitants of Bengal.

But this is by far too favourable a view of the case. In point of fact these seventy-eight missionaries are confined to a small part of the country. Twenty districts, with a population of more than nineteen millions and a quarter, have no missionary at all. Seven other districts with nearly seven millions of inhabitants have only *eleven* missionaries, that is one man to 650,000 people. And if the remaining eleven districts have sixty-seven servants of Christ engaged in the work of evangelization, no less than forty-one of them confine their labours to the city of Calcutta, and the country immediately around it.

But even these statements will convey to the minds of our readers a most inadequate idea of the spiritual destitution

of Bengal. The accompanying map will assist the conception of it. Calcutta, it will be seen, is situated on the east bank of the river Hooghley. If now we trace this river to the point whence it departs from its parent stream, the Ganges, we shall find that missionaries are settled in the following districts, on the west and east banks respectively:—on the west, Hooghley, Burdwan, Moorshedabad: on the east, Nuddeah. If now the Christian voyager direct his boat up the Ganges itself, to the point where it enters the map, then leaving it inquire for Christian missionaries throughout the whole of the immense region lying to the north of the noble river he has left, down to its junction with the ocean, and include in his search the Delta bounded by the Hooghley on the west, and the Ganges on the north and east, and the Bay of Bengal on the south, he will find only a few scattered baptist missionaries, six in number, from whose lips the thronging crowds of heathen may hear the word of life. Let the Christian traveller extend his journey still further to the east, let him cross the Burhampooter and traverse the hills and plains of Mymensing, Sylhet, Tipperah, Bulloah, and Chittagong, and he will find to his dismay but two servants of the living God testifying to His power and love.

Let us mark more particularly some of the districts he will traverse, and the number of their inhabitants, where he will find no missionary, no disciple of his Lord.

Districts.	Population.
Poorneah . . .	1,600,000
Maldah . .	431,000
Bograh . . .	900,000
Rungpore . .	2,559,000
Pubna . . .	600,000
Dacca Jelalpore .	855,000
Mymensing . .	1,487,000
Tipperah* and Bulloah	1,406,950

Thus, while some portion of this great region enjoys the labours of Christ's servants, by far the larger part is at present entirely neglected. Idolatry raises unabashed its dishonouring front before God, and myriads annually go down to the grave ignorant of the great salvation.

Think of the religious and moral condition of these multitudes. The gods they worship are said to have been guilty of every crime. The tales told of them are vile and infamous. *If* there be any iniquity, conceivable by human imagination, or capable of being wrought by human hands, gods innumerable may be found in the Hindoo Pantheon reported to have been guilty of it. Lying, theft, murder, adultery, are attributed to them every one. The deities of India are mere embodiments of vice in its most appalling and disgusting forms.

Can we wonder that the people resemble their gods? that "their solemn meetings are iniquity?" that morality is unknown and its plainest precepts disregarded? It is only British power that has caused infanticide to cease, and Sutteeism to be punished as murder. The most debasing wickedness is practised in open day; it is taught in the native schools. Knavery is gloried in, and the produce of fraud held to be lawful gain. Vile lusts brutalize the people, and rob them of manliness and strength, while they are the prey of unprincipled villains calling themselves their teachers, and of licentious priests.

There is no fear of God: no hope of a blessed eternity: no Saviour from the wrath to come. Myriads annually rush into perdition. The sacred rites they practise are so horrible, so vile, as only to render their misery the more inevitable.

* Within the last year an interesting work of grace has been discovered at Comilla. Some fifteen persons have been baptized by Mr. Johannes of Chittagong.

As compared, then, with the necessities of the Bengali people, how disproportionate are the efforts that have been made by Christians of every name to raise them from their fallen condition, and to communicate to them the gospel of salvation. Still more disproportionate are the labours of the Baptist Missionary Society.

Let us look at them a little more in detail. The society sustains in Bengal twenty-three missionaries. These occupy thirty-seven stations in twelve districts, having around them a population of rather more than *eleven* millions of persons. In eight of these districts there are missionaries of no other denomination. The following table will give the localities of their labour, together with other particulars, embracing in one view the whole organization of our mission in Bengal, and the results so far as they can be ascertained.

BAPTIST MISSIONS IN BENGAL.

District.	Sq. Miles.	Population.	Stations.	Missionaries.	Native Preachers.	Native Churches.	Members.	Native Christians.	Schools.			
									No.	Boys.	No.	Girls.
Calcutta (City)	.....	625,360	3	5 Europeans, 1 Nat. Miss.	6	3	125	260	2	92	1	12
24 Pergunnahs	1186	288,000	6	2 ,,	12	6	181	862	6	238		
Burdwan (Cutwa)	2224	1,854,152	1	1 ,,	3	1	24	52	...	...	1	10
Jessore	3512	391,744	10	1 ,,	8	10	213	470	4	160	1	13
Hooghley	2089	1,520,840	1	3 ,,	4	1	94	200	5	650	2	49
Dinajpore	3820	1,200,000	1	1 ,,	1	1	21	68	2	120		
Meghyr	2558	800,000	1	2 ,,	4	1	27	60	3	90	1	5
Birbhoom	4730	1,040,876	1	1 ,,	4	1	37	85	5	123	1	9
Dacca	1960	600,000	1	2 ,,	4	1	25	70				
Backergunge	3794	733,800	10	2 ,,	11	10	181	1250	4	111	1	22
Patna	1828	1,200,000	1	1 ,,	...	1	5	12				
Chittagong	2560	1,000,000	1	1 ,,	5	2	59	110	2	32	1	10
	30,261	11,244,772	37	22 Europeans, 1 Nat. Miss.	62	38	992	3499	33	1616	9	130

A glance at the map will show that some of these stations are far removed from each other, at distances which render mutual co-operation impracticable. The brethren are also very unequally divided among them. Thus, Calcutta and its vicinity have seven Europeans, and Serampore (Hooghley) three. But Burdwan, Birbhoom, Patna, Dinajpore, Chittagong, and Jessore have each but one. Three stations only have two brethren, giving each other mutual aid. And while these are so arranged as to afford no assistance whatever to the rest, the whole of the interior of the country is left entirely unoccupied.

It is perfectly obvious that our present strength in Bengal is totally inadequate to carry the gospel, in any reasonable time, to the regions beyond the present stations. The most strenuous labour of our missionary staff cannot penetrate the vast mass of human beings living and dying around them Occasional, and necessarily infrequent, itineracies cannot do much towards making a marked impression. The visits are few and far between. Though instances frequently arise to show that the visits are not in vain, yet so brief are they as to give little hope of any extensive movement as the result.

To all this must be added the fact that the major part of the missionaries now labouring for the society in Bengal are aged men. Some of them have toiled for thirty and even more years. Not more than six or seven can be regarded as in the prime of life, though nearly all are still vigorous heralds of the cross.

Can it be then a matter of surprise to our readers, with these facts before

them, that the committee should arrive at the conclusion, that the time is come to strengthen the mission, and if possible give effect to the ardent desire of every Christian heart, to spread more widely in India the knowledge of redemption through Christ Jesus? Nay, rather let us chide our indolence. Let us take shame to ourselves that we have dealt so apathetically with the great interests committed to our charge. Let us bow down with grief before the mercy-seat of our Lord, and mourn that we yet witness so many myriads of our fellow men all unconscious of His love. Let us entreat Him to quicken in our hearts a zeal for his glory, a yearning after the salvation of the perishing idolater. Let us give Him no rest till He raise up fit labourers for the work, and let us be ready to send, by whomsoever He will send, the message of eternal life.

What is it the committee ask of the disciples of Christ? It is to enable them to give to Calcutta, with its 600,000 souls, *three* additional men—to each district where a solitary missionary is found a brother to aid him in his work, and to cheer him in his trials; to establish in the central districts of the country—at Bauleah, at Pubna, and at Furreedpore—new stations; also to revive the mission at Patna; thus to connect the stations with each other, and to place them on a more efficient footing. Large as the request may seem, yet is it incommensurate with the need. But we anticipate a cheerful response to the plan from the churches which have sent forth a Carey, a Chamberlain, a Pearce, whose labours they will not willingly forget, or be backward prayerfully to follow.

Our space is exhausted, and we must defer to the next Herald a sketch of the mission in the north-west provinces, and its need for a similar supply of faithful men.

RESULTS OF MISSIONS IN INDIA.

Some months ago we gave a statement of the results of missionary operations throughout the whole of India and in the island of Ceylon. Since that was prepared, a second and more complete inquiry has been made, and the statistical results brought down to the end of the year 1851. From the *Calcutta Christian Observer* we take the following summary, which we are sure will give to our readers the most gratifying evidence that the labours of missionaries in India have not been in vain:—

At the commencement of the year 1852, there were labouring throughout India and Ceylon—

The agents of	22 missionary societies.
These include	443 missionaries,
of whom	48 are ordained natives,
Together with	698 native catechists.
These agents reside at . . .	313 missionary stations.
There have been founded . .	331 native churches,
containing	18,410 communicants,
in a community of . . .	112,191 native Christians.
The missionaries maintain . .	1,347 vernacular schools,
containing	47,504 boys.
Together with	93 boarding schools
containing	2,414 Christian boys

They also superintend . . .	126 superior English day schools,
and instruct therein . . .	14,562 boys and young men.
Female education embraces . .	347 day schools for girls,
containing	11,519 scholars;
but hopes more from its . .	102 girls' boarding schools,
containing	2,779 Christian girls.
For the good of Europeans . .	71 services are maintained.

The entire bible has been translated into *ten* languages, the New Testament into *five* others, and separate gospels in *four* others. Besides numerous works for Christians, thirty, forty, and even seventy tracts, have been prepared in these different languages, suitable for Hindoos and Musselmans. Missionaries maintain in India *twenty-five* printing establishments.

This vast missionary agency costs £190,000 annually, of which *one sixth*, or £33,500, is contributed by European Christians resident in the country.

By far the greater part of this agency has been brought into operation during the last *twenty years*. It is impossible to contemplate the high position which it occupies, and the results which it has already produced, without indulging the strongest expectations of its future perfect success; and without exclaiming with the most fervent gratitude,—

WHAT HATH GOD WROUGHT!

INDIA.

MONGHIR.

The church at Monghir is formed of both Europeans and Hindoos. The native converts do not, as at many other stations, subsist as a separate community, and are therefore under the direct pastoral care of the missionary. For the present our brethren, Messrs. LAWRENCE and PARSONS, think this arrangement should not be disturbed, although they long anxiously for the time when the native Christians shall become sufficiently numerous and strong to form a church distinct from the Europeans. Meanwhile, says Mr. LAWRENCE, under date Oct. 29th:—

We are endeavouring to impress upon our native converts generally the necessity of providing for themselves in all respects; and as a body, I think I may say, they are not indisposed to exert themselves for this purpose. We aim to keep our native preachers habitually in mind of the great truth, that they are to labour for a Master in heaven, to whom they must be accountable, and whom, therefore, it should be their first and chief endeavour to please in all things; and I am happy to bear testimony to their sincerity, faithfulness, and earnestness. Our senior native preacher, Nainsukh, needs no prompting to do the work of an evangelist. He never seems so much in his element, or so happy, as when he is itinerating in the villages, preaching the gospel to a crowd of his countrymen, or engaged in answering the queries of those who wish to be informed about Christianity. This is the work for which he is well qualified, and in which he greatly delights. He is not so well fitted for the office of pastor; still he enjoys much of the respect, affection, and confidence of all the native Christians, and strives to promote the spiritual prosperity of the church. We do not think it would be well to leave the entire management of the native portion of the church to his care; he nevertheless performs many of the duties of the pastoral office in an acceptable manner, such as taking a part in the public services, affording instruction to inquirers, visiting the sick, settling differences that sometimes occur, watching over the members, and affording them such advice and encouragement as they may seem to require.

The projected journey of Mr. PARSONS during the rainy season was interrupted by illness. The native preachers there-

fore continued it alone. Some incidents of the journey are thus alluded to by Mr. LAWRENCE:—

Except when travelling from one place to another, they were every day engaged in preaching to and conversing with the people whom they met, and they appear to have been well received in most places. Nainsukh related a somewhat curious incident which occurred in one large village. On first attempting to collect a congregation, he found but a few who were disposed to listen. Having declared to them the leading truths of the gospel, he finished his discourse by describing the awful conflagration of the last day. Immediately after, a fire broke out in another part of the village, and consumed a number of houses before it could be subdued. The greater part of the population of the village had come to the spot, and Nainsukh was among them. Some who had treated his preaching with indifference at first, now exclaimed, "Ah! we know now that what you said is true; they who will not hear the word of God shall be destroyed. The people of this village would not attend to what you said, and already so great a calamity has befallen us!" Perceiving that they were now in a more thoughtful and serious frame, our good brother availed himself of the opportunity to preach them another sermon, to which they all listened throughout with profound silence, and much apparent interest. The good resulting from this occurrence may perhaps not be known till eternity shall disclose it, but these poor people, in all probability, have imbibed a more correct and favourable opinion of Christianity.

At the station itself, after a season of comparative deadness, some proofs of divine blessing have appeared.

The Converted Sikh.

A Sikh and his wife have been brought to the knowledge of the gospel, through the instrumentality of our native preachers, and they appear to be very decided in their determination to follow the Lord Jesus Christ. They have offered themselves for baptism, and we hope that it will not be needful to keep them waiting long. The husband is servant to a native gentleman, a descendant of Tippoo Sultan, whose begum, or lady, is on a visit at Monghir. His mistress threatens* him with dismissal from her service if he become a Christian, and he declares that he will rather give up her service than give up Christ. The begum sent for the wife, and giving her a severe lecture for her *madness* in thinking of becoming a Christian, she inquired of the poor woman whether she expected the Christians would provide her with better food, clothing, and shelter than she and her husband had enjoyed in their present situation. "Madam," said the poor woman, "you have kindly supplied us with all these things in abundance, but you cannot give us *salvation;* that is what we now feel we need most of all, and there is no Saviour but the Lord Jesus Christ; we are therefore determined to become Christians, whatever may be the consequence as to our worldly prospects. If the Christians will not give us so good a place to live in as you have done, this will be of little consequence, we can live in a shed, or under a tree; if we cannot get a bed to sleep on, why, we can lie on a mat; and if no one will give us food, still we can labour with our own hands, and God will provide for us all that we need." As far as we can judge, both the man and his wife are sincere: seldom have we seen so much earnestness; and certainly they can have no hopes of improving their temporal condition, for in all probability they will have to relinquish a good situation, without any certain provision before them, except the promises of God. The daughter of a native Christian, about fifteen years of age, has also solicited baptism; we hope she is one of the lambs of Christ's flock, and will be received into the fold. Besides these there are some other natives who seem anxious to know what they must do to be saved, and appear to be convinced that the gospel way of salvation is the only true way; but they find it hard to give up all for Christ.

CHITOURA, NEAR AGRA.

The condition of the inhabitants of this Christian village continues to improve under the watchful care of the worthy missionary, Mr. SMITH. His labours are many and abundant. In addition to strictly missionary work, he has had to undertake the partial supply of the English church in Agra, and his health has not a little suffered by the incessant toil. Gladly would the Committee yield to his request for aid,

* Since writing the above he has been dismissed from the begum's service, solely on account of his becoming a Christian.

should a suitable person present himself. Mr. Smith, under date August 10, writes as follows:—

I can assure you nothing would add more to my happiness, nor do I think you could send a missionary to a station in India for native work where he would be likely to be more comfortable or more useful. The district around me is densely populated. On one side is the Gwalior and Dholpore territories without a single missionary, and the people are at all times kind and willing to hear the gospel. Now I have every hope that in a short time, with faithful, prayerful labour, and the blessing of God, several villages might be formed and the word of God greatly spread. Besides, such places as Chitoura ought to be well cared for on another account: we have a population free from caste; the children attend day and sabbath schools, and I have a most hopeful bible class of about a dozen young men who are earning their living during the day and receiving instructions in the evening school; now from amongst these I hope the Lord will raise up a few, at least, of native evangelists of a superior kind from those we generally have, and thus by attending to them we are preparing materials for a native ministry which all acknowledge is one of the greatest desiderata of all our missionary wants. I would therefore urge the committee as soon as they can possibly, to send another missionary to Chitours. A man of moderate talents and attainments—deep and humble piety, and one especially of zeal sufficient to prompt him to suffer inconvenience in travelling with indifferent accommodation. A gentleman, according to the ordinary acceptation of the word, would be useless here, as we have no European society and no English preaching. The work is exactly such as your colporteurs in England, with the addition of out-door preaching daily.

Missionary labour.

Since I have been in the field I have spent not less than three-quarters of my time in evangelistic labours; every day we preach in several heathen villages or markets: but were we to leave the poor native Christians, who are for the most part illiterate, the fruit of much labour would doubtless be lost. I have hoped for some time past to get our native brother Walayat Ali to take charge of the church, and as soon as it can be done with the full consent of the members I will not delay the matter a month; still much caution is necessary, or much mischief may ensue.

Prospects.

Our native preachers generally, are not what we wish them to be; there are of course bright exceptions. I hope however another and better stamp are being raised up from the members of our churches who live independent of missionary aid, and will therefore come forward at the request of the church in a similar manner to the candidates for ministerial labour in England. Our people are beginning to do something for themselves. They have for some time paid the expenses of lighting and cleaning the chapel, as well as subscribed to the mission funds. During the last year Walayat Ali has done much in supplying my pulpit here when I have had to officiate for the English church cantonments, Agra; and I have one young man who has given himself to the Lord's work from amongst the young people forming my bible class, and who is likely to be very useful in village preaching. Thus I hope all is progressing the right way and tending towards the point you would have it. I shall of course do all I can to encourage a spirit of independence, and I hope the time is not far distant when our little church will have reached the state of maturity you and myself are so anxious to see.

The weavers of Chitoura.

I am thankful brothers Makepeace and Jackson have arrived, and I trust a little travelling in my own district on mission tours may serve to restore my broken health. Many are urging me to seek a change in the hills at once before it be too late: I am however not very apprehensive of any necessity to leave my station; nor do I see the possibility of going away for more than a day or two, as I am getting on with the English looms, and my going away would, I fear, not a little retard their progress. I have nearly finished a weaving shop, 190 feet by 35, and capable of containing 60 looms, 20 of which are already up, and 16 at work. Our people are already earning about twice what they did on their own primitive looms, and will soon treble their former earnings; this will hasten the time when our church will be able to support their own pastor and mission, and is of more importance than you can imagine at present. Thousands have visited us from all parts, and no little stir has been made amongst the large class of weavers by which our neighbourhood is crowded.

Interest awakened among the Chumars.

During this year another class of people have shown a strong disposition to join us; the Chumars, which includes most of our labouring population and all that work in leather. Three families have come to reside in our village and have renounced caste; and in a small market town about four miles distant, there are a number of the same caste who are very favourable to Christianity, and have frequently attended service at

Chitourah. I am doing all I can to keep them in their own village. Before I write again I trust a small building will be erected for chapel and school, in doing which they have promised to assist.

The Schools.

Our schools have not been so successful as I could wish; the Pundits and Brahmans have repeatedly emptied them, and just now their fears are much excited, and consequently they are straining every nerve to keep the people from under our influence, both young and old; these things do but prove how deeply the truths of Christianity are affecting the people, and how conscious the Brahmans are that they are in danger of losing their prey. If we had any strength at all adequate the work to be performed, a more visible effect might soon be realized; but with four men for the north-west provinces, what can we expect? Well did the late Dr. Hamilton remark, that the most discouraging feature of the Indian mission was the disproportion between the labourers and the field they had to cultivate. Surely something will be done to strengthen our hands, that we may not be permitted thus to linger on rather than live.

Mr. SMITH will be rejoiced to learn what plans the Committee have in view to strengthen the hands of our little band in this great district. Let the churches at home be fully roused to the grandeur of the work before them, and the desires and prayers of all would, with God's blessing, be rapidly realized.

AFRICA.

CLARENCE.

A recent vessel has at length brought us the long delayed letters of our missionary, Mr. SAKER. It is cause for grateful thanksgiving to God that the health of the mission family is thoroughly established, though the burden now resting on the hands of our brother is heavily pressing him down. As the health of Mr. WHEELER constrains him to withdraw from the mission, the Committee are now anxiously desirous of sending a brother to the help of Mr. SAKER, should a suitable person present himself.

In a letter dated September 28, Mr. SAKER writes:—

The work of missions, as we see it and feel it, loses none of its interest. We have two scenes ever before us, and painted in unmistakable colours. Here is wickedness in its most degraded and deadly forms; misery, discord, and death float around us. A corrupting mass,—a sea of death—subjects for deepest compassion, work for the purest benevolence.

We have also a pleasant enclosure apart from this fearful scene. An enclosure where the voice of prayer and praise happily continues, where the lovely plants of a better clime are springing up and bearing fruit to God. All glory to him who plants and waters the precious seed.

In our churches we have enough to make us thankful, in the steadfastness and piety of our members. That many endure so much and so well is a marvel. This is especially the case at Cameroons. That some are wavering, or worse, cannot be surprising.

Since Mr. Wheeler left us, we have buried four honourable members. The continued rainy seasons alone prevent us from baptizing some, and the number of inquirers is increasing.

But there is one thing almost disheartening. We have three churches in as many different places, we have two other places where the word is regularly preached; yet what is the whole of this to the mass of men living in darkness around us! What proportion is a hundred members of churches, to the tens of thousands treading the same soil, dancing before our eyes, alike careless of God and themselves! What do we among so many? Where one regards the voice of mercy, thousands turn a deaf ear; and yet death goes on with his work; war, diseases, and witchcraft are insatiable; and a generation is almost gone since I first saw this dreary land. This fearful woe is unmitigated, except we feel the value of one soul saved from ruin, and it is not of one only we rejoice in, so our joy is great. Thus ours is a mingled lot—highest pleasure with disheartening sorrow. In such a land, what manner of men ought we to be?

Again, under date October 28th, he writes:—

Baptisms and inquiries.

You will be glad to learn that I baptized three converts in our mountain stream last Lord's day. One was a native of the island, who is treading a path highly satisfying to me. The others are females resident in the town, and who have been inquirers at least seven years.

Our inquirers are increasing, especially amongst the young. Two days since we lost one of the teachers of our infant school—lost to Clarence but not to the mission; waiting now a passage to Cameroons, as wife of our teacher, Mr. S. Johnson. She is a native of this island, and has for a long time been an honourable and useful member of our church. In 1849 I employed her in teaching, and she has conducted herself well. She holds fast her profession, and we esteem her very highly. Her present movement is highly satisfactory to us all.

We are quite hopeful, that the Lord has been training one of the daughters of a member to fill up the vacancy in the school. For months past, say May last, a young friend has been in daily attendance at the school, assisting in all the work, and now is able to take her part with Mrs. Johnson in alternate weeks, and it is scarcely known we have lost a teacher. It is thus our master preserves his own cause from hindrance and decay. We shall be more satisfied when we can receive her as a member of the church.

Heathen conflicts at Cameroons.

We have to mourn over constant quarrels, frequent fightings, and deaths at Cameroons. Two brothers still contend for supremacy in in one town. In another there is jealousy maddening the chiefs against the chiefs of mother town. All this fighting and fear much hinders our work. Yet we have occasion to rejoice; our own people have been useful in preventing fighting often; and once in going between contending parties and planting a flag of peace, to the imminent danger of their lives. For this both parties were thankful. Our congregations, though often interrupted by these frequent fightings, are generally good; but we do not make that impression on the mass of men we have hoped for. Peace, permanent peace, we must have before the gospel can be listened to by the many. The Lord is still calling a few, and through dangers and trials of all sorts they are found steadfast.

Bimbia.

At Bimbia, I hope something more is doing; but I may have occasion to speak more at large respecting that place when I come to stay there a month or more.

Our printing has progressed very slowly for the want of a boat since July last, but by staying there, and absenting myself from other places, we shall print John's gospel, the Isubu Grammar, and Dualla vocabulary, this year.

In closing, I may just say, we are all, all in the mission, in good health, and all diligently at their work.

Thus, amid every difficulty, the work of grace is making progress. To the above information we may add, that "The Dove" has finally been disposed of. She has been purchased by a local trader for commercial purposes, and is now busily engaged in gathering gold dust and palm oil from the native producers.

FRANCE.

MORLAIX.

By our missionary, Mr. JENKINS, we have been favoured with the following narrative of the power of divine grace. He writes, under date Dec. 27th, 1852:—

Between sixteen and seventeen years ago, while distributing the Breton New Testament in the country, I entered the cottage of a poor but industrious widow, who had brought up her family of four children by hard labour as a weaver. She was at the time a *congregationist* in the church of Rome, but a person of much thought and religious sentiment. We had some interesting religious conversation, which encouraged me to call again and give her tracts to read. Soon after my first visit, very providentially, a French bible came into her possession. My present object will not allow me to enter into an interesting account of this woman and her bible; I can only remark that she gradually grew in the knowledge and grace of our Lord Jesus Christ by these means. Of late years

she had become quite an evangelical Christian, but still, on account of difficulties, could not muster strength enough to break off her outward connection with the church of Rome. Nevertheless, as she had believed God's word, she could not abstain from speaking, and her accent was that of pious conviction and sincerity. She deplored the religious state of her country, but thought that the moral darkness and priestly influence were so great as to render the evangelization of the people a very hopeless task. Her desire has been for some time that the Lord would grant a way to leave Rome.

Light spreading.

A few years ago she was made the instrument of, I believe, a real conversion to the Saviour of another woman, who, like herself, was in so dependent a position upon others, that to leave the church of Rome would expose her to lose her bread. It would be pleasing to know how these women read with delight the bible together, the one reading, translating, and explaining to the other, who knew no French. They lived seven or eight miles from this town, but came to see us now and then, and I did what I could by going to see them. Some time later, a sister of this last woman was also brought to the little society, and was seriously impressed and gained by the gospel. They were sometimes called to contend for the faith of Christ. While they were going on thus, in their humble and timid position, the priests did not attack them personally, though they must have had knowledge of what was going on. My opinion is, that both parties feared each other, though for very different reasons; and this realized a kind of a tacit truce which could not always continue, though its end could not yet be foreseen.

Another convert.

However, while this apparent calm was reigning, about two years ago a remarkable change was wrought, and soon became evident, in a respectable young woman, the daughter of a rich peasant family, and sister of the deputy mayor of the parish. She was powerfully struck with a deep conviction of sin, and her lost state as a sinner. She had recourse to the erroneous means of consolation in the church of Rome,—confession, absolution, penance, and communion, but all without avail; solid and lasting comfort she could not obtain. She abandoned any vain clothing she possessed; frequented no more the amusing assemblies of the country; vain attractions had lost their charms in her sight; she rebuked sin, and became very liberal to the poor. But her soul could find no peace; her tears often ran down her cheeks, and despair was terrifying her heart; her burthen was great, and Satan seemed to tell her she had better put an end to her life, though she never entertained such an intention. She became the object of public notice, so great was the change visible in her, though she had always been a person of good moral conduct, and regular in what is considered religious duties in the church of Rome. Her only and great desire now was to be saved.

The sinner led to Christ.

The good woman with the bible heard of her distressing case, more particularly by means of one of the two sisters already mentioned, who lived close by her; and to this woman she remarked she believed she could tell things from the gospel that would console the mind of the young woman. This was told her; and from that hour she made up her mind to speak to the one who had the bible, with a view to know what good things she had to tell her. Soon she found an opportunity to see her. That was in May last. From the bible she was shown salvation by grace and faith, through Jesus Christ the Saviour, free and full salvation, sufficient and efficacious to save the greatest of sinners that believe and come to God by Christ, as shown in the cases of the thief on the cross, Saul of Tarsus, &c. The word of life was blessed; the young woman believed, and found peace and consolation for her soul. She sent for a New Testament for herself, and two for two female acquaintances. She was hungry and thirsty for the bread and waters of life. Her testament became at once her pocket companion; and she read chapters of it daily. Every Sunday after mass these women met, and retired into a field or some other lonely and quiet corner to read the word of God, and converse on the things of the Lord. This gave great light to the young woman.

Progress and opposition.

In August last we saw her for the first time; she came then with the other two women to a Breton meeting held in our chapel. Since that her visits here have been pretty often. Along with this progress she became a true confessor of Christ. The movements of these good women soon excited general notice and stir. Opposition was fast manifesting itself in the family of this young Christian friend. The catholic priest became wide awake to the danger, and when she went to confess to him for the last time (being as it were obliged by circumstances), instead of a confession it was a debate on religion they had, in which she told him excellent truths in a firm and excellent spirit. The priest told her she must give up her New Testament to him. She replied she would not do so. "Then," said he, "I will go and demand it of you before your mother (her father is dead), and if that will not do, before your brothers also; and if necessary, I will have the gendarmes

to take it from you." She continued firm. At last he said he could not give her absolution. She replied, she told him she did not care for it, that in fact she did not ask it, as it was the Lord alone that could pardon her sins. He threatened her also, that in case she would die in that state, the priests would not bury her, and that she would not be buried in holy ground. To which she replied, it signified nothing; that her soul would not be then in the same place as her body. From this time there was a great ado in the matter.

Decision.

The good woman with the bible, in the sixty-third year of her age, was looked upon as the principal author of the mischief, and seemed somewhat to tremble while seeing the storm gathering thick around. She would have leaned still longer to her temporizing principle, but her young vigorous friend, with a mind more calm, would submit to no surrender of duty. Indeed, her great principle now was to serve God in all things according to his will. Foreseeing the impossibility of serving God at home, she made up her mind to come to Morlaix to live with her other friend, proposing to aid her from her own temporal resources, in case that would be necessary. When I heard of this intention, I told them, "Don't make any change in your temporal condition on account of religion unless you will be obliged in order to serve God, but at the same time take care as to any proposals of going to a convent, &c., and sign no papers without knowing well their contents;" for I feared an attempt would be made to force this young woman into a convent.

Trial and conflict.

Wednesday, Nov. 24. This admirable young person called on us, gave an affecting account of a shameful attempt made that day week to make out a case of insanity against her, in order to shut her up in a house under medical treatment. A doctor of the Morlaix Hospital, and the parish priest arrived at her family's house, and proceeded to examine her by questions, &c., with which the religious question was mingled. She answered the priest and others with much good sense and gospel truth, confounding him in what he said. There were even false witnesses made use of among the servants of the house. The doctor wanted to bleed her, and tried at different times to persuade her; so did also the priest; but she firmly refused, on the ground that she was quite well. The doctor beseeched her to go to the hospital for twelve or twenty days, which she also refused; and well for her that she did, otherwise her liberty, and perhaps her health, were sacrificed to priestcraft and popery. The same day I called upon the doctor, who told me he had found her quite sane in mind and intelligent, but that he had given a certificate of partial insanity on the ground of the testimony of witnesses, one of whom undoubtedly was the priest, who persists, it appears, in saying that she has not been of sane mind for the last two years. He said his certificate would enable the family to institute a legal inquiry into the case if they wished. I told the doctor my conviction as to absence of all insanity; that the distress of her mind, bordering on despair, was the effect of a deep conviction of sin, &c., and that I would consider any further attempt to carry this project into execution as a most serious violation of the religious liberty of this young woman. We have not heard anything more of this project of cruel injustice. We thank God, and rejoice that this interesting disciple of Jesus did not fall a victim to this desperate scheme of the enemy. She returned home the same day, after I had seen the doctor.

Peace.

The great desire expressed by the family was that she would stay with them. She proposed doing so, even since the above event, on condition of her enjoying religious liberty. This was not granted, and it was resolved she should come here to live. Consequently she came about three weeks ago, and is now living quietly and happy in her own rooms with her Christian friend, who has been a comfort to her in her trials. She has entirely left the church of Rome, and will soon fully join our church here. So will also her two other friends, as the one who has the bible will join the party.

General effects.

You can hardly form an idea of the stir and the effect this event has created in this country far and wide, and it may be said with truth that priestly influence, fanaticism, gross calumny, superstition, family connections, &c., have been all put in movement to stop it if possible; but in vain. My opinion is, that a great breach has been accomplished, which, under divine blessing, will widen more and more. Popery had not yet received so painful a blow in Brittany. Praise God with us for this work of his grace, and pray for us.

HOME PROCEEDINGS.

The meetings which have been held during the past month, as far as we know, have not been numerous. Mr GAY has advocated the Society's claims at Chatham, Staines, Colnbrook, and Wraysbury, in company with Mr. GREEN, who, with Mr. TRESTRAIL, has also visited Windsor. Mr. UNDERHILL and Mr. GAY were present at a meeting at Watford. These meetings have been well attended, and an animated spirit seemed to pervade them.

At the last quarterly meeting of the committee most of the members were present, and owing to the importance of the business the brethren sat from ten o'clock in the morning, with a brief interval, until half-past eight at night.

The report of the sub-committee on the Indian Extension scheme was brought up, considered, and adopted. The documents are now in the printer's hands, and will shortly be laid before the churches for their consideration. We beg to call attention to the paper on this most important subject in the first pages of the present Herald, in connection with which the committee lay before the pastors and deacons, with an earnest request for their serious consideration, the following *suggestions:*

SUGGESTIONS FOR RAISING FUNDS TO SEND OUT AND MAINTAIN TWENTY ADDITIONAL MISSIONARIES IN INDIA.

Isaiah liv. 3, 4.

I. It is suggested that every meeting for this object be preceded by a season of devotion and earnest supplication at the throne of grace for a blessing on the work.

II. It is proposed that in London and in the various auxiliary districts of the country, or where these do not exist from connected churches, the ministers, deacons, and other friends be invited to meet to receive information on the plans of the Committee, and to confer together as to the best means of carrying them out in their respective congregations and localities.

III. That in organizing the Christian activity of the churches, it be regarded as of the first importance to raise the annual income of the Society by enlarged and additional subscriptions.

1. By laying the object before every present subscriber, and requesting an increase of his annual gift.
2. By seeking out new subscribers; persons who from various causes may not yet have become annual contributors.
3. By endeavouring to interest in the object those individuals of the like faith and practice with ourselves, who may however be members of other communions.

IV. That missionary boxes and collecting books be employed as largely as possible to secure regularity and frequency in the contributions.

V. That stated times be appointed both to impart missionary intelligence and to receive the contributions gathered by the various collectors employed.

VI. That special attention be drawn to the missionary intelligence conveyed in the publications of the Society and endeavours be made to increase their circulation.

To the first of these suggestions we would call particular attention. There seem to us to be two great objects demanding special consideration—first, that God, in answer to prayer, would graciously pour out His Spirit to animate the churches, and awaken in them the determination to aid, with greater liberality, the Society in the effort about to be made to enlarge its operations; and, second, to stir up holy and devoted men to give themselves to the work. The number required for this service will be TWENTY. "Pray ye the Lord of the harvest, that he would thrust out more labourers into His harvest."

Several communications having been made by various friends respecting the need of some paper of missionary intelligence to give to weekly subscribers, and the subject of the revival of a "Quarterly Paper," having been brought before the committee by a resolution of the committee of the Northern Auxiliary, the secretaries were directed to make full inquiries, and bring up a report on the matter. This report was

laid before the quarterly meeting of the committee, and fully discussed; and the following resolution was adopted, to which we call the attention of our friends:—

Resolved,—That under existing circumstances it appears to the Committee most desirable to extend the circulation of the Missionary and Juvenile Herald, and would call the attention of the Secretaries and Collectors of Auxiliaries to the interest of the intelligence they contain and the low price at which they may be purchased.

The committee have lost no time in bringing the project of enlarging the Indian branch of the mission before the London churches. An invitation has been sent to the pastors and deacons to hold a conference on the subject, in the Library, on the 1st of February, at which Mr. Peto has kindly consented to preside. That conference will be sitting while many of our friends in the country are reading these lines. Let them direct their prayers to the Giver of every good and perfect gift, that a spirit of concord, wisdom, zeal, and liberality may be given to those present. We look forward to this meeting with interest and hope. On it much will depend. May every anxiety be dispelled, and every hope fulfilled.

We have received a few lines from Mr. TRAFFORD, dated at sea January 2, expecting the next day to be at Alexandria. The passage had been pleasant. He and Mr. SHERRING, of the London Mission, going to Benares, had carried on services on the Lord's days, and daily morning worship in the saloon, at which many attended. Mr. TRAFFORD'S youngest child, who was in feeble health when they embarked, had however died on the voyage, and her body was consigned to the deep a few days before. Very painful was this bereavement to him and his wife; but when the last rite was performed, they both felt the *peculiar* application of the words of sacred writ—"The sea shall give up the dead that are in it." In a few more days we trust they will be safely landed in Calcutta.

We are glad to learn by the last West Indian Mail that Miss HARRIS arrived at Jacmel in safety, and in good health, on the 24th of December.

POSTSCRIPT.

We beg to announce to our subscribers residing in London and its vicinity, that Mr. SAMUEL STANGER will wait upon them for those subscriptions for the current year which have not been already paid.

FOREIGN LETTERS RECEIVED.

AFRICA	CAPE PALMAS	Drayton, B. L.	August 30.
	CAMEROONS	Saker, A.	September 11.
	CLARENCE	Saker, A.	November 6 and 10.
AMERICA	BALTIMORE	Kingdon, J.	October 8.
	NEW YORK	Colgate, W.	October 12.
ASIA	AGRA	Makepeace, J.	November 9.
		Smith, J.	November 10.
	BARISAL	Sale, J.	November 2.
	CALCUTTA	Lewis, C. B.	October 8.
		Supper, F.	October 5.
		Thomas, J.	Sept. 8, Oct. 8, Nov. 8.
		Wenger, J.	Aug. 12 to Sept. 6.
	CAWNPORE	Williams, R.	August 21.

	Colombo	Allen, J.	Sept. 14, Nov. 15.
	Dacca	Bion, R.	August 28.
		Robinson, W.	August 24.
	Delhi	Thompson, E.	October 25.
	Dinagepore	Smylie, H.	Sept. 7, Oct. 27.
	Futtehpore	Edmonstone, G.	October 1.
	Jessore	Parry, J.	November 3.
	Kandy	Davis, J.	August 28, Nov. 13.
	Madras	Page, T. C.	No date, recd. Nov. 20.
	Monghir	Lawrence, J.	October 29.
		Parsons, J.	August 27.
	On Ganges	Makepeace, J.	August 20.
	Serampore	Denham, W. H.	October 4 and 28.
Australia	Melbourne	Kerr, R.	August 6.
		Robinson, P.	October 8.
Bahamas	Grand Cay	Littlewood, W.	Sept. 13, Oct. 23.
	Nassau	Capern, H.	October 11, Nov. 11.
Brittany	Morlaix	Jenkins, J.	November 16, Dec. 27.
Haiti	Jacmel	Webley, W. H.	November 6, Dec. 4.
	Puerto Plata	Rycroft, W. K.	November 1, Dec. 7.
Jamaica	Annotto Bay	Jones, S.	November 25.
	Brown's Town	Clark, J.	Oct. 9, Nov. 22, Dec. 8.
	Calabar	East, D. J.	December 2.
	Dry Harbour	Smith, T.	October 10.
	Fletcher's Grove	Armstrong, C.	November 20.
	Gurney's Mount	Armstrong, C.	Oct. 22 and 23.
	Kettering	Knibb, M.	November 4.
	Kingston	Oughton, S.	October 25.
	Little London	Hume, W.	November 25.
	Montego Bay	Hands, T.	October 21, Nov. 4.
		Reid, J.	October 21, Nov. 8.
	Mount Carey	Burchell, H. C.	November 23.
		Hewett, E.	December 6.
	Mount Hermon	Hume, J.	July 20, Nov. 8 & 25.
	Mount Nebo	Gordon, J.	November 8.
	Port Maria	Day, D.	August 3, Nov. 17.
	Providence	Claydon, W.	October 5. Dec. 8.
	St. Ann's Bay	Millard, B.	Nov. 20 & 23, Dec. 10.
	Salter's Hill	Dendy, W.	November 4.
	Savanna la Mar	Clarke, J.	Sept. 30, Nov. 19.
		Merrick, E.	No date, recd. Dec. 20.
	Spanish Town	Phillippo, J. M.	November 8.
	Stewart Town	Dexter, B. B.	Oct. 11, Nov. 11, Dec. 6.
St. Thomas'		Gould, T.	September 21.
Trinidad	Port of Spain	Law, J.	Oct. 23, Nov. 26, Dec. 11.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Hawtin, for a box of books, for *Rev. J. Makepeace, Agra;*
Juvenile Working Party, Battersea, for a parcel of clothing, for *Haiti;*
J. P. G., for one year's numbers of the New Baptist Magazine;
Friends, at the New Road Chapel, Oxford, by Mrs. W. P. Bartlett, for a parcel of clothing, for *Africa;*
Friends at Kingsbridge, by Miss M. P. Randall, for a case of clothing, for *Rev. A. Saker, Western Africa;*
Miss Elizabeth, for a box of useful articles, for *Rev. J. Sale, Barisal;*

Friends at Vassall Road, by Mr. Percival, for a box of useful articles, for *Rev. A. Saker, Western Africa*;
Mrs. Moore, Hackney, for a parcel of magazines;
Mr. W. Bailey, for a parcel of magazines;
Mrs. W. W. Nash, for a parcel of magazines;
Major Farran, for a number of idol gods and a native Indian book.

The Committee also beg to acknowledge the receipt of £1 from Mrs. Nichols, of Collingham, for *the Rev. J. Hume's School, Mount Hermon*, and £1 10s. from friends at Glasgow, by the Rev. J. Williams, towards *the Chapel Debt at Vale Lionel, Jamaica.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of December, 1852.

	£	s.	d.
Annual Subscription.			
Hanks, Mr. W.	0	10	6
Donations.			
Bible Translation Society, for *Translations*	250	0	0
Pardon, J. & W., box by	0	3	3
S. S., box by	0	4	7
London Auxiliaries.			
Bloomsbury Chapel, on account	31	14	6
Little Wild Street	6	10	0
Bedfordshire.			
Biggleswade—			
Seymour, Mrs.	0	10	0
Do., for *W. I. Cholera Fund*	0	10	0
Little Staughton—			
Collection	5	9	5
Berkshire.			
Wallingford—			
Collections	9	13	5
Do., Warboro'	0	5	3
Do., Dorchester	0	5	0
Contributions	14	16	9
Do., for *Africa*	1	0	0
Do., Juvenile Association, for *Benares School*	6	12	4
	32	12	9
Acknowledged before and expenses	23	5	5
	9	7	4
Wantage—			
Collection	8	7	3
Contributions	11	4	10
Do., Sunday School	0	11	6
	20	3	7
Less expenses	0	17	6
	19	6	1

	£	s.	d.
Cheshire.			
Stockport—			
Contributions	2	13	8
Less expenses	0	0	7
	2	13	1
Cornwall.			
Cornwall, on account, by Mr. P. H. Guthridge	12	10	0
Devonshire.			
Stonehouse, Ebenezer—			
Sunday School	0	7	1
Durham.			
Sunderland, on account, by Mr. John Hills	30	0	0
Essex.			
Waltham Abbey—			
Contributions	6	1	5
Do., Juvenile	2	15	1
Gloucestershire.			
Chalford—			
Collection	0	18	3
Stroud—			
Collections	10	0	0
Contributions	5	11	3
Do., Juvenile	1	18	6
	18	8	6
Less expenses of District	3	4	6
	15	4	0
Hampshire.			
Jersey, St. Heliers—			
Contributions	1	15	0
Lymington—			
Collection	4	11	11
Contributions	4	4	7
Do., for *Africa*	2	12	6
Do., Sunday School	3	7	6
Niton, I. W.—			
Collections	1	11	8
Sunday School	0	3	9
	1	15	5
Less expenses	0	5	5
	1	10	0

	£	s.	d.
Portsmouth, Portsea, & Gosport Auxiliary, on account	50	0	0
Herefordshire.			
Hereford	0	18	0
Hertfordshire.			
Hemel Hempstead—			
Collections	6	8	4
Contributions	6	6	11
	12	15	3
Less expenses	0	15	3
	12	0	0
Kent.			
Dover—			
Kingsford, Mr. A.	5	0	0
Gravesend—			
Collection	4	6	6
Contributions, Juvenile	4	5	3
Lancashire.			
Haslingden, Pleasant Street—			
Collection	5	0	0
Sabden—			
Foster, George, Esq., for *Jamaica Theological Institution*	50	0	0
Do., for *Serampore College*	50	0	0
Leicestershire.*			
Leicester—			
Hall, Miss	5	0	0
Norfolk.			
Friends, by Rev. A. Powell	1	12	0

* The deduction of £12 16*s.* 3*d.* for expenses from the Leicestershire contributions in the December Herald, should have been stated to include those for Nottinghamshire also.

	£	s.	d.
NORTHAMPTONSHIRE.			
Brayfield on the Green—			
Collection	1	6	1
Contributions	0	3	10
Do., Sunday School	0	10	1
NORTHUMBERLAND.			
Ford Forge, *for Africa*	4	0	0
NOTTINGHAMSHIRE.			
Newark—			
Collection	7	10	3
Contributions	1	2	6
	8	12	9
Less expenses	0	14	0
	7	18	9
SHROPSHIRE.			
Bridgnorth—			
Collections	11	8	2
Contributions	18	8	10
Do., Sunday School Boys	1	19	6
	31	16	6
Less expenses	1	17	0
	29	19	6
STAFFORDSHIRE.			
Coseley—			
Collections	5	7	0
Contribution	5	0	0
	10	7	0
Less expenses	1	3	4
	9	3	8
SUFFOLK.			
Aldborough—			
Contributions, including Sunday School	3	10	0
Beccles—			
Sunday School	0	2	0
Bildestone	2	14	0
Bury St. Edmunds—			
Collections	9	9	6
Contributions	9	19	10
Do., Juvenile (moiety)	4	16	0
Do., Sunday and Day Schools	6	13	4
Do., Bible Class	2	8	4
Chelmondiston	1	11	0
Clare—			
Collection	2	12	6
Contributions	3	1	0
Eye—			
Contributions, for *Schools*	0	16	0
Glemsford	1	6	0
Horham—			
Collection	1	18	2
Contributions	3	0	0
Ipswich, Stoke Chapel—			
Collection	12	3	0
Contributions	11	8	3
Do., Juvenile	6	16	0
Rattlesden	2	2	6
Rishangles	1	7	0
Somersham	0	9	0
Stradbrook—			
Collection	2	1	8
Contributions	3	14	0
Do., Sunday School	0	13	0
Sutton	2	3	0
Wattisham	3	0	0
	99	15	1
Acknowledged before and expenses	75	4	7
	24	10	6
SURREY.			
Lympsfield—			
Contributions, for *Burial*	0	16	6
Norwood, Upper—			
Contributions, by Miss L. Apted	1	0	0
WILTSHIRE.			
Shrewton—			
Profit of Bees, by Mr. J. Feltham	3	5	7
YORKSHIRE.			
Beverley—			
Collections	6	16	8
Contributions	3	4	2
Do., Sunday School	0	18	3
	10	19	1
Less expenses	0	14	1
	10	5	0
Bishop Burton—			
Collection	5	0	0
Do., Skidby	1	12	0
Contribution	1	1	0
Hull, on account	40	0	0
Toft, Mrs., *for Widows and Orphans*	5	0	0
Leeds	18	16	10
SOUTH WALES.			
CARMARTHENSHIRE—			
Newcastle Emlyn—			
Collection	1	4	0
Contributions	2	11	6
Do., Sunday School	10	0	0
	13	15	6
Less expenses	0	6	6
	13	9	0
GLAMORGANSHIRE—			
Cardiff, Bethany	10	7	11
Tabernacle—			
Collection	12	3	9
Waintrodu—			
Collection	1	0	0
MONMOUTHSHIRE—			
Chepstow—			
Collections	2	9	0
Contributions	2	8	6
Do., Sunday School	0	12	0
Do., for *Native Preachers*	0	14	8
	5	4	2
Less expenses	0	12	0
	5	12	2
PEMBROKESHIRE—			
Pembroke—			
Collection	3	3	4
SCOTLAND.			
Crieff—			
Menzies, Mr. James	0	10	0
IRELAND.			
Coleraine—			
A Friend	1	0	0

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HIPPOLYTUS: A MARTYR OF THE THIRD CENTURY.

Chevalier Bunsen, the ambassador from the Prussian Court to our own, who is a learned theologian deeply read in Ecclesiastical History, has recently published four volumes entitled, "Hippolytus and his Age." Respecting Hippolytus very little is generally known, though Eusebius, Jerome, and other ancient writers, mention the titles of several of his works. Mosheim, in his chapter on the ministers of the church in the third century, says, "Hippolytus, whose history is much involved in darkness, is also esteemed among the most celebrated authors and martyrs of this age; but those writings which at present bear his name are justly looked upon by many as either extremely corrupted, or entirely spurious." Lardner, however, whose investigation of the whole subject was conducted with his accustomed diligence, avowed his opinion to be, that "though scarce any of them are sincere and uncorrupted, there are few of which some good use may not be made by a man of candour and judgment."

In the preface to Bunsen's volumes, he gives the following account of circumstances which led to their appearance:—

"Some months ago a curious problem was presented to the Christian world, by the publication of an important work, long lost, treating on the primitive doctrinal history of the Church.* The book is evidently authentic, and was written under Alexander Severus, or about the year 225 of our era. I believe it can be proved, by unanswerable arguments, that its author is not Origen, but an illustrious and influential member of the Church of Rome itself, in short, no less a personage than St. Hippolytus. This circumstance does not diminish, but enhances, the value of this recovered relic of antiquity. For Hippolytus, as a disciple of Irenæus, and being about twenty years older than Origen, must have enjoyed, on many important points, still more than

* Ὠριγένους Φιλοσοφούμενα ἢ κατὰ πασῶν αἱρέσεων ἔλεγχος. "Origenis Philosophumena sive omnium hæresium refutatio. E codice Parisino nunc primum ed. Emmanuel Miller." Oxonii e Typographeo Academico, 1851.

he, the living tradition of the Apostolic age: his name and character are not involved in any reproach or suspicion of heresy, as those of the great Alexandrian doctor unfortunately are: and further, as a member of the Roman presbytery, he could speak with the highest authority on the affairs of the Church of Rome. Through his master Irenæus, the Apostle of the Gauls, and disciple of Polycarp of Ephesus who had caught the words of the Apostle of Love from St. John's own lips, Hippolytus received the traditions and doctrine of the Apostolic age from an unsuspected source, while, as a Roman, he recollects, and describes from his personal knowledge, the secret history of the Church of Rome under Commodus. In his riper years, he had witnessed successively the important administration of two Roman bishops: the one, Zephyrinus, who succeeded Victor, cotemporary of Irenæus; the other, Callistus, who occupied the see of Rome during a great crisis of that Church in doctrine and discipline, and whose life and character are here for the first time disclosed."

Five Letters to Archdeacon Hare follow, on the Authorship, Contents, and Bearing of the work lately published as "Origen's Philosophumena, or Refutation of all Heresies," in which the writer says:—

"And is there not something striking and congenial to the character of the year 1851, in the history of the discovery? A French scholar and statesman of high merit, M. Villemain, sent a Greek to Mount Athos to look out for new treasures in the domain of Greek literature. The fruits of this mission were deposited, in 1842, in the great national library, already possessed of so many treasures. Among them was a manuscript of no great antiquity, written in the fourteenth century, not on parchment, but on cotton paper; and it was registered as a book 'On all Heresies,' without any indication of its author or age. The modern date of the manuscript, its anonymousness, and probably, above all, this awful title, deterred the scrutinising eyes of the learned of all nations who glanced over it. It fell to the lot of a dintinguished Greek scholar and writer on literature, a functionary of that great institution, M. Emmanuel Miller, to bring forward the hidden treasure. He was first struck by some precious fragments of Pindar, and of an unknown lyric poet, quoted by the anonymous writer: he transcribed and communicated them, in 1846, to his literary friends in Germany, who, highly appreciating their value, restored the text, and urged him to publish the whole work.

"It appears that during this time M. Miller had looked deeper into the book itself: for in 1850 he offered it to the University Press at Oxford as a work of undoubted authenticity, and as a lost treatise of Origen 'Against all the Heresies.' The learned men presiding over that noble institution determined to print, and have just published it, thus giving the sanction of their authority, if not to the authorship, at least to the genuineness of the work. They have done in this case what they did for Wyttenbach's 'Plutarch,' for Creuzer's 'Plotinus,' and for Bekker's 'Greek Orators.' And they deserve the more credit for their liberality in the present case, since the name of Origen is almost branded in the opinion of all who have never read his works, who, I am afraid, are the majority even in learned bodies. Am I not right, therefore, in saying that the publication of this work is congenial to the character of 1851, by showing the good results of international communication and friendly co-operation? The book was discovered by a Greek sent from Paris, and has been most creditably edited by a French scholar, and very liberally printed by

an English university press. The publication has been accomplished by a combination of different nations, and could scarcely at this time have been brought about otherwise.

"I could not help dwelling for a moment on those circumstances, before entering on the real object of these letters, which I will now do without further preface, after stating how I have become acquainted with the work in question.

"Dr. Tregelles, to whom I hope we shall soon be indebted for the most authentic Greek text of the New Testament, informed me last week of the appearance of the work, and gladdened my heart by his account of the warmth with which the almost centenary veteran among living authors on the early monuments of Christianity, the venerable Dr. Routh, had immediately studied the book, and acknowledged its importance. I procured a copy in consequence, and perused it as soon as I could; and I have already arrived at conclusions, which seem to me so evident, that I feel no hesitation in expressing them to you at once.

"I maintain:—

"*First*, that the work before us is genuine, but not by Origen.

"*Secondly*, that it is the work of Hippolytus, a person much celebrated, but very little known.

"*Thirdly*, that this celebrated father and martyr, Hippolytus, was a presbyter of the Church of Rome, and bishop of the harbour of Rome, *Portus*, but neither an Arab, nor an Arabian bishop, as a Frenchman imagined he might, and Cave said he must, have been.

"*Fourthly*, that this book is full of valuable authentic extracts from lost writers."

After adducing much forcible argument in support of these propositions, the author adds:—

"It requires a special knowledge of the confusion which began in the latter part of the seventeenth century, and of the ignorance which prevails in many places at present respecting the earliest history of Episcopacy, and of the Church of Rome in particular, to understand how there can be anything surprising in the circumstance, that a Roman clergyman under Severus and Alexander could be called a presbyter, as a member of the clergy of the city of Rome, and could at the same time have the charge of the Church at Portus, for which there was no other title than the old one of bishop. For such was the title of every man who 'presided over the congregation' in any city,—at Ostia, at Tusculum, in the other suburban cities. And what is rather curious, they have bishops now, as members of the presbytery of the city of Rome, with the body of certain presbyters and deacons of which they form the governing clerical board of the Church of Rome. The relation of those suburban bishops to the bishop of Rome must, in a certain degree, have been analogous to that which, in later times, existed between the suffragan bishops and the metropolitan; but we know nothing whatever of the particulars. That a town like Portus must have had its own bishop, cannot of course be doubted, as even much smaller towns had their bishop: their city was called their diocese, or their *paroecia*, and the members of their congregation or church, their *plebs*; from which word, in later times, was derived the Italian word *pievano*, or parish priest. But in those times there existed no *paroeciæ* in the sense of *parishes*, which is a corruption of that word. There can therefore be no difficulty on this point; and he who wishes to know more of it need only read his Bingham, and the authorities there collected. The city of Rome made an exception as to parishes: for, as it was

not thought convenient to have two bishops in the same town (although Linus and Cletus had been co-bishops, according to the best authorities), there were fixed local centres from the earliest times for the Christian work and administration; and I have proved elsewhere that they were connected with the Regionarian divisions of the city. After Constantine these divisions had their churches, called *Tituli* or *Cardines*: from which latter term the title *Cardinalis* for a parish priest is derived, a word which we know from the time of Gregory the First, about 600. That these primitive parish priests formed the governing clerical body of Rome, together with the Regionarian deacons, established for the service of the Christian poor and widows, is generally acknowledged: and there can scarcely be a doubt that the suburban bishops were connected with that body as assistants of the metropolitan." . . . .

"As to the age of Hippolytus, there are one uniform tradition and one uniform testimony. He is reported to have lived under bishop Zephyrinus and Alexander Severus, at the beginning of the third century: his statue confirms this; and in the ten books which we have examined, he calls 'his own time' the period from the end of Victor till after Callistus' death (ix. 1). This book was evidently written after Callistus' death, which took place in 222, and therefore in the first year of Alexander Severus. In this book he quotes several other writings of his; he speaks of long and renewed researches; he appears during that whole period as a man of weight in the presbytery. All these circumstances, as well as the distance from Victor's death (198, the sixth year of Septimius Severus) to that of Callistus (about 222), which he speaks of as a cotemporary, prove that our book was written by an old man. The time of Commodus (188 to 192) is familiar to him, with all particulars of the palace and of the presbytery.

"It remains to be examined, when and where he suffered martyrdom. The chroniclers who mention his martyrdom place it under Alexander Severus. This, speaking literally, must be erroneous; for the Christians were singularly favoured and prosperous under that emperor. But in the very year of the death of Alexander Severus (235), the persecution of Maximin the Thracian began; and the authentic lists of bishops of the Church of Rome, written under Liberius, state that, under the consuls of that year, Severus and Quintianus, bishop Pontianus and 'Hippolytus the presbyter' were 'transported to Sardinia, the unwholesome island.'" . . . .

"It is scarcely doubtful that this presbyter is our celebrated author. For, as we have seen, every one of the six or seven suburban bishops was member of the presbytery of the Church of Rome, and therefore, in a very succinct, summary list, such as that catalogue is, might be called a presbyter. Besides, after Maximin's persecution, there is none before that of Decius in 250, in which nobody says that Hippolytus suffered; nor do any of his writings point to the time after Alexander Severus. We may therefore set it down as a well attested fact, that Hippolytus suffered martyrdom under Maximin, in the first year of his reign, 236 of our era, or at all events before its close in 238. It is not surprising that we hear no further particulars about Hippolytus, if he died in that persecution: for we have scarcely any details about it." . . .

"Hippolytus was far the most gifted and the most diligent inquirer in the Western Church of his time. A worthy disciple of Irenæus, he surpassed the Apostle of the Gauls in method and in knowledge, and did much to diffuse through the Western Church that light

which the Greek Irenæus had kindled in the unphilosophical West. I am inclined to believe that the influence of Hippolytus in this respect was very great. His having been a Roman by birth, or at least from his youth up a member of the Roman Church, contributed much to this influence. Rome was, and continued, not only the mistress of the world, but also the centre of communication between the East and the West. Every aspiring talent in the Church, every new doctrine striving after notoriety, thronged to Rome. Christian Rome preserved the instinctive talent for government and order, as well as the inferiority in science and in intellectuality, which are peculiar to the Roman mind compared with the Greek. The education of Hippolytus, under Irenæus, brought him into contact with the Greek mind: he may even have known Origen; and he had certainly read Clemens of Alexandria, although it is a fable, whether invented or picked up somewhere by Cave, that he was his disciple. His residence at Portus, then the harbour of the civilized world, and rendered like Alexandria agreeable to the visitors by temples erected for all foreign religions and forms of worship, must, with such preparations and such talents and zeal, have contributed as much to increase his knowledge as his influence. He there became the "Bishop of the Nations," as he was, most probably, called in his lifetime. For that this title is mentioned by Photius as given to Caius the presbyter, is, as we have seen, only a consequence of his having taken Caius to be the author of the treatise about the "Cause of the Universe." What he knew was, that this author was made a bishop of the Gentiles. Consequently, this was a title given to Hippolytus. As to the extent of his reading and study, it is certainly far beyond that of a thoroughbred native Roman. His knowledge extended to mathematics, physical science, and astronomy. He inquired into physical problems and mechanical contrivances, to discover and unmask the gabblers and jugglers of the age. His knowledge of Greek literature and philosophy was far greater than that of Irenæus, or of any of his Western contemporaries, the African Tertullian not excepted. In short, Hippolytus followed up at Rome the Alexandrian doctrine and position of Pantænus and Clemens, and was the predecessor of Origen, whom he certainly did not equal in learning, depth, and speculative power, any more than in his somewhat Oriental eccentricity. There is one peculiar feature in Hippolitus which we must not overlook, if we wish to understand the place he occupied in his age. He was the first preacher of note whom the church of Rome ever produced. There were no homilies by a bishop of the church of Rome known before those of Leo the Great, who mounted the episcopal cathedra in the year 440 This is a curious, but indisputable fact. Clemens, the only learned Roman bishop of the old time, wrote an epistle, but no homily: which perhaps was the reason why so many homilies were forged under his name."

"His life, as well as his writings, shows a man of stronger feelings than Origen had, but, like him, honest, and a man of rigorous morals. He lived a laborious life for his fellow creatures, both as a student and teacher, and as a practical man. He became a martyr for his faith, and possibly for his honesty; and, dying for his faith, he died for the religion of the spirit, and for the liberty of conscience, and the future freedom of mankind. For that was the great struggle of those times. Peace be with his memory, and honour to his virtue and piety!"

BAPTISM, AS PRACTISED BY HIPPOLYTUS AND HIS CONTEMPORARIES.

Long before the age of Hippolytus, the mystery of iniquity had begun to work. Additions were soon made to the simple institutions of Christ, and attempts to improve the apostolic arrangements in his churches became general. Evidence of the early introduction of an unscriptural practice should not therefore lead to its adoption; and we are bound to reject as worse than worthless all those deviations from the original manner of attending to divine ordinances which were intended to render them more significant and impressive. It is, however, pleasing to receive the testimony of such a man as Chevalier Bunsen, that with all his research he has not been able to discover any trace of the baptism of mere infants so early as the beginning of the third century, or any other mode of administering the ordinance than the immersion of the body in water. He is himself a pædobaptist, and he thinks that it is "*wise* to retain pædobaptism;" yet he speaks in the following terms respecting Hippolytus.

"As to the sacraments, he had not the slightest idea of the juxtaposition of baptism and communion, as connected by the sacramental character, otherwise than as both are the first among the sacred acts of the church and signs of her life. Magic infant baptism, or the doctrine that the effects ascribed by the apostles to the solemn profession of the faith in the Father, Son, and Spirit, and to its external seal by the Jewish rite of immersion, were to follow the baptism of infants, was still more foreign to his Christianity. He scarcely knew pædobaptism at all: his baptismal sermon, although highly mystical, contemplates exclusively the baptism of adult catechumens: not even is allusion made to any other.

"At all events, therefore, Hippolytus could not have subscribed the formula of the Catechismus Romanus, or any one like it. And as to certain Anglican views of baptism, which are now to be made by some the badge of communion with Christ, and are praised as the bulwark of the Church of England, so little would Hippolytus acknowledge them as apostolic doctrine and practice, that it would be difficult for him even to understand the arguments opposed to them, so far as they too rest generally on the view that pædobaptism is of apostolic use, and that protestants must defend it as scriptural. If he were to be excommunicated for such an opinion by Romanizing priests, he might point to the penultimate chapter of the "Pensées" of Pascal, which speaks honestly, although timidly, the language of the ancient church, and goes almost so far as to say that infant baptism, without a subsequent act of pledge (the Lutheran confirmation), would scarcely constitute a valid baptism."

The author subsequently enlarges on the subject and explains the ancient practice thus:—

"The church adhered rigidly to the principle, as constituting the true purport of the baptism ordained by Christ, that no one can be a member of the communion of saints, but by his own free act and deed, his own solemn vow made in presence of the church. It was with this understanding that the candidate for baptism was immersed in water, and admitted as a brother, upon his confession of the Father, the Son, and the Holy Ghost. It understood

baptism, therefore, in the exact sense of the first Epistle of St. Peter (iii. 21), not as being a mere bodily purification, but as a vow made to God with a good conscience, through faith in Jesus Christ. This vow was preceded by a confession of Christian faith, made in the face of the church, in which the catechumen expressed that faith in Christ and in the sufficiency of the salvation offered by Him. It was a vow to live for the time to come to God and for his neighbour, not to the world and for self; a vow of faith in his becoming a child of God through the communion with his only begotten Son in the Holy Ghost; a vow of the most solemn kind, for life and for death. The keeping of this pledge was the condition of continuance in the church: its infringement entailed repentance or excommunication. All church discipline was based upon this voluntary pledge, and the responsibility thereby self-imposed. But how could such a vow be received without examination? How could such examination be passed without instruction and observation?

"As a general rule, the ancient church fixed three years for this preparation, supposing the candidate, whether heathen or Jew, to be competent to receive it. With Christian children the condition was the same, except that the term of probation was curtailed according to circumstances. Pædobaptism, in the more modern sense, meaning thereby baptism of new-born infants, with the vicarious promises of parents or other sponsors, was utterly unknown to the early church; not only down to the end of the second, but indeed to the middle of the third century. We shall show, in a subsequent page, how, towards the close of the second century this practice originated in the baptism of children of a more advanced age.

"Hence we find, in the Christian school of that period, four great acts, three of which were common both to the new converts and to Christian children: previous examination of the Jewish or heathen candidates who presented themselves; instruction and examination immediately before immersion and the taking of the vow; and lastly, that ceremony itself."

After describing the preparatory transactions the author proceeds thus:—"At the dawn of Sunday, the baptismal font was filled, accompanied by a blessing, which corresponds exactly with the prayers used in consecrating the elements intended for the Lord's supper. The deacons assisted the men, and the deaconesses the women, to take off all their ornaments, and put on the baptismal dress. They were then presented to one of the presbyters, who called solemnly on each of them to renounce Satan, and all his service, and all his works. In the church of Jerusalem, doubtless in conformity with an ancient custom, the catechumen turned himself towards the West, as the symbol of spiritual darkness, out of which he was to be brought into eternal light.

"After this solemn renunciation he was anointed by the presbyter with the oil of exorcism, an expression of the Alexandrian church, the meaning of which is explained by the words used by the elder upon this occasion: 'Let every evil spirit depart from thee.' It is expressly stated in other ordinances that he was anointed from head to foot, a completion, as it were, of the preparatory bath by which the body was purified; and this is indisputably the original signification. The deacon and deaconess accompanied the neophytes into the water, and made each of them in turn repeat after them a confession of faith in the Father, Son, and Holy Ghost, or respond to it by the words, 'I believe.' This creed was much more simple in the churches of the second and third centuries, than the formula

which we use under the name of the apostles' creed, and evidently originated in the baptismal formula of St. Matthew's gospel. In the Western church the most simple creed was that of Rome, the authentic form of which, in the fifth, sixth, and seventh centuries, is still extant. That of Alexandria, however, kept still closer to the gospel form. The shape in which it appears in the present text of the Coptic Church-Book bears evident marks of a post-Nicene interpolation, as well as of some equally clumsy additions made at an earlier period. By tracing these additions, we easily perceive that the only portion of the Christian creed which can be proved to have been universally recognised as such had a strictly objective sense, and was couched in terms agreeable to the language of scripture. Not that the other parts of it were not true also; but they were not considered binding on the consciences of the whole Christian body, and thus the unhallowed bondage of scholastic forms was avoided. The ambiguous and unscriptural expression, 'Communion of Saints' (i. e. believers,) for instance, is not found in any one of these confessions. This is shown more in detail in the first note to the preceding Part.

"The necessity for establishing orthodox formulas as to the person of Jesus, in opposition to the false doctrines of the Gnostics and Ebionites, led in the Alexandrian ritual to a supplemental creed, which corresponds with our present second article in the Apostles' creed, inasmuch as they both contain a condensed summary of the gospel narrative, with the addition of a few words about the Holy Ghost, the groundwork of our present third article. This supplemental formula is a direct external testimony that the proper baptismal confession itself did not contain these amplifications.

"That confession was three times repeated, being uttered before each of the three immersions, and generally addressed to the neophyte in the shape of a question, to be answered in the affirmative with the words, 'I believe.' After that followed the true baptismal unction with the precious oil, the so-called Chrisma. According to the Alexandrian constitution, the hand with the oil was laid on the head of the baptized, and then the forehead anointed with the sign of the cross, which in the strict sense is called the sealing. The ordinances of this church mention the presbyters as executing all these functions as well as the bishop, with the exception of the blessing of the oil. The ceremony concluded with the Christian kiss.

"After this the persons baptized were clothed in white and conducted into the church.

"Unction represented, in the minds of the church, the universal priesthood of Christians. In order to substantiate this, the person anointed had first of all to reply to the salutation of the Bishop or Elder, 'The Lord be with thee," in the words, 'And with thy spirit." The same ordinances enjoin that every neophyte should pray, and utter with his own lips the salutation of peace, in the precise words in which the bishop addresses the congregation before the Lord's supper, 'Peace be with you.' The Greek constitutions express the exhibition of this universal priesthood not less significantly, by prescribing that the neophytes should turn to the east and repeat the Lord's Prayer aloud, 'in the name of the whole congregation.' After this they partook of the Lord's supper, in which milk and honey were set before them, as well as the bread and wine, doubtless as symbols of their being, as it were, newly born.

"Baptism is indeed called new-birth, 'regeneration.' But in what sense? Was it a sort of magical conversion of

the curse into a blessing, effected now, in the case of the infant, by the act of sprinkling? Was it a forgiving of sins not intended to be brought back to the recollection of the parents or sponsors who were present, but to be applied to the infant itself?

"The ancient church knew no more than do the gospels and the apostles of such superstition, which contains less spirituality than many of the lustrations of the old world, and not much more than the *taurobolia* and *criobolia*, mysteries of the last stages of heathenism, purporting to purify the neophyte by the blood of victims. On the contrary, she bears authentic testimony, in all her ordinances, against this corruption and misunderstanding. As in other cases, the origin was innocent, and I think that we are at this moment better able than either the defenders or opponents of infant baptism have hitherto been, to explain how it originated. A passage in our Alexandrian Church-Book gives the true explanation of the assertion of Origen, himself an Alexandrian, that the baptism of children was an apostolical tradition, and it removes the origin of infant baptism from Tertullian and Hippolytus to the end of our present period, Cyprian being the first father who, impelled by a fanatical enthusiasm, and assisted by a bad interpretation of the Old Testament, established it as a principle.

"Origen, in three passages of which the sense is in the main the same, says that the Levitical injunction of the sacrificial purification for the first-born infant seems to him a proof that impurity and sinfulness attach to man from his birth, and that for this reason the church, according to apostolical tradition, performs the act of baptism even upon children. He uses the same expression for children which Jesus used when the disciples endeavoured to prevent them from being brought unto Him: 'Suffer the little children (parvuli) to come unto me;' a word which Irenæus uses in the passage (Hær. ii. 22), implying a difference between babes (infantes) and boys (pueri), obviously intending, therefore, to express what those words in the gospel clearly mean, little growing children from about six to ten years old. This, then, is also the true interpretation of this and of the other two passages in Origen, where the same word occurs. But a comparison with what appears from our text-book to have been considered apostolical tradition before the time of Origen, shows that no other interpretation is admissible. The text-book speaks of those who go down with the other catechumens into the baptismal bath, but are not yet in a state to make the proper responses; in that case the parents are bound to do it for them. This is undoubtedly the apostolical practice to which Origen refers, for it was to the church of Alexandria that he particularly belonged. In this ordinance the whole arrangement seems to be an exceptional one; and so it is in Origen, for he says the 'little ones also.' When the church instituted pædobaptism (in the sense of children from six to ten years of age), she doubtless had before her eyes our Lord's affectionate words, referred to likewise by Origen on the occasion; and the divines of the sixteenth century soon found themselves obliged to revert to them. Tertullian rejects, in the following terms, such an interpretation of that expression, after having refuted the objections urged by some persons against the postponement of baptism, on the strength of the story of the baptism of the eunuch by Philip, and that of St. Paul (De Bapt. c. 18.):—'For it is desirable to postpone baptism according to the position and disposition of each individual, as well as in reference to his age, but especially so in the case of children (parvuli). Where is the

necessity for placing the sponsors in jeopardy, who may be prevented by death from performing their promises, or may be deceived by the breaking out of an evil disposition? It is true that our Lord said, 'Hinder them not from coming unto me;' but they may do so when they have arrived at the age of puberty, they may do so when they have begun to learn, and when they have learned to whom they are going. Why should they at that innocent age hasten to have their sins forgiven them? Ought we to act with less circumspection than in worldly matters, and allow those who are not intrusted with earthly property to be intrusted with heavenly? . . . . Whoever attaches to baptism the importance it deserves, will be afraid rather of being too hasty than too procrastinating. True faith is sure of salvation.' This is the way in which Tertullian treats the subject of baptism of growing children. What would he have said to the application of Christ's words to the case of infants?

"The difference, then, between the ante-Nicene and the later church was essentially this: the later church, with the exception of converts, only baptized new-born infants, and she did so on principle; the ancient church, as a general rule, baptized adults, and only after they had gone through the course of instruction, and, as the exception only, Christian children who had not arrived at years of maturity, but never infants. Tertullian's opposition is to the baptism of young, growing children; he does not say one word about new-born infants. Neither does Origen, when his expressions are accurately weighed. Cyprian, and some other African bishops, his contemporaries, at the close of the third century, were the first who viewed baptism in the light of a washing away of the universal sinfulness of human nature, and connected this idea with that ordinance of the Old Testament, circumcision. If the sin to be washed away were not as much that actually committed as original hereditary sin, a new-born child might certainly as well be baptized as one growing up; or rather, it would be the most natural and safest thing to do so. Indeed, Cyprian thought the second day safer than the eighth, which some of his brethren proposed, as being analogous to the law respecting circumcision. Go but one step farther; establish a principle of aggression instead of defence, and baptism will be exclusively the water of regeneration, not for sins consciously committed before conversion, but for hereditary disposition to sin only, leaving penances and priestly absolutions to procure forgiveness for the sins after baptism and secure 'baptismal regeneration.'"

It is as an ordinance of the church, then, that the learned author approves of the baptism of young children. He says that "there is nothing of it in the bible," but he sees in it "an act of that Christian liberty which the Spirit sanctifies and even encourages." He tells us that "a century after Hippolytus, Christianity became, under Constantine, from a persecuted sect a recognized religion;" and adds, "The first result of the protectorate of the Christian emperors was, that in their codes they converted church ordinances (that about baptism, for instance) into statute laws. Thus Justinian, at the beginning of the sixth century, ordered new-born infants to be baptized, under a penalty for neglecting it; a law which still passes for a Christian principle in the code of many a Christian state. Evangelical and apostolical freedom thus received its death blow from the same police crutch which was given it for support. It has remained in the same crippled state to this day in the East."

ON THE ERECTION OF PLACES OF WORSHIP.

EXTRACTS FROM A LECTURE BY THE LATE REV. JOHN FOSTER.*

"They helped every one his neighbour; and every one said to his brother, Be of good courage." Isaiah xli. 6.

As a text is, of course, to be read for a *good* purpose, it may seem of doubtful propriety to cite language applied to a *bad* one, as here. But as Matthew Henry says, it is hard if we may not sometimes avail ourselves of what has been done and said for evil, to enforce what is good. The verses preceding seem to describe the heathens as alarmed at the striking manifestations of the true God. But instead of renouncing their idols, they went the more zealously to the work of idolatry. There were gods too few, not shaped to every fancy, and we have a description of the process of making a new one. It seems to have been a willing service; they were on "*the voluntary principle*;" but let it be no disparagement to that principle that *pagans* acted on it,—unless it be better that *Christians should support their religion on compulsion.*

What the inhabitants of this planet, between willingness and compulsion, have done, in labour and cost, for false religions, is an amazing spectacle for contemplation. Think of all the heathen temples! We have notices in history of some that have wholly or nearly vanished from the face of the earth, but that were once of great celebrity and resort. Others, described as of immense magnificence, have only left their memorials, in parts of their foundations, in fragments of columns, pieces of sculpture, and shapeless heaps of stones. Many others, in various degrees of ruin, still exhibit prodigious grandeur and beauty; as at Athens, Rome, Baalbec, Palmyra. And there are at this day, in some regions, in a complete state, many vast structures for the service of pagan gods and abominations. So that our globe has been (if we may so speak) studded and sparkling with the splendid prominences of triumphant paganism. Evil spirits, haunting it, have had, as it were, superb palaces to go in and out of;—while good ones, sojourning, have had to survey mighty fortresses of war against heaven: and might wonder, unless instructed in the mystery of providence.

All this has been done by *human* contrivance and labour!

Over the greater part of the earth the inhabitants have raised these proud structures against heaven; even in America, as found at its discovery; in Europe,—think only of Greece and Italy; in Asia, to an incalculable amount; in eastern Europe, and western Asia, the dazzling beauty of some, and at once the beauty and grand dimensions of others were such that we cannot wonder the popular mind was enchanted and overawed;—Egypt above all, for stupendous vastness, consuming almost half a nation's labour, and successive generations, as at Carnac. After such a view we may well doubt whether all the structures in the world for *Christian* worship have absorbed so much labour and cost as the temples of heathenism. But, if we may be allowed to throw over to the same account as paganism, all the Mahommedan mosques,—and, in addition, all that which in *Christian* edifices, has been merely for

* These extracts are the introductory and concluding paragraphs of a discourse which was delivered at the Anniversary of Thrissell Street Chapel, Bristol, in 1836. It has never yet been published, we believe, but we are informed that it will be one of *nine* additional discourses which are to appear in the second volume of a new edition of his lectures about to be issued by Bohn.

the purpose of pomp and superstition—there is no longer any comparison. The whole sum of what has been expended in buildings *really* for the service of Christianity would be as nothing in the comparison. What was *St. Peter's* for? and by what expedients was the money raised? The same expedient was resorted to in certain of our own cathedrals.

But it may be said,—why this excursion from one end of the world to the other, so foreign apparently, to any present business? And truly, it is a vast transition from such edifices as we have been describing, to our plain, humble, dissenting meeting-houses. But such an introductory reference has been suggested by the prominent characteristic apparent in the text, namely, *zealous co-operation*; "*every man helped his neighbour*," and the thing was accomplished. In contemplating those astonishing works for heathen religion and other superstitions, one cannot help thinking of the immense concurrence and combination of exertions. What exercise of genius in devising—consultations on the means and proceedings—treasures profusely expended—multitudes labouring together, under vigilant incitement and direction—a world of digging and hewing.—What a troop about one stone, raising it to its position, by means which no one can now conjecture; going on from one ten years to another, and all in an assured faith that, in being acceptable to the Deity, it would be beneficial to men; all in a thousand ways "*helping*" each "*his neighbour*." A hundred hands were engaged on a single stone; some at one part of an engine, some at another; and all in the service of religion.

Now surely this may be offered and taken as a lesson to *us*, on the topic of willing aid and co-operation in religious undertakings. Shall we make, in imagination, the wide survey, of so many millions of fellow contributors to raise the most sumptuous fabrics, to be devoted in clear property to false religions and gods, and not be reminded that even these, our comparatively diminutive structures cannot be consecrated in full property to the true God but by the friendly co-operating aid of numbers? Quite generally, this is the state of the case, with very rare exceptions, here and there. Therefore, the conduct described in our text is an excellent example for a much better business. Let it be seen what a co-operation of well disposed neighbours can do (shall we say?) in worthy imitation of pagans.

We should briefly take up the latter words of our text, "*Every man said to his brother, Be of good courage.*" The employment creates a kind of fraternal relation. We need not dwell on the value of courage, as a principle of power,—as an actual cause of success,—as something greatly additional to the bare means. It seems to transmute means and instruments into a higher quality than their natural one; as if there were a power to turn wood into iron, or inferior metals into silver and gold; so very different are the very same means in the hands of a courageous or a cowardly agent. If any one ask what *need* of courage in a good cause, the answer is,—"*What will timidity and despondency accomplish*, when there are obstruction, resistance, hard effort, slow success? Think, but for courage, how many a good enterprise would never have been attempted,—or if attempted would have come to nought. (The Reformation; missions to savage tribes.) *Bad* designs have demanded this quality to a vast amount. In the mighty darings of evil, think, what resolution, what confidence amidst unpromising beginnings, what braving of opposition and danger, what energy

of execution! In such a view, what dishonour in the servants of God to be looking at nothing but the discouragements—anticipating nothing but failure, making *fear* the interpreter of every sign.

Still, *is* there good ground for courage in Christian undertakings? Nobody doubts it, as to the general and ultimate success of the Christian cause. But in any particular case—for the *general* can only prosper by the *particular*, as in the one which is our present object. Consider, how many congratulations are passing round in our Christian community; on what subject especially? Why this;—that here and there, there is rising up a new religious interest,—in a desolate, rude, and almost barbarous district—in some place itself newly growing into a populous neighbourhood;—in the neglected outskirts of some great town,—where there was much to discourage beforehand, from the attempt; difficulties in the outset and the first stage; but remarkable incidents in favour, with hopeful appearances and progress at present. You are sure to hear of these events; one infallible channel of intelligence is the beggar;—this mode of receiving the intelligence, makes, in the first instance, rather a grave impression. It is on reflection that the pleasing sentiment arises, and we say,—"Here is evidence that religion is in progress; here is proof how much in the right the beginners were, in saying each man to his brother '*Be of good courage!*'"

We may not irrationally indulge the imagination of what some of these Christian stations will have become some twenty or thirty years hence; or by the time of the old age of those who are young with the young interests. The Christian cause there is like the Banyan tree. It is a circumstance of encouragement to a new or recently commenced interest, that *some* attention to religious observance is becoming much more associated with a sense of decency, or say, respectability. Many are beginning to feel that it looks low, and vulgar, and disreputable never to attend a place of worship; that they shall be regarded with a kind of contempt by what are called the better classes. If this feeling bring them, 'tis well, so far; or even if idle curiosity or civility to a relation, or the example of a neighbour, bring them; any cause, in short; and it is quite certain that such influences will be in operation, more and more. All this says, "*Be of good courage!*"

We may advert to the fact that, from all causes together, there is a vast increase of external attention to religious worship. Think of the condition of the millions in former times! worse than heathenism, and bad still to a fearful extent. But there is a great abatement of the rancour, annoyance, and outrage of former times. We are comparatively like persons having escaped from a mob into quiet company: this is attributable in some degree to the law. But, besides that, there is an increasing sense, however crude in many minds, that there *is* something in religion, after all; that those who are under its influence are worthier persons, and that they are more safe for the *end* of things; also, there are the proofs in actual instances, of the good effect in the amendment of temporal condition.

Education, again;—whatever advancement we do, or shall, make in that knowledge will, surely, not be suffered to carry off its pupils further from religion than where ignorance and barbarism would have left them. No; it must, by the measure of religious instruction mingled in the discipline, it must place them more in the neighbourhood, so to speak, of religion, more within hearing of its call, and better understanding its language:—having

in the soul something that is compelled to answer, at least silently, to its voice. So that the instructed are not left *able* to say, with perfect ease, "I know nothing at all about that,—it can be no concern of mine." The religious truths, the solemn ideas, introduced and fixed in the mind, by anything but a wretchedly conducted education, will be something whereon to lay hold,—afford, shall we say, handles. Especially the schools immediately attached to our places of worship may be reckoned on, for a successive accession to the assembly of *hearers* of the gospel—many of the children themselves when grown up—their relations—and their descendants through generations yet far off. And there is an assured foresight, that a portion of them, through the uncalculated numbers onward, will be of Christ's disciples, and primarily owing, in this particular neighbourhood, to the raising of the very walls which at this moment enclose us. But then, who shall estimate the difference between the existence of such a local resort for worship and instruction, and what the case would have been if it had not existed? There are, besides, in and around such a local station, other religious and benevolent operations, less public and formal, but auxiliary to them. The principle of co-operation is fast gaining ground in our religious communities, in combining various modes of agency. There are more persons to say, in their useful efforts, "*Brother, be of good courage.*" Courage is greatly augmented by the conjunction of associate workmen. If to a solitary labourer be added two, three, or four more, he seems to become himself more than he was before. Each does not only *say* to his brother, "*Be of good courage!*" but practically helps him, and does not *let* him give in. Let it be observed that *true* courage is a *patient* quality. There may be bravery that has its fits, and darings, and explosions, and performs achievements by temporary impulses; but the true courage keeps firm, takes its time, and goes steadily forward.

In coming to an end, it is quite to our purpose to observe, that this exhortation, "*Be of good courage!*" is highly gratifying and animating when it comes from persons who have much ability, with equal willingness, to render assistance. The good will and kind wishes, when there is no ability, are welcome, and esteemed as they ought. The small contribution, when the means are very limited, is of as much value, as to the motive, and in the sight of God, as a much larger in a different case. But, for practically efficient aid, in this kind of co-operation, it is very desirable to become indebted, (shall I say) to those who, having received more liberally from Providence, regard it as a trust, and themselves as God's stewards.

To the highest class in point of opulence, we have no access. They would regard with contempt such a thing as a plain baptist, or any other dissenters' meeting-house. It is striking and melancholy to contemplate such men, leaving their enormous wealth behind, and carrying their account to the tribunal; (the late —— for instance, the commander of millions). While they live, the "god of *this* world" has them and their wealth; they depart to find there is a God in *another* world. Also, as dissenters, we have no key to the great treasury of state-provision; and we can answer for our main and consistent tribe, that we would not accept that key, if offered; let it rust till corroded to atoms, for us. We only ask to be exempted from all demands from that quarter. They might really understand that we have enough to do on our own account, in our *voluntary* exertions for trying, under God's help, to enlighten and reclaim a most

miserably-neglected people. There is a wonderful lack of knowledge, or excess of prejudice, in the small account made, in some parts of the national community (legislature included), of what is voluntarily done by dissenters, for religion and moral improvement, throughout the land. Their immense and encreasing expenditure, their numerous and frequented places of worship, with the adjunct of schools, and their multifarious exertions in other ways, seem hardly to come even in sight, when the discussion is about the means of religious instruction in the land. Or, if a fact of such magnitude *does* obtrude on attention, it is accounted so much done and expended just for the indulgence of a perverse sectarianism.

Well; our "*praise*" not being "*of men*," let it be "*of God*." And truly, no praise that men could bestow would be an adequate reward; it would be an empty honour set against a substantial sacrifice. The loftiest eulogies conferred by the most elevated portion of society, by courts, and parliaments, and hierarchies, and nobles, would be a poor equivalent for what dissenters have had to do, are doing, and must continue to do, in the service of religion: would be no equivalent, even for what you, my friends, are requested to do this day.

Let our service to the cause of God be a genuine tribute and offering to God himself, in the humble faith and hope that we effect a little,—a little (but clearly discerned and condescendingly apprehended by him) in that great introductory process by which he will at length transform this miserable world into "*the kingdom of God and his Christ*;" so that, when that great consummation is come, it shall be in *his* memory that we, in our short sojourn on earth, had given our humble co-operation with his servants, and even with Himself,—"*workers together with God*."

COMMERCE FOR GOD.

BY THE REV. J. P. LEWIS.

"Occupy till I come."—LUKE xix. 13.

THE age we live in is remarkable for energetic movement and commercial enterprise, urging all men onward in the pursuit of sublunary good till the Christian is in danger of forgetting his vocation of peculiar devotedness to the interests and onward progress of that kingdom which is righteousness, joy, and peace in the Holy Ghost. It should never be forgotten by the disciples of Christ that they are set for the defence of the gospel, and therefore that they are left in the world after their conversion that they may subserve the interests of his kingdom. They may legitimately seek to be blessed themselves that they may be the instruments of blessing the world, without this they live in vain, or worse than in vain. The various institutions designed to maintain and extend religion in the world, rightfully look for support to those "who have tasted that the Lord is gracious." Our contributions in support of the gospel may not be occasional and spasmodic, but must be constant and systematic. "Upon the first day of the week let *every one of you* lay by him in store as God hath prospered him:" out of the "store" thus accumulated should support be given to the furtherance of the gospel.

When the various openings for usefulness at home and abroad, are con-

sidered together with the widening operations of Home, Irish, and Foreign Missions, it may be matter of regret that we have not greater means at command to enable us to give these various objects that support which the urgency of their claims calls for. Let then the Christian merchant, manufacturer, or tradesman, devote himself with untiring energy and perseverance to the duties of his calling; for to aspire after enlarged means that we may give enlarged support to the furtherance of Christ's kingdom is both legitimate and commendable: "Honour the Lord with thy substance and with the *first fruits* of all thine increase, so shall thy barns be filled with plenty, and thy presses burst forth with new wine." The history of the Christian church furnishes many an illustration of the truth of this scripture. The more generous the conscientious offerings of Christians to the Lord, the more has he blessed them, and John Bunyan's aphorism has been frequently verified—

"There was a man, the people thought him mad,
The more he gave away the more he had."

"There is that scattereth and yet increaseth."

But the special object of this paper is to point out a sphere of labour to those successful Christians who may contemplate retirement from commercial life, whereby they may largely and essentially serve the cause of religion and humanity. We will suppose that the Christian ship-owner, manufacturer, merchant, or tradesman, has been "active in business fervent in spirit, serving the Lord," and that the Lord whom he has served has so blessed him that he has realized a competency; he desires no more of this world's goods, and therefore with the toils of business he is willing to relinquish its profits also. Let him by all means settle the amount of that competency as his conscience may dictate, and choose the locality and character of that retired home where he would wish to spend the evening of his days. This being done, we would ask him if he would object to serve God and his generation still by carrying on for the Lord that commercial enterprize whereby he has made his wealth? He has the entire machinery ready to his hand—agents trained and proved—a connection established—customers known, and all the requisite experience gained. The establishment only requires a responsible head, and slight general superintendence. Let him undertake this responsibility for his Lord and Master. Let the concern be the Lord's, with its profits and losses, and thus may he secure means for distribution as a philanthropist and a Christian as his conscience may dictate, taking care that the whole year's increase be thus devoted. How blessed to be the instrument of thus reducing the sum of human wretchedness, and of widening the boundaries of Immanuel's land. He is engaged in commerce, but it is commerce for God, and the world needs be none the wiser, for he is not obliged to "let his left hand know what his right hand doeth."

Many considerations might be added by way of urging this matter on the attention of those whom God has blessed. The following suggest themselves:—

1. *Commerce for God will be a grateful tribute to a beneficent Providence.* Many men have acknowledged that they owe all they have in this world, and all they hope for in the next, to religion. Christianity inspired within them those habits and that energy which were essential to success. Having found that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," can they do better than devote themselves to the obtaining of means to give to "god-

liness" a wider diffusion throughout the world?

2. *Commerce for God will preserve from a state of inglorious ease.* Our Maker has so constituted us that active employment secures a mental and physical benefit. When the active energies of commercial life are laid aside, there is danger of suffering from that ennui which makes time drag heavily along, and life itself a burden. But the wisest of men has assured us that "in all labour there is profit."

3. *Commerce for God will ensure growing support for the many urgent claims of the church and the world.* We need not specify these, nor do more than direct attention to the pleasing aspect of our foreign mission at the present time. The proposal to send out twenty new missionaries is animating to the whole Christian world. The noble generosity of the treasurers of our Society calls for devout thankfulness to Him who has given them the means and the heart, and is worthy of humble imitation by all those to whom God has entrusted any portion of this world's wealth. "Who then is willing to consecrate his service this day unto the Lord?" Thus may sanctuaries be reared in London and the provinces, and the kingdom of Christ extended in the land. Sabbath breaking and drunkenness, popery and infidelity, with other vices too numerous to mention, may be counteracted by Christian agency, which only requires means to be put in active operation. The calls from many lands to "come over and help us," may be responded to, for labourers are ready to the work; means only are wanted to send them forth. Who then will "come to the help of the Lord, to the help of the Lord, against the mighty?"

Diss.

REMARKS ON THE POETICAL BOOKS OF SCRIPTURE AND ON HEBREW POETRY.

This division of the holy scriptures comprises Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. Some portions of these are earlier in date, and others later, than many parts of the historical books; but they are classed together as being almost wholly in Hebrew verse. They are not, however, the only poetical books of scripture; for the writings of the Prophets are also, for the most part, in this form.

The chief excellence of the Hebrew poetry is undoubtedly to be found in the sublime sentiments and the great moral and spiritual truths by which it is pervaded. It possesses also the elevation of style, the emphatic collocation of words, the animation and richness of thought, and the force and delicacy of feeling, which distinguish the best poetry of all languages; and, like Eastern poetry in general, it surpasses that of the Western world in the boldness of its figures and metaphors.

Hebrew poetry, being of comparatively limited extent, does not present so many varieties as are to be found in other literature; but three species are clearly distinguishable:—1. *Lyrical.* Its earliest productions, like those of other nations, seem to have been of this class, the expressions of excited feeling, which were intended to be sung with musical accompaniment (see Exod. xv. 1—18; Judg. v.) Of this kind are the greater part of the Psalms, the Lamentations of Jeremiah, and the Song of Solomon. 2. *Didactic* poetry; of which species

are the books of Job, the Proverbs, Ecclesiastes, and some of the Psalms. And, 3. *Prophetic* poetry; comprising the writings of the sixteen prophets.

As to the *external form* of Hebrew poetry, and the laws which governed its construction, various opinions have been held at different periods. It was at one time supposed to consist of *syllabic metres* similar to those of the Greek and Roman poets; but this theory was based upon a partial examination, and has been proved to be altogether inapplicable to the poetry of the Hebrew scriptures in general. It is equally certain that *rhyme* did not usually enter into its composition, though some of the poets evidently delighted in the occasional occurrence of similar sounds: and it is now generally agreed that its chief external characteristic is PARALLELISM or *verse rhythm*, which consists in such an arrangement of the words composing the sentence, or verse, that when complete it resolves itself into two or more symmetrical members, generally of nearly equal length, between which there is a certain relation of resemblance, correspondence, or contrast, either as to thought or language, or both. The juxtaposition in which the several propositions, or sets of ideas, are thus placed, is capable of being beautifully modified by poetical art. In the simplest construction of the parallelism, the first member, forming the *rise* of the verse, is succeeded by its counterpart which forms the *fall*. Sometimes the second member is an echo or an expansion of the first, expressing the same sentiments in a varied form. In other cases, the proposition being too long for one member is extended through two or more, the first breaking off abruptly at an important part of the sentence (as in Psa. cx. 5); or an accessory sentence is subjoined in a second member (as in Psa. cxli. 10); or, to deepen the impression, the main idea is expressed in contrast or in comparison with some other. It is worthy of notice, that this peculiar characteristic of Hebrew poetry is one which is not lost in translation, and is therefore specially valuable in a book designed to be published in all the languages of the earth.

Different classifications of this poetical parallelism have been proposed. The following, which is substantially that of bishop Lowth, is given not as the best, but as the one most generally adopted.

1. The first kind is that in which the responsive, or second clause, repeats the first with some diversity of words or thought. This is denominated by Lowth *synonymous*, because the two lines frequently "correspond one to another by expressing the same sense in different but equivalent terms." It is called by others *cognate* as expressing the close relationship, without absolute identity, between the two members of the sentence; and by others, again, *gradational*, as describing the progression of thought or expression which is often observable in the second clause. This species of parallelism is the most frequent of all. It prevails chiefly in the Psalms, and shorter poems. The following are examples. Psa. xix. 1.

> "The heavens declare the glory of God:
> And the firmament showeth his handywork."

Psa. cxii. 1:—

> "Blessed is the man that feareth Jehovah,
> That delighteth greatly in his commandments."

2. A second form of parallelism is the *antithetic;* in which the idea contained in the second clause is contrasted with that in the first, either in expression or in sense. This is found mostly in the book of Proverbs.

3. A third form is the *synthetic*, or *constructive;* in which a new thought is added in the second member of the verse, which yet is so expressed that it corresponds in form with the first; the

parallelism in this case being merely *rythmical*, and not one of meaning. As examples, see Job iii. 3—9; Psa. cxlviii. 7—13; Isa. i. 5—9; lviii. 5—8. This kind of parallelism occurs very frequently in the scriptures, especially in the Prophets.

There are numerous parallel *triplets*, both of the synonymous and the synthetic class: as Psa. i. 1; lxvii. 18, 19; xciii. 3, 4. There are also many *double parallelisms* of all the three classes: as Psa. xxxvii. 1, 2; ciii. 11, 12; Prov. xi. 24; Isa. i. 3, 19, 20; ix. 10; Hab. iii. 17, 18. In stanzas of four lines, sometimes the members have an *alternate* correspondence, the first line answering to the third, and the second to the fourth: as in Psa. xxxiii. 13, 14; xl. 7; xliv. 3; Isa. i. 15; ix. 10; xxx. 16.

"Each kind of parallelism admits many subordiaate varieties; and, in combinations of verses, the several kinds are perpetually intermingled; circumstances which at once enliven and beautify the composition, and frequently give peculiar distinctness and precision to the train of thought."—*Jebb.*

The parallelism affords important aid in interpretation by exhibiting the salient points of the passage in their true relation. It is especially useful where the construction is complicated or elliptical, or where uncommon words occur, as one member of a sentence which is clear contributes much towards determining the sense of another which is ambiguous.

Another artificial form which sometimes appears in Hebrew poetry is an *alphabetical* arrangement, the initial letters of the successive lines or stanzas following the order of the letters of the alphabet. This is found in Psa. xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv.; in Lam. i.—iv.; and in Prov. xxxi. 10—31. This device was perhaps intended to assist the memory: it is found chiefly in poems consisting of detached sentiments.—*Annotated Paragraph Bible.*

GREY HAIRS.

One Lord's day morning near the close of last century a minister who has long since entered into rest, addressed his congregation from the language of Hosea respecting Ephraim, "Grey hairs are here and there upon him, yet he knoweth not." After observing that grey hairs are well known to indicate decay of constitutional vigour, and illustrating the text in its reference to the national condition of the kingdom of Israel, he adverted to the spiritual decays which sometimes take place in the professors of religion of which they are unconscious, and enumerated the following tokens of a diminution of the power of religion in the heart.

1. Spiritual declension sometimes produces an evident abatement of that delight in God and desire for the enjoyment of his presence which the believer formerly experienced.

2. There is also sometimes a diminution of that trust in God and confidence in his promises which were formerly evinced.

3. He who is in this condition often ceases to hunger for the word of life, and embrace as formerly every opportunity to receive it.

4. This is often followed by a partial if not total neglect of secret prayer.

5. It is generally attended with a coldness of affection towards the people of God, and an inclination to associate with others who have no real religion.

6. He who is in this condition loses his desire after heaven, and becomes

increasedly fond of this present evil world.

7. He who is in this state usually becomes careless about the prosperity of Christ's cause, and the increase of his kingdom.

8. The conscience of one who is in this condition becomes less tender with respect to sin, and trifles with it, not unfrequently under a pretence of gospel liberty.

9. He loses those humbling views of himself which he once had, and becomes proud, conceited, and self-sufficient.

10. He loses in a great measure his reverence for God and for the things of God. When this is the case, the man is probably as far gone as he can be without sinking into total apostasy.

Reader, Are there any "grey hairs" upon you?

INCREASE OF THE CHURCHES IN FORMER TIMES.

The following abstract from accounts published by the "Kent and Sussex Association," may be a suitable accompaniment to an article in our January number, under the same title, referring to the "Western Association." It extends from the first year after its formation in 1779 to 1835, the year preceding the formation of the East Kent Association as a distinct body.

1780	Churches	7	Clear decrease	12	Ratio of increase	—
1781	„	7	Clear increase	12	„	$1\frac{4}{7}$
1782	„	8	„	16	„	2
1783	„	8	„	21	„	$2\frac{5}{8}$
1784	„	9	„	24	„	$2\frac{2}{3}$
1785	„	9	„	75	„	$8\frac{1}{3}$
1786	„	10	„	56	„	$5\frac{3}{5}$
1787	„	10	„	33	„	$3\frac{3}{10}$
1788	„	11	„	41	„	$3\frac{9}{11}$
1789	„	11	„	27	„	$2\frac{5}{11}$
1790	„	11	„	21	„	$1\frac{10}{11}$
1791	„	12	„	25	„	$2\frac{1}{12}$
1792	„	14	„	82	„	$5\frac{6}{7}$
1793	„	14	„	41	„	$2\frac{13}{14}$
1794	„	14	„	3	„	$\frac{3}{14}$
1795	„	11	„	13	„	$1\frac{2}{11}$
1796	„	11	„	2	„	$\frac{2}{11}$
1797	„	12	Clear decrease	12	„	—
1798	„	12	Clear increase	4	„	$\frac{1}{3}$
1799	„	12	„	24	„	2
1800	„	12	„	—	„	—
1801	„	13	„	28	„	$2\frac{2}{13}$
1802	„	14	„	74	„	$5\frac{3}{7}$
1803	„	15	„	13	„	$\frac{13}{15}$
1804	„	15	„	34	„	$2\frac{4}{15}$
1805	„	15	„	16	„	$1\frac{1}{15}$
1806	„	18	„	23	„	$1\frac{5}{18}$
1807	„	19	„	30	„	$1\frac{11}{19}$

1808	Churches	19	Clear increase	39	Ratio of increase	$2\frac{1}{19}$
1809	„	19	„	36	„	$1\frac{17}{19}$
1810	„	19	„	67	„	$3\frac{10}{19}$
1811	„	19	„	65	„	$3\frac{9}{19}$
1812	„	20	„	47	„	$2\frac{7}{20}$
1813	„	21	„	51	„	$2\frac{9}{21}$
1814	„	22	„	29	„	$1\frac{7}{22}$
1815	„	23	„	97	„	$4\frac{5}{23}$
1816	„	25	„	66	„	$2\frac{16}{25}$
1817	„	25	„	85	„	$3\frac{10}{25}$
1818	„	25	„	98	„	$3\frac{23}{25}$
1819	„	26	„	51	„	$1\frac{25}{26}$
1820	„	26	„	50	„	$1\frac{24}{26}$
1821	„	26	„	51	„	$1\frac{25}{26}$
1822	„	26	„	50	„	$1\frac{24}{26}$
1823	„	26	„	39	„	$1\frac{13}{26}$
1824	„	27	„	45	„	$1\frac{18}{27}$
1825	„	27	„	66	„	$2\frac{12}{27}$
1826	„	27	„	31	„	$1\frac{4}{27}$
1827	„	31	„	41	„	$1\frac{10}{31}$
1828	„	32	„	73	„	$2\frac{9}{32}$
1829	„	24	„	65	„	$2\frac{17}{24}$
1830	„	27	„	107	„	$3\frac{26}{27}$
1831	„	28	„	118	„	$4\frac{2}{28}$
1832	„	28	„	129	„	$4\frac{17}{28}$
1833	„	27	„	53	„	$1\frac{26}{27}$
1834	„	29	„	53	„	$1\frac{24}{29}$
1835	„	24	„	85	„	$3\frac{13}{24}$

MERCIES REMEMBERED AND ANTICIPATED.

From Montgomery's "Original Hymns."

Mercy and goodness, O my God!
  Have follow'd me through all my days;
Thy strengthening staff, and guiding rod,
  Upheld my steps, made straight my ways:
Lord, till I reach thy holy hill,
  Goodness and mercy guard me still.

And when I yield this mortal breath,
  My soul into thy hands commend,
And pass the vale and shade of death,
  Thy staff and rod my path attend:
Mercy and goodness then shall be
  My song to all eternity.

REVIEWS.

The Sufferings and Glories of the Messiah: An Exposition of Psalm XVIII., and Isaiah LII. 13—*LIII.* 12. *By* JOHN BROWN, D.D., *Professor of Exegetical Theology to the United Presbyterian Church, and Senior Pastor of the United Presbyterian Congregation, Broughton Place, Edinburgh.* Edinburgh: William Oliphant and Sons. London: Hamilton, Adams, and Co. 8vo. Pp. xviii. 332. 1853.

THOUGH Dr. Brown has been before the public as an author for nearly forty years, it is only within the last *few* years that he has made himself known as one of the soundest, and, in every sense of the word, *best* living expositors of the sacred scriptures. His own congregation to whom he has ministered with so much efficiency, had long known how richly his mind was stored with biblical truth, and what aptitude he possessed for communicating his treasures to others; those who had heard or read his occasional sermons were also to some extent acquainted with the man; but to the theological world generally he was unknown. His "Expository Discourses on the first epistle of the Apostle Peter," first declared what he was. Soon after appeared "Discourses and Sayings of our Lord Jesus Christ: Illustrated in a series of expositions." In a short time followed "An Exposition of our Lord's Intercessory Prayer." After this came "The Resurrection of Life: an Exposition of First Corinthians XV." And now just a year after that, we have the present volume. Unless our readers are instructed in the secret of such voluminous and rapid publishing, they may possibly form a very erroneous estimate of the works we have thus enumerated. They are not to be classed with sundry lectures, expositions, &c., which month after month are issued from the press, whose crudeness, both of thought and style, only serves to exhibit the mental poverty of those who write them, and whose wide circulation only proves the folly of those who read them. All the productions of Dr. Brown indicate extensive reading—a thorough appreciation of other men's labours, without any slavish adoption of their views—eminent powers of verbal and logical criticism—great facility in presenting truth in a clear and forcible manner, and the most diligent and careful preparation. The opening paragraph of his Preface to this volume may be applied to all the rest, and will serve to show that though they have rapidly followed one another from the press, they have been thoughtfully and slowly produced. "It is more than thirty years since the passages of Old Testament scripture, to the illustration of which the following pages are devoted, first attracted my attention; and the result of inquiry into them, with such helps as were then possessed, was at the time committed to writing. During the long interval which has elapsed, these notes have been repeatedly revised, and such additions and alterations made as were suggested by a further study of the sacred text, and a wider acquaintance with what had been done for its interpretation. Within the last few months, the whole, after a thorough review, has been re-written." To all persons who suppose they *must* print everything they preach, and *as soon* as they preach it, we

commend for imitation the example of our author.

The present volume is an attempt to set forth the Messianic doctrine as embodied in the Eighteenth Psalm, and the Fifty-second and Fifty-third chapters of Isaiah. In his introductory lecture on the Eighteenth Psalm the writer lays down the two principles by which he conceives we may judge as to what Psalms *are* Messianic; *viz.*, those that are quoted in the New Testament as such; and all those which contain expressions that cannot strictly be referred to David or any other of the heroes of Jewish history—this second principle resting on the statement, "that in the Psalms it is written of him." These two principles are applied to the present Psalm; and the result is, that none other than Christ can be considered the subject of it. It is then divided into six parts. First, the preface, or proem of the song, verses 1—3; second, an account of the deep distress of the speaker, verses 4, 5; third, a description of a miraculous deliverance, verses 6—19; fourth, a solemn thanksgiving, verses 20—31; fifth, an account of successful warfare, verses 32—42; and, finally, an account of the extent and permanence of Messiah's kingdom, verses 43—50. These several divisions are discussed with a clearness and fulness peculiarly the author's own. We would especially direct the student's attention to the Introductory Lecture on the Subject of the Psalm. Its value consists not simply in its relation to the immediate portion of scripture to which it refers; but also in the indirect help it renders towards the elucidation of others.

The second part of the volume is occupied with part of the fifty-second, and the whole of the fifty-third chapter of Isaiah. Here again we would direct special attention to the Introductory Lecture, as containing a comprehensive history of the various efforts which have been made both by Jewish and Christian commentators to explain away all reference in these chapters to the Messiah; and as furnishing in a concise form the overwhelming and conclusive evidence which proves that they can refer to no other. The oracle is then resolved into the following parts:—*First* a revelation made in the person of Jehovah of the exaltation and glory of the Messiah as following, and rising out of, his humiliation and sufferings, chap. lii. 13—15. *Secondly*, a complaint on the part of the preachers of the good news, spoken of at chap. lii. 7, of their comparatively little success, chap. liii. 1. *Thirdly*, a statement on the part of converted Jews of the reason of this comparatively little success, introducing an account of the sufferings of Christ and the glory which has followed, and is to follow them, chap. liii. 2—10; and *Fourthly*, a solemn declaration from Jehovah himself, confirming the great truths contained in that statement, chap. liii. 11, 12. These divisions are discussed in nine lectures. The result of the whole is that we have a complete and graphic picture of the sufferings and glories of the Messiah. Never was this noble theme treated by uninspired man in a nobler manner.

In one respect this volume differs somewhat from its predecessors. It possesses more of critical comment, and less of practical address. We hope this will not impede its circulation among general readers. We are sure it will enhance its value to the thoughtful student. In one important matter it is *like* its predecessors. It possesses a valuable index, comprising Principal matters, Hebrew Words and Phrases Explained, Greek Words and Phrases Explained, Authors quoted or referred to, Passages of Scripture quoted or remarked on.

We cannot close without expressing

our earnest prayer that Dr. Browns life may yet be spared for many years; and our hope that he will enrich, with several more of his invaluable expositions, this and succeeding ages!

Three Sermons about The Sabbath. By William Brock, *of Bloomsbury Chapel, London.* London: Cooke and Whitley. 16mo. Pp. 73.

The Lord's Day: its Christian and Moral Obligation. A Discourse, preached in King Street Chapel, Bristol, by Rev. George H. Davis. London: B. L. Green. 12mo. Pp. 28.

We are disposed to give more prominence to these discourses than we can usually allow to productions of the same size, because of the urgent importance of their subject. It is quite time for all friends of the divine government, if they have not done so already, to make up their minds definitively as to the claims of the sabbath. The outward deference that has been yielded to it in obedience to the authority of man is rapidly departing, and it will soon cease to receive any homage unless its distinction from other days be traced to the authority of God. Acquiescence in an old custom which had salutary and pleasant tendencies but which did not seem to rest on any very firm basis, may have sufficed to induce thousands to lay aside their usual occupations once a week and repair to some place of worship, in former days; but times are evidently at hand in which such persons will be subjected to arguments and attractive influences which will prove too strong for them to withstand, except they are aided by the power of principle. Happily for ourselves, on this subject we have no hesitation, or doubt as to the course we ought to pursue. We studied it many years ago, and our opinions respecting it are fixed. That the sabbath is a divine institution—an institution of great value—and an institution intended for the whole human family, appears to us to be taught clearly and indisputably in that book from which there is no appeal. The account of the creation is concluded with a statement that the Maker of heaven and earth having completed in six days all that he intended to perform did not exert his creative power on the seventh, and that "he blessed the seventh day and sanctified it." For this reason it was that he distinguished the day, "because that in it he had rested from all his work," a reason as pertinent to the children of Japhet as to the sons of Shem, a reason deriving none of its force from anything, local, or temporary, or belonging to one dispensation alone, a reason connecting itself with God, as the source of all the good that we enjoy, "God blessed the seventh day." And how is it possible that a portion of time should be blessed? Only by making it a season for the communication of blessings. He did not add to its length, or augment its brightness; but he separated it from common days, by making it the day for exalted purposes; he blessed it by making it the day of special blessedness to his obedient children. "God blessed the seventh day and sanctified it."

The distinction that we claim for the sabbath was claimed for it by the Son of God himself, in a few expressive words, when he said, "The sabbath was made for man." He evidently recognizes its divine origin, its beneficial tendency, and its reference to the whole human family. He declares that man was not made that there might be an observer of the sabbath, but the sabbath was instituted because of the advantage it would yield to man. "The sabbath was made for man." Not for certain classes of men, or for certain races, or for certain generations, but for the

species. "The sabbath was made for man."

It affords us pleasure to be able to direct the attention of our readers to two publications in support of the authority of the sabbath from the pens of brethren who are accustomed to think independently, and to express their thoughts freely.

Mr. Brock, having "been surprised at the way in which some apparently worthy people talk about the sabbath," addressed to his congregation three discourses designed to prove its authority, enforce its observance, and illustrate various ways in which it may be awfully and beneficially employed. The first is on the Perpetuity of the Sabbath; the second on the Period of the Sabbath; and the third on the Occupations of the Sabbath. In the first there are arguments for which we would not willingly make ourselves responsible. We do not take the same view as Mr. Brock does of the drift of one part of the Saviour's sermon on the mount, or of the ten commandments; but we are aware that he would be sustained against us on these topics by most episcopalians and presbyterians, and by many of our own denomination. In the ensuing discourses however he seems to us to be more at home than in the first. They contain many excellent observations expressed with much point and force. Many flippant remarks commonly made about the sabbath by professors and semi-professors are properly exposed and refuted. In reference to the occupations of the sabbath, the preacher sums up his remarks by saying, "Our knowledge of the Saviour's will is to be increased; our dependence on the Saviour's mediation is to he renewed; our consecration to the Saviour's service is to be repeated; our sympathy with the Saviour's benevolence is to be expressed; and our expectation of the Saviour's coming is to be revived. What proportion of the Lord's day is to be given to these exercises severally, every one must decide for himself, according to the circumstances of the case from time to time. A man in fellowship with Christ will very safely settle all that. For a man not in fellowship with Christ, no settlement of ours would be of any worth." The position of the unconverted in reference to the sabbath is thus properly described:—"If the exercises I have mentioned, as appropriate sabbath exercises are not for you immediately, there is one which is for you immediately and urgently indeed: and that is, the exercise of submission to the Son of God. And here comes in the bearing of the sabbath law on the community at large. They are all bound to love God. That is the first and great commandment. Unless they keep that, of course they cannot properly keep the sabbath law. But this is their sin; in nowise their excuse. The greater includes the less. Every man here is under the highest of all obligations to do that very thing out of which sabbath keeping would naturally arise."

Mr. Davis, also, laments that "many Christians adopt an inconsiderate and loose mode of speaking on the obligations of the Lord's day," and observes that "the time is come for the ministers of the gospel to speak boldly on the subject." In his sermon, however, he has especial reference to the decision of the majority of a class in the Bristol Athenæum who, after discussion, affirmed that "it is the duty of persons closely engaged in the sedentary occupations of cities for six days in the week to take recreation in the country on the seventh." He takes occasion therefore to review the grounds on which the sacred observance of the first day of the week rests; and in particular specifies three:—

"I. It is the Lord's day, and as such must be devoted to the Lord.

"II. The Lord's day is necessary for the cultivation and spread of religion in the church and the world.

"III. The Lord's day stands in the place of the sabbaths that have been of moral observance since the world began."

The first argument is ultimately brought out thus:—"The first day of the week has been observed, from the beginning, as a day devoted to the Lord in acts of public and private worship. It has been thus observed, either from an express command of Christ, or apostolic ordinance, or Christian instinct. Whichever of these origins be preferred, the observance of the Lord's day is equally binding on the Christian community." After vindicating the consecration of one day in the week to religious purposes, showing it to be indispensable to the maintenance and propagation of piety, Mr. Davis appeals to his auditors thus:—"And now, Christian men, even though health were to suffer by abstaining from country excursions, by attending a house of prayer, and by engaging in the other purposes of a Lord's day, I think I have sufficiently established its paramount duty to induce the sacrifice. But what folly is this! Of all the clerks, and shopmen, and labourers, whom you know, take those who observe the day in the church, the school, and the sick room, and compare their health, their cheerfulness, their longevity, with those who devote it to recreation in the country, and I fear not the result. Nothing, in fact, is so conducive to health as the rest and peace of mind which follow from the sacred engagements of a sabbath day."

BRIEF NOTICES.

The Annotated Paragraph Bible: containing the Old and New Testaments, according to the Authorized Version, arranged in Paragraphs and Parallelisms; with Explanatory Notes, Prefaces to the several Books, and an entirely new Selection of References to Parallel and Illustrative Passages. Vol. I. Genesis to Solomon's Song. London: The Religious Tract Society. 1853. Royal 8vo. Pp. 720. Cloth.

In October, 1850, we had the pleasure of recommending to the attention of our readers a portion of this work which had then recently appeared, containing "The Pentateuch," enabling them to form their own opinion of the plan, and of the manner in which it was likely to be executed. Since then we have had opportunity to mention the appearance of a second part, "The Historical Books;" a third, entitled "The Poetical Books," is included in this volume. We rejoice that the work has proceeded thus far; and we hope that no unnecessary delay will interfere with the completion of the remainder. As far as it has gone, the performance is highly respectable, and perfectly accordant with the principles and design of the excellent society from which it emanates. It is a very comprehensive book, though nothing has found place in it, apparently, that has not been well considered. It has Prefaces, Summaries, and Brief Essays on some important topics; as well as Expository Notes. It is furnished also with maps, plans, and some illustrative tables.

The Annotated Paragraph Bible. Part III. The Poetical Books. London: R. T. S. 1853. Royal 8vo. Price 3s.

This is the new part of the volume just referred to, done up separately in stiff paper covers. It is embellished with a clear map of the Countries mentioned in the Bible. In an earlier part of this number there is a piece On the Poetical Books of Scripture and on Hebrew Poetry, which is borrowed from the publication now before us; constituting, in fact, its preface.

Horæ Paulinæ; or the Truth of the Scripture History of St. Paul evinced, by a Comparison of the Epistles which bear his name with the Acts of the Apostles, and with one another. By WILLIAM PALEY, D.D. *With Notes and a Supplementary Treatise entitled, Horæ Apostolicæ, by the Rev.* T. R. BIRKS, A.M., *Late Fellow of Trinity College, Cambridge.* London: Religious Tract Society. 12mo. Pp. viii. 412.

It is half a century too late to review Paley's Horæ Paulinæ with much effect. It is generally acknowledged that he who has not read it can

scarcely form an estimate of the amount of pleasure derivable from the ingenuity in combination with practical importance pervading its pages. It is not therefore on its account that we regret as much as we do our delay in noticing this publication; but on account of the excellent accompaniments to the original work which belong exclusively to this edition. Mr. Birks, conceiving it possible to extend the argument further, by gleaning coincidences which Paley had overlooked, and extending the inquiry to the Four Gospels, has done so with an ability and in a spirit which deserves the thanks of the whole community. If we had to select twelve volumes for a young man who was going to the antipodes, this would probably be one.

The Bible and the Working Classes. By ANDREW WALLACE, *Edinburgh. Third Thousand.* Edinburgh: W. Oliphant and Sons. London: Hamilton and Co.

The fifteen lectures comprised in this little volume were addressed on Sunday afternoons to working men in one of the large manufacturing towns of Yorkshire. We are not surprised to learn that the interest which they awakened at first was sustained to the close of the series. They were worth hearing, and in their printed form, are worth reading by the class for whose special benefit they were prepared. In style they are simple, pointed, popular, sometimes very forcible and eloquent. Throughout they breathe a genial spirit towards the working classes; but instead of offensive flattery there is often some very plain dealing. The objections frequently urged by sections of these classes against the bible are, for the most part, satisfactorily refuted. The chapters on "the social influence of the Bible," and on "the Bible and social economics" are particularly interesting and instructive. Employers who wish to present to their men a book calculated to do them good can hardly find one of the same moderate size better adapted to their purpose. Their own previous study of the volume would do them no harm, for the book is adapted to masters as well as men.

Scripture Localities and their Associations. By HENRY JOHN BETTS, *Pastor of the Church assembling in the Tabernacle, Leith Walk, Edinburgh. Vol. I.* London: James Bigg and Sons, 53, Parliament Street. 12mo. Pp. 220.

This volume comprises eighteen discourses each of which has reference to some town, mountain, or district, mentioned in the sacred records, and some incident or thought connected with it. Thus we have, for example, "Cana, or the first miracle"—"Galilee, or the Great Teacher"—"Samaria, or the Condescending Messiah." The plan was adapted to awaken attention and assist the memory, a few geographical remarks being intermingled in every case with the religious instructions. The discourses are plain, direct, and evangelical. The author was for some years pastor of the baptist church in Romney Street, Westminster; but he now ministers in the place of worship formerly occupied by the late Mr. James Haldane, where we wish him much success.

Cyclopædia of Religious Denominations: Containing Authentic Accounts of the Different Creeds and Systems Prevailing throughout the World, Written by Members of the Respective Bodies. London: J. J. Griffin and Co. 8vo. Pp. 359.

As baptists, we have no reason to complain of our treatment in this work. A man better qualified to write the article on our denomination than Dr. Cox could not have been selected, and he seems to have been allowed fair space, and freedom of expression. As friends of truth, however, we doubt much whether the general effect is good of placing before the reader without modification or remark the pleadings of all sorts of professed religionists. Here are, in fact, among other pleas, a plea for popery by a Roman Catholic Professor, a plea for unitarianism by Dr. Baird, a plea for mormonism by Joseph Smith, and a plea for socialism by Robert Owen. The design of the publishers seems to have been praiseworthy, but we doubt the wisdom of their plan, and the tendency of their production.

The Change; or the Passage from Death unto Life. A Memoir of Lieut.-Col. Holcombe, C. B., Late of the Royal Artillery. By J. A. GILBERT, *Captain on Half Pay, Royal Artillery. Translator and Compiler of "The First Principles of Grand Military Combinations and Movements from the French of De Jomini. New Edition.* Bath: Binns and Goodwin. 15mo. Pp. 200.

The subject of this memoir, the eldest son of a canon of St. David's, after spending the greater part of his life in the army seeking happiness in dissipation, was converted from the error of his way when fifty-seven years of age by the instrumentality of a tract entitled, "The Sinner's Friend," written by one who himself had been reclaimed from the brink of destruction, Mr. Hall, now many years deacon of the independent church at Maidstone. A characteristic correspondence between Col. Holcombe and Mr. Hall occupies a large portion of this volume. It is well written, and adapted for usefulness, especially among military men.

A Stranger Here: the Memorial of one to whom to live was Christ, and to die gain. By the Rev. HORATIUS BONAR, *Kelso.* London: James Nisbet and Co., 21, Berners Street. 1853. 12mo. Pp. 411.

The title of this beautiful book most fitly describes it. It is the memoir of a young lady who was led to renounce the world and its gaieties for a life of consecration to Jesus. As a record of religious walk and experience, we know of no work more valuable or interesting, especially to young disciples. The biographer has executed his task with exquisite taste and devout Christian feeling. We should like to see this volume in every family throughout the land.

The Greatness of the British Empire traced to its Sources. By BENJAMIN PARSONS, *Author of "Anti-Bacchus," &c., &c.* London: John Cassell. 12mo. Pp. xx. 267.

The volume before us is one of a series in which the spirited publisher has endeavoured to bring history, geography, biography, and other branches of general knowledge home to the house of the artizan. Mr. Parsons has with much clearness and power set forth the means by which our nation has grown to its present greatness. We are not sure that we should subscribe to the whole of his political creed; yet we heartily recommend his volume as a manly defence of our liberties and religion.

Extracts from the Reports of Her Majesty's Inspectors of Schools: intended chiefly for the use of the Managers and Teachers of such Elementary Schools as are not receiving Government Aid. London: Longman and Co. 1852. 12mo. Pp. 315.

These extracts present a fair view of the present state of education in this country, and suggest a number of valuable hints for its improvement and extension. The volume cannot fail to prove interesting to all those who take any part in the intellectual and religious training of our youth. It gives the cream of voluminous reports which few have either leisure or disposition to read.

The Ransomed Prodigal: or Facts, not Fiction. By T. J. MESSER, *Baptist Minister.* London: B.T.S. Houlston and Stoneman. Pp. 8.

An interesting tract, of excellent tendency, describing the career of one who, born in Ireland and educated in the Roman Catholic faith, after entering the army, indulging in vice, and witnessing scenes of wretchedness, returning to his native country, heard the gospel, tasted of the joys of salvation, and died in peace.

Mormonism, Explained and Exposed. By DAWSON BURNS, *Baptist Minister, Salford.* London: Houlston and Stoneman. 24mo. Pp. 56.

The writer states that it was his design to furnish "a condensed, yet clear and correct description of the rise and real characteristics of the Mormon system." To any of our friends who desire a cheap and brief account of this imposture we should think that this tract may be safely recommended; and it is probable that its perusal will be so far satisfactory that they will not be inclined to spend more time or money in further researches into this department of knowledge.

Autographs for Freedom. By Mrs. Harriet Beecher Stowe, and thirty-five other Eminent Writers. London: Sampson Low, Son, and Co. 12mo. Pp. 192.

Short pieces by thirty-six friends of the enslaved, Mrs. Beecher Stowe being one, with a fac-simile of the signature of each writer.

The Gospel Guide, or the Truth as it is in Jesus; exhibited with the design of removing the numerous Obstacles, Difficulties, and Objections which enter the Sinner's Mind, and prevent the obtaining of Peace with God. By THOMAS HUGHES MILNER, *Editor of the "Evangelist," &c., Edinburgh.* Edinburgh: Ebenezer Henderson, 10, Nicolson Street. London: Houlston and Stoneman.

The design of this litte volume is fully stated in the title page. The hindrances to decision in religion and a full reception of the blessings of salvation, found in the suggestions of a deceitful and wicked heart, are, for the most part, fairly exhibited and met. It is a book, the circulation of which among the undecided and inquiring in our congregations, we cordially recommend.

Original Hymns, for Public, Private, and Social Devotion, by JAMES MONTGOMERY. London: Longman and Co. 1853. 24mo. Pp. 390.

Mr. Montgomery complains, not without reason, of the liberties taken by some borrowers of his effusions, to modify certain passages, according to their own taste and notions. He puts forth this volume therefore as containing "Original" Hymns, not in the sense of Hymns which have never before been printed, but hymns in their Original form; hymns "now given to the world in that form of words for which he can at present hold himself responsible." The greater part of them appeared in the Christian Psalmist, which he compiled five and twenty years ago; but we have inserted one on a preceding page which we have not been able to find in that publication. The venerable author has now been a resident on the earth more than fourscore years.

Part I. February, 1853. *The Immortal; a Poem, by* JAMES HITCHMAN, *Author of "Hours of Solitude," a Series of Miscellaneous Poems.* London: Published Monthly, price one shilling. 12mo. Pp. iv. 16.

We had looked through these pages to see if there were anything in them worth transferring to our own before we observed the statement in the preface that the author is "a youth that has but lately completed his twentieth year." At that age we also wrote verses; but we are happy to say they were never published. Mr. Hitchman's are perhaps better than ours were; yet, if he can repress the impatience of his admirers, and induce them to wait, it is probable that at our age he will be better pleased with the retrospect, than he will be if he proceeds according to his present plan to publish One Part every month.

APPROVED.

The Eclectic Review, February, 1853. Contents: I. National Education: Local Scheme. II. Memoirs of Thomas Moore. III. The Defence of Christianity. IV. Colloquies of Edward Osborne. V. Catholicism in the Nineteenth Century. VI. Marsden's Later Puritans. VII. The Methodist Theory and Practice of Excommunication. Brief Notices; Review of the Month; Literary Intelligence, &c., &c. *London: Ward and Co., 8vo., pp.* 126.

INTELLIGENCE.

AMERICA.

MISSIONS TO THE EAST.

The Rev. Messrs. Moses H. Bixby, Daniel Whitaker, and A. Taylor Rose, their wives, and Mrs. S. K. Bennett of the Tavoy mission, sailed from Boston on the 17th of January, for Burmah. The designation and farewell services, held on the preceding evening in the Rowe Street church, says the *Macedonian*, drew together a crowded and deeply interested assembly. In the group, to whom Dr. Stow addressed words of sympathy and congratulation on that occasion, was a Karen assistant, through whom an affecting message was sent to two missionaries, well known to the Karen, who had received baptism at the hands of the speaker: and a mother, returning to her mission with a daughter born in Burmah, now the wife of one of the missionaries,—the first instance of the kind in our missionary history; and an only daughter, given to the great work by a mother who but lately received the sad tidings of the death of an only son previously given to the same service; and a pastor, who had severed the cords which bound him to a devoted church in a Christian land that he might preach Christ to the heathen. These were incidents that gave *special* interest both to the designation services in the church, and to the less formal farewell scenes at the time of embarkation. It will be long before the friends who thronged the cabin of the Springbok, on the morning of her sailing, will forget the parting hymn then sung, or the fervent prayer then offered. Every heart must have felt the power of both.

This is the third reinforcement given to the missions of Asia and Africa the current year; and, including four individuals who have returned to their fields, and one female assistant in the Shawanoe mission, the whole number sent forth to the missions since the last annual meeting is *twenty-two*.

A COMPLETED WORK.

The American Board of Commissioners for Foreign Missions commenced the mission to the Sandwich Islands in 1820. The people were sunk to a point of social degradation, of which words can convey no adequate idea. It is now announced that the work of the board, as a foreign missionary society, is accomplished. One fourth of the population are members of churches, and all are nominally Christians. They contribute for the support of the gospel, and for other religious purposes, nearly as much as the board expend on the mission. They expend for common schools and higher seminaries, 45,000 dollars annually. The laws, institutions, and usages of the nation, challenge comparison with the best of those usually denominated "Christian States." The Board, accordingly, regards itself as standing in relations to the Hawiian people, similar to those of the Home Missionary Society to new settlements in our own country, except that it does, also, the work of Sunday school and education societies. Its work is simply auxiliary; and all the arrangements of the mission are in process of modification, to make their form correspond to the fact.

It is a great fact. The insular limitation of the work has, indeed, made such a consummation more immediately practicable than in the case of a mission in a more extended and populous field. But when we consider the character of the people, the depth of debasement, physical, intellectual, moral, social, in which they were found; the hindrances thrown in the way of the enterprise by foreign influence; when it is remembered that everything had to be begun *at the beginning*, at its most elementary stage; for, except the common attributes of humanity, and these weakened and perverted during the ages of heathenism, there was next to nothing on which to found a process of improvement; it is assuredly a great fact, that thirty years have sufficed, through the efficient grace of God, to create from such materials a Christian nation. This is the Lord's doing, and it is marvellous in our eyes.

The work of the gospel there is not all done. The salvation of the multitude still unregenerate, and of successive generations, will continue to engage prayer and effort, till the end come. But the *foreign* missionary work, there, is completed. A little longer it will be necessary to strengthen the churches, and bring them to a mature and self-supporting state, and then we may have confidence that they will abide, the light of their land, and radiant centres to other lands. Thus, one by one, shall the strong holds of heathenism become the temples of the living God.—*Macedonian*.

EMIGRATION TO NEW YORK IN 1852.

The following curious tables have been

compiled from the books of the Emigration Commissioners:—

Ireland	117,537
Germany	118,126
England	31,276
Scotland	7,640
Wales	2,531
France	8,778
Spain	450
Switzerland	6,455
Holland	1,223
Norway	1,689
Sweden	2,066
Denmark	156
Italy	358
Portugal	29
Belgium	82
West Indies	265
Nova Scotia	73
Sardinia	69
South America	120
Canada	48
China	14
Sicily	42
Mexico	22
Russia	33
East Indies	18
Turkey	4
Greece	6
Poland	186
Total aliens	299,504
„ American citizens arrived	39,062
„ Passengers	388,556

The following table exhibits a comparative view of the emigration from all the countries for the last four years:—

Nation.	1849.	1850.	1851.	1852.
Ireland	112,691	116,682	163,256	118,537
Germany	55,705	45,402	69,883	118,120
England	26,321	26,125	28,553	31,271
Scotland	8,840	6,771	7,302	7,648
Wales	1,782	1,520	2,189	2,530
France	2,683	3,306	6,064	8,776
Spain	214	267	278	455
Switzerland	1,405	2,351	4,499	6,455
Holland	2,447	1,174	1,789	1,223
Norway	3,300	3,150	2,112	1,889
Sweden	1,007	1,110	872	2,066
Denmark	159	90	229	156
Italy	602	475	618	358
Portugal	287	55	26	29
Belgium	118	230	475	82
West Indies	449	554	575	265
Nova Scotia	151	161	81	73
Sardinia	172	165	98	69
South America	33	103	221	120
Canada	59	61	50	48
China	9	11	9	14
Sicily	21	28	11	42
Mexico	23	41	42	22
Russia	38	18	23	33
East Indies	24	22	10	18
Turkey	6	5	4	4
Greece	6	3	1	6
Poland	133	183	142	186
Arabia	8	—	—	—
Total	220,603	211,796	289,601	299,504

WEST INDIES.

CALABAR, JAMAICA.

This institution, the object of which is to assist native young men of this island of character and piety, in their preparation for the duties of the Christian ministry, and which has been in very efficient operation during nearly ten years, held its annual examination on Tuesday and Wednesday, the 29th and 30th ult.

Seven students had been pursuing the usual course of study during the year, and their proficiency and general conduct were such as to excite the most cheering prospects of their future usefulness as ministers, as well as of their respectability as to mental attainments and character.

The examination occupied two entire days. During the first day, after prayer for the divine blessing by the Rev. John Clark of Brown's Town, the proceedings were conducted by the Rev. Messrs. Phillippo and Dexter, and embraced the progress of the pupils in the elements of classical knowledge, and their acquaintance also with the several subjects detailed. They were very carefully examined in English grammar and composition, Ovid's Metamorphoses, St. Luke's Gospel in Greek, and the Book of Joshua in Hebrew. Minute questions were also proposed in natural science, physical geography, general and ecclesiastical history and rhetoric. Nor, considering the disadvantages under which most of them had previously laboured, was it deemed unimportant to exercise the knowledge of the pupils in the higher branches of arithmetic.

The business of the second day was introduced by a prayer by the Rev. J. M. Phillippo, which was followed by the reading of a very judicious and well-arranged essay on the important doctrine of justification, by Mr. Brown, a young man who had just completed his term of four years at the college.

The senior students then passed a detailed and critical examination, conducted by the Rev. Messrs. Clark, Millard, Hewitt, and Phillippo, in Scripture Analysis, Systematic Divinity, Scripture Exegesis, Biblical Interpretation, Evidences of Divine Revelation, and Scripture Geography. A sermon was next read by Mr. Moodie, together with Essays in succession by Messrs. Bennett, Pinnock, and Steele, on the conversion of St. Paul. The whole of the very interesting proceedings of the occasion were concluded by a complimentary address to the students for their manifest diligence and proficiency, by the Rev. J. M. Phillippo, and prayer by the Rev. Ellis Fray.

A meeting of the committee and friends of the institution present was subsequently held, when the following resolutions were unanimously passed:—

I. That this meeting having attended at and taken part in the examination of the students in this institution, record their high satisfaction with the proficiency made by the latter in the several studies to which their attention has been directed during the past year, as evincing not only superior qualifica-

tions for the important work for which they are designed, but also very commendable diligence and earnestness of application.

II. That while recording their unqualified approbation of the conduct and attainments of the students, this meeting cannot but consider these results as mainly attributable to the zeal and devotion of their highly esteemed brother, the Rev. D. J. East, the president of the institution; and take this opportunity of expressing their unanimous conviction of the high qualifications of Mr. East for the office he sustains, and of their most cordial welcome of him and of his esteemed partner as in every respect the worthy successor of the late practical managers of the establishment, and as a valuable accession to the mission at large.

At the same time the committee and friends of the institution, whose names are undersigned, feel it due to the committee of the parent society in England, to express their sincere acknowledgments for the consideration and wisdom they have manifested in selecting and sending out an individual so well adapted by his social qualities and mental endowments, in addition to his distinguished piety and zeal, to promote the objects and interests of this important seminary.

(Signed) James M. Phillippo—Benjamin B. Dexter — John Clark—John E. Henderson—Benjamin Millard—Edward Hewitt—William Teale—George Henderson—Robert Clayton—Francis Johnston — Thomas Melbourne—Ellis Fray.

EUROPE.

GERMANY.

The following is an extract from a letter from Mr. Oncken, dated February 10th, 1853:—

"Let me add a few words as to our present position. Whilst all Great Britain is interested in the fate of the Madiais nobody appears to feel any interest or to take any measures for the relief of the many persecuted baptists throughout Germany, who are persecuted not by Roman catholic priests and governments, but at the instigation of protestant ministers and protestant governments.

"In Schleswig every religious meeting is not only strictly prohibited, but the tracts and bibles which our colporteurs have circulated have even been taken away from the people, because these had been circulated by the baptist sect.

"In Holstein, several brethren at Oldenburg have been sentenced to pay fines for conducting religious meetings and having been baptized.

"At Bückburg several brethren have been sentenced to four weeks' imprisonment because they declared that in matters of faith we must obey God rather than man. And a sister was sentenced to two weeks in addition to the above four weeks, because she refused to tell where last she received the Lord's supper.

"In Prussia our brethren are constantly cited before the courts, and two lawsuits are at present pending. Several of the brethren have been already imprisoned, and others expect this every day. The Sunday schools connected with our churches at Breslau and Memel have been closed by order of the government. One of our colporteurs, labouring at Breslau, and among the Roman catholics in the mountains, has been compelled, after many fruitless legal attempts to settle there, to leave the country for America. The poor dear brethren converted from catholicism in the Silesian mountains are now so pressed by their enemies, having no protection from the government, that unless they can emigrate they must eventually fall again a prey to the mother of harlots.

"Dear Brother, make these facts, for which I can give you the names of places and persons, known to the Christian public, that their prayers and sympathies may be roused on behalf of the Lord's poor in this country, who have dared, from regard to Christ's word, to flee out of Babel.

"The Lord is, however, strengthening our brethren to maintain their ground, and in the midst of the fiercest opposition the truth proves itself powerful and all-sufficient in the conversion of sinners.

"We had last year at Hamburg a clear increase of fifty-four members; our public services are well attended, and independently of preaching the gospel in the city, and at our numerous stations in Hanover, Holstein, and Mecklenburg, we circulated nearly 35,000 copies of the holy scriptures, and 645,000 tracts. We have also opened a good day-school, under the care of a brother educated as a teacher, which will prove a great blessing to the children of our members. Pray for us, that we may not trust in the machinery however scriptural, but in the life-giving Spirit of the Lord Jesus Christ."

The following paragraphs are extracted from the midst of a journal full of preaching and visitation sent by one of the German evangelists, belonging to our churches there, to the Missionsblatt for December. The necessity for such a stolen visit to his mother's grave may indicate both the intolerance of the authorities, and also what the missionary has had to give up in order to follow out his convictions.

"That I might not be seen and betrayed to the police, I went very early to the resting

place of my departed mother. Her corpse is not laid among the ranks of the deceased catholics, but in the corner of a court where only the bodies of self-murderers are usually buried; and even in this place, named by catholics 'the unconsecrated ground," they grudged the dear sleeping form its grave. But I pitied the catholics in their consecrated ground more than my mother in her lonely bed.

"In the afternoon I went into the wood, whose thickness had in former times been a safe protection to us, and where we could read, to our comfort, the bible, so hated by the priests. The little band of dear brethren and sisters soon gathered round me and welcomed me again most heartily to their Bethel. We ventured to sing, and our hymn mingled with the notes of the happy birds of the wood who have never betrayed us yet. I gave the party a consolatory address and dismissed them. When it had become so dark that no one could recognise me I went to another place to break bread with the disciples. The dear Saviour blessed and protected us. The next morning I started at five o'clock on the Bodensee, and without hindrance reached Switzerland glad to breathe more freely than I could at Baden."

TILSIT.

Herr Dœrksen writes from Tilsit that he with his two coadjutors have among them preached at six stations every Sunday. Twenty-two members have been added to the church.

He also says that a newly converted friend in Russia is speaking with warm-hearted zeal to his neighbours of Jesus the crucified. The brethren in Tilsit are making special prayer for him, that he may be enabled to hold his ground. One of the members would willingly go and engage in the same work, if any opening could be made in that dark land.

The report of Herr Keumitz for the last year is as follows:—

"*Templin.*—The community grows in peace, rest, and unity, so that nothing disturbing has happened. Fifteen persons have been baptized. I have been able to preach at many new places, where there has been real hunger and thirst for the word, so that often the apartments prepared could not hold the people, for more than a hundred persons would gather together to hear the glad tidings.

"We have only suffered persecution in isolated cases. A brother was condemned to a fortnight's imprisonment and two-and-half thalers costs, because he had distributed tracts; the one he has undergone in hunger and need, for the second his goods were distrained.

"A young woman who knows the truth was so fearfully handled by her father that the scars remained on her body, and she was turned of doors, though she is an only child, and the support of her mother.

"Our prospects for the new year are full of of hope, inasmuch as many awakened souls earnestly desire admission into the church of Christ.

"May the Lord build the house, or the workmen will labour in vain."

HOME.

HIGH WYCOMBE, BUCKS.

On Tuesday, January 18th, 1853, recognition services were held at Union Chapel, on the settlement of the Rev. E. Davis. In the afternoon the Rev. W. Payne of Chesham delivered an introductory discourse, on the nature of a Christian church, when the friends adjourned to the school-room to tea; after which the services were resumed, when the Rev. John Hayden of High Wycombe inquired as to the leadings of providence in reference to the settlement, and presented the recognition prayer with much earnestness. After which the Rev. John Cox of Woolwich discoursed on the nature and obligations of the Christian ministry from 1 Corinthians iv. 1 and 2; the Rev. W. A. Salter of Amersham addressed the church and congregation from Hebrews xiii. 17. The Rev. Messr. Weston of Wooburn, Payn of Kingshill, Blackmore of Princes Risbrough, Smith of Wendover, and Mr. Job Pearce of Wycombe, took part in the services, which were well attended, and concluded by the pastor of the church, whose prospect in his new sphere of labour is hopeful and encouraging.

BURWELL, CAMBRIDGESHIRE.

The Rev. Charles Smith, late of Bardwell, commenced his labours as pastor of the church at Burwell on the 23rd of last January.

DEVONPORT.

The Rev. R. W. Overbury, after a connexion of twenty years, has thought it right to resign the pastorate of the baptist church, Eagle Street, Red Lion Square, and to accept that of the baptist church, Morice Square, Devonport. He enters upon his labours there on Lord's day, March 6th. His consistency of conduct and kindness of heart cause his brethren in London to part from him with regret, but at the same time with hope that he will be very useful in the important sphere of labour on which he is entering.

GREAT GRIMSBY.

Mr. Benjamin Preece of Horton College, Bradford, having received and accepted a unanimous invitation to the pastorate of the baptist church, Upper Burgess Street, Great Grimsby, intends commencing his labours there on the first Lord's day in April.

MILWOOD, TODMORDEN.

Mr. James Lay, baptist minister of Brough, Westmoreland, has accepted a cordial and unanimous invitation from the baptist church Millwood, to become their pastor.

STRATFORD, ESSEX.

The Rev. G. W. Fishbourne, having resigned the charge of the church at Bow, is at present preaching at Stratford, in a large room which some of his friends have obtained for temporary use, intending soon to commence the erection of a commodious place of worship in that neighbourhood.

RECENT DEATHS.

REV. THOMAS WRIGHT.

No doubt the pages of the Baptist Magazine are highly appreciated for the sober-thinking and judicious matter contained in them. But some numbers are especially interesting to members of families and of Christian churches by containing memoirs of dear departed friends. Whatever numbers are laid aside unnoticed after the first perusal, such are generally carefully laid by, with accompanying numbers bound up, and become a book to which coming generations of those families and churches are directed with peculiar interest. Thus many a pastor, a father, a husband, a wife, a mother, will have lasting mementos, who, were it not for the pages of the Magazine, would be, if not entirely, almost "forgotten and out of mind."

The Rev. Thomas Wright, late of Lay's Hill, Herefordshire, who is the subject of this sketch, was converted in early life, it is believed, under the ministry of the Rev. J. Jones of Newtown, Montgomeryshire. Although of a retiring and unassuming disposition, it was discovered that he had talent for the work of the ministry, and after having preached in many parts of North Wales, he was engaged by the Rev. Thomas Boyce to conduct a school and preach the gospel; and in this capacity he laboured at Madly, Monmouth, Lidbrook, and Lay's Hill, at which latter place he died, July 2, 1852. For some years previous to his death he was released from the school department, and attended more particularly to the preaching of the glorious gospel of the blessed God, and the discharge of official duties connected with offices of trust.

Although there are no literary remains by which individuals may judge of the qualities of mind he possessed, there are many proofs, had it been early trained and cultivated, with his natural love of knowledge manifested in his self-tuition, he might have been more signalized in the mental world. To those familiar with him he displayed great ability in discerning between things that differ. With discrimination he possessed strength of intellect. Subjects requiring intense thought were not passed over, but taken up and followed until fully understood. His taste was refined; everything coarse or low he utterly abominated. Considering his numerous disadvantages and multiplied duties, he must have applied himself diligently to his studies. It was obvious that he was a good English scholar, having made himself acquainted with the grammar, not only in its general rules, but in its many exceptions; and he had a great facility in communicating it to others. He read with tolerable fluency the Latin and Greek scriptures. His sermons were well digested, and many of them written in full. His preaching, if not admired, was generally liked, being experimental, sound in doctrine, and rich in practice. He was a Calvinist; but thought the channel of truth sufficiently wide to get along without pushing up into the narrow creeks. His language was chaste and simple, well selected to express ideas. If any one thing marked his sermons in particular, it was their completeness—always a subject, and but one, that one brought before his hearers so as to exhaust it.

In speaking of a minister's usefulness, we seem to need a standard—but what is it to be? How little we know what corrections will be made on this point in the last day—when "every man's work will be tried of what sort it is!" We judge, however, that that man is useful who adds to the church eighteen or twenty per annum out of a congregation of five or six hundred; and it follows, that in proportion a man is useful, who, out of a congregation of one hundred, adds three or four yearly, should the congregation be in proportion to the population of the neighbourhood; judging of usefulness thus, he was useful in the conversion of sinners; if feeding the flock, visiting the sick, and anxious regard for sabbath school instruction to be imparted to the young, be marks of usefulness, in these respects he was useful. Besides these he was engaged in another department of useful labour.—For several years one or two young men were under his training, with a view to their entering upon the work of the ministry with greater acceptance and ability. There are most of them sustaining the pastoral office at the present time. How far his usefulness may be felt

and seen in this respect we are not able to say, but some would bear their unfeigned testimony to his untiring efforts to render them every assistance to facilitate their work. Again, he did a useful work in collecting upwards of £400 to pay for the chapel and premises at Lay's Hill, which are now the bona fide property of the baptist denomination.

His path, though, as he used to say, it was marked by goodness, was sometimes rugged. In addition to those trials that invariably come upon ministers from the church, his first wife was the subject of extreme weakness, so much so that his children, whom he tenderly loved, had to be put from home to be cared for when young. This cost him many a pang. In the year 1837, he lost his only son, after a few days' illness, a fine youth, and of promise. The emotion manifest when he was alluded to in the family circle, showed that his heart was bound up in him. This loss added to the nervous sensibility of the fond mother, who never laid aside her mourning attire until she was called away in 1846, we trust, to meet him. Having found a second partner in Miss Green, of Cosely, Staffordshire, he was only permitted the pleasure of her company ten short months. This bereavement was felt to be a painful one indeed—he almost "refused to be comforted;" but he who calls loved objects away frequently chastens the event by pointing out others who may be loved. And he did in this instance, in the person of Miss Broard, of Hay, Breconshire, with whom he anticipated many years of usefulness and happiness. But, alas! it was not to be so. An extract from the pen of the above-mentioned shall tell the rest:—"It appeared evident to me upon first becoming acquainted with him, that his habitual temperament was cheerfulness, perhaps in the extreme, but, for several months prior to his decease, he appeared to be advancing in spiritual mindedness, and to possess deeper and still deeper views of the vileness and depravity of the human heart. He very frequently said to me, 'Ah! I have nothing to trust in but the blood and righteousness of Jesus. I have nothing of my own; no, not a rag.

'Black, I to the fountain fly,
Wash me, Saviour, or I die.'

At other times he would say, 'Well, the publican's prayer just suits me—'God, be merciful to me a sinnner.' I must throw myself on the finished work of Christ.' This appeared to be the habitual feeling of his heart—his own nothingness, and Christ's all-sufficiency. He was much occupied in ejaculatory prayer. Frequently, after we had retired to rest, have I been aroused by hearing him pleading with his God; and generally, when undisturbed or unnoticed, he would repeat the whole of the hymn in Dr. Rippon's Selection, commencing—

'Help and salvation, Lord, I crave,'

and conclude by turning portions of it into fervent prayer. I believe his petitions were heard and answered, for the Lord appeared to crown his ministry of late with signal success; and he was privileged within the last few months of his earthly career, to lead down into the water many who, we trust, will be his crown of rejoicing in the last day. He always felt intense pleasure in administering the ordinances as they were delivered unto him. How often have I seen his countenance lit up with joy whilst commemorating the dying love of Jesus at the sacramental board, and more than usually irradiated. When, at the close of the ordinance, he had to give the right hand of fellowship to new members, he appeared to feel in every such instance—

'That Satan had a captive lost,
And Christ a subject won.'

No wonder that he could fervently join in singing at the close—

'Often, O Sovereign Lord, renew
The wonders of this day.'

His affection for his flock did not appear to pass away with the excitement of such seasons. No, he possessed a father's as well as a pastor's heart—ever ready to visit, to sympathize with, and counsel the poorest and feeblest lamb of the flock. A great lover of peace—ever ready to make a sacrifice, or employ self-denial to keep it. I believe he had no greater joy than to see the people of his charge 'walking in love, and keeping the unity of the Spirit in the bond of peace.' He frequently watched the tribes coming up to the sanctuary, and used to say, 'Here they come. I hope the Lord will give me something for them to-day.' I can truly say, that I believe the glory of God in the salvation of his redeemed church, the downfall of Satan's empire, and the extension of the Redeemer's kingdom, lay very near his heart, for these he prayed, and for these he laboured. Unfurling the blood-stained banner of the cross was not only his occupation, but his loved employ. And when the summons came, and the last, the mortal blow was given,

'His sword was in his hand,
Still warm with recent fight,'

he having, only the sabbath before, improved the death of his friend, J. Penny, Esq., from 'Let not him that girdeth on the harness, boast as he that putteth it off,' which text was chosen, not merely to give him scope to speak of his friend, for whom he entertained a great regard, but at the same time hoping that the word, in the hands of the Eternal Spirit, might be made useful to some young disciples, who had but the sabbath before put on Christ by baptism, and for whom he felt an anxious solicitude. It is rather remark-

able, that one of the hymns made choice of and given out by himself on the occasion, and which he particularly requested might be sung to a solemn tune, was the 610th in the Selection, commencing—

'Few are thy days, and full of woe.'

Ah! little thought we, whilst singing the melody of Arabia in low and plaintive strains, to—

'Determined are the days that fly
Successive o'er thy head;
The numbered hour is on the wing,
That lays thee with the dead.'

Little thought we that the days of the preacher were only to be four in number, and then the tongue that had just been addressing us would be paralyzed for ever, or methinks the sanctuary had become a Bochim, and our harps, quite unstrung, had been laid aside. But our God, who is a God of infinite love as well as wisdom, although he knows the point, the very spot, where each of us shall fall, has mercifully withheld from us what shall be on the morrow. On the following Friday, apparently in the midst of a life of usefulness, and in the enjoyment of his usual health and spirits, he was, without a moment's warning, struck with paralysis, which rendered him speechless, and deprived him of the use of his right side, in which painful and distressing situation he lingered until the following Tuesday, when his spirit took leave of its clay tenement, and returned unto God who gave it.

"One incident may not be unworthy of notice:—A good and devoted clergyman, who had frequently called upon us at Lay's Hill, as soon as he heard that Mr. Wright was sick, walked a distance of four miles purposely to see him, and talked to him very sweetly of the love and sympathy of Jesus, read to him the account of the poor paralytic, from which he argued the power of Jesus to raise him up under similar circumstances; he afterwards prayed with him, and, before he left, said, 'I hope the blessed truths you have so long preached to others, you now find to be your solace and stay in this season of affliction and suffering.' The afflicted one gently raised his left hand, and, by his looks and gestures, it was evident he recognized his kind friend, and was in possession of that solacing and supporting power of truth to which an allusion had been made."

The Rev. W. Stanley of Peterchurch, and the Rev. W. F. Buck, independent minister of Ross, performed the funeral ceremony; and among the many who came to shed the tear of sympathy, and pay the last tribute of respect, was seen the Rev. W. W. Dearing, the kind clergyman referred to. No ostentation marked his appearance, but, in a lowly manner mingling with the mourning attendants, he seemed to say, "I have lost a friend, a brother in Christ."

A neat tablet marks the spot where the mortal remains of the affectionate husband, the loving and indulgent father, and the faithful pastor lies, containing, as part of the inscription,—

"Soldier of Christ, well done!
Rest from thy lov'd employ."

J. H. H.

Hay, Feb. 10, 1853.

MRS. MACK.

The late Mrs. Mack was born at Clipstone, A.D. 1794. Her grandfather was the principal founder of the baptist cause in her native place, and her parents were members of the church for many years. In the burying-ground attached to the chapel, there is a tombstone erected to the memory of her father, mother, and six sisters, all of whom died in the faith and now sleep in Jesus.

In the year 1814 Mrs. Mack was baptized by her future husband and became a member of the church at Clipstone. The next year she was married to the Rev. J. Mack, and in the year 1831 she was left a widow with six children, the eldest being under twelve years and the youngest about two. The death of Mr. Mack was deplored through the whole of our denomination and by many in other religious communities, while the sympathy which was manifested towards the bereaved family proved the high esteem in which he was held, and that devout men made lamentation over him. He was a man of strong mental powers, eloquent as a preacher, humble as a Christian, generous almost to a fault, beloved while he lived, and lamented when dead.

Mrs. Mack maintained her Christian profession during a period of forty years, and she adorned the doctrines of God our Saviour in all things. Her piety was sincere and eminent, but its eminence did not consist in display and ostentation, or in noisy and therefore hollow professions, much less in sounding a trumpet to publish her virtues and good deeds. On the contrary, she was distinguished by the meekness and gentleness of Christ, and by the fruits of the Spirit. Her piety did not resemble a mountain torrent which makes a noise and show for a time and then disappears, but it was like the noiseless, quiet, and ever-flowing stream, which waters the richest meadows and promotes perpetual verdure. She was humble, unobtrusive, regardless of herself if she could serve others, without guile or pretension, loved most by those who knew her best, and seen to the greatest advantage within the circle of her own family. One admirable feature in her character was that she never spoke evil of persons, never reported scandal or railed at the absent, was never known as a talebearer or as a busy

body in other people's matters, and when she could not praise, her lips were closed.

Love to the house of God was conspicuous in her religion—she may be said indeed to have dwelt in the house of the Lord. Not only on the Lord's day but on week evenings she was in her place when health permitted, and sometimes she was there when prudence might have urged her to stay at home. But her *heart* was there and she must needs go at the hour of prayer. This love to the sanctuary resulted from Christian principle, from attachment to Christ, from love to the brethren, and from a profound conviction that by waiting on the Lord she renewed her strength; hence she often expressed her surprise and regret that Christians did not more highly prize meetings for social worship during the week.

For seventeen years of her life Mrs. Mack knew the cares, anxieties, and responsibilities of being a minister's wife. In this capacity the words of Solomon apply to her most truly, "the heart of her husband doth safely trust her, so that he shall have no need of spoil." Mr. Mack was a popular preacher, often from home in the service of his Master, and consequently much depended on the wisdom and discretion of his wife. She knew the heart of a minister, and hence to the last she sympathised with all who faithfully preached the gospel. Mr. Trestrail, who succeeded Mr. Mack as pastor of the church at Clipstone writes thus, "I always entertained a friendship for her, very deep and sincere. She always behaved to me, as your father's successor, with the utmost kindness and with the highest honour. She neglected no opportunity of helping me in my work, and her affectionate sympathy in sickness and trouble I have never forgotten."

It has been stated that Mrs. Mack was left a widow A.D. 1831, with six young children. Mothers and widows will know how to feel for her situation and difficulties. Her situation was painful indeed, and some would have sunk under such a visitation of divine providence, but she rose with the occasion, and through Christ who strengthened her was enabled to bear the heavy stroke with submission to the will of God. Henceforth she lived for her family, and she looked so well to the ways of her children that they have risen up and called her blessed. And they may well do so, for few children ever had a more pious and affectionate mother, while it is equally just and true to say that few mothers ever had more dutiful and loving children. One of her family declares "that she was chiefly anxious that all her children should seek first the Lord, believing that all necessary temporal blessings would follow," and the writer of these lines can testify to her deep concern for their consecration to God. This was uppermost in her mind, it filled her heart, it was the subject of confidential intercourse, it was the burden of her prayers and the object of her hopes; so much was this the case that it is doubtful whether any event on earth would have given her such positive delight as the obedience of all her children to the commands of Christ. In connexion with this subject one custom of Mrs. Mack's was admirable, and may be earnestly recommended to all mothers. Day by day she took her children in rotation and prayed for them in turn, so that every child had his or her day in the calendar of the mother's prayers. The rotation went from the oldest down to the youngest, and whether they were in distant lands or under her own fostering care, whether single or married, in sickness or health, their mother was at the throne of grace pleading for their salvation and happiness as regularly as the days returned. Happy children to have had such a mother, and to have received from her piety and devotions such a precious heritage!

The circumstances of Mrs. Mack's death were solemn and deeply affecting. We had met in the vestry of Tuthill Stairs chapel, Newcastle, for special prayer on the evening of January 4, and the writer was in the act of reading the words, "Let your loins be girded and your lamps burning," &c. Luke xii. 35, 36, when our dear friend was suddenly seized, and in a few minutes after she had gone into the chapel death had done his work Medical aid, filial affection, Christian sympathy, were of no avail, and her ransomed spirit passed from the prayer meeting to the general assembly and church of the Firstborn in heaven. If a blessing is promised to those who *dwell* in the house of God, what must be the blessedness of those who *die* there in the very act of communion with the Saviour, and from that spot ascend to the purer fellowship of heaven! What a translation! What an exaltation! "And I heard a voice from heaven saying unto me, Write, blessed are the dead that die in the Lord, from henceforth, saith the Spirit, yea, that they may rest from their labours and their works do follow them."

"No more thy prayer
Up through the solitude of night shall rise
To bless thy children's children—nor thy soul
Yearn for re-union with those kindred ones
Who went to rest before thee. 'Twas not meet
That thou should'st longer tarry from that bliss
Which God reserveth for the pure in heart."

REV. JOSEPH ASHFORD.

Died, at Oakham, on January 25th, in the sixty-third year of his age, the Rev. Joseph Ashford, baptist minister. For nearly forty years he had faithfully and effectually preached the gospel of Christ; and throughout his pilgrimage, and especially in its final hour, he was favoured to enjoy a good hope through grace, and a happy measure of the peace of God which passeth all understanding.

MR. CHARLES DAVIES.

Died, November 22nd, 1852, esteemed and respected by all who knew him, Mr. Charles Davies of Wallingford. In early life he became a decided follower of Christ. His profession of religion was adorned by a truly benevolent spirit, and sustained by great consistency of conduct. In great and accumulated affliction he manifested willing submission to the appointments of Heaven, and died supported by those immortal hopes which arise from the hopes which arise from the faith of the gospel.

COLLECTANEA.

SHANGAI.

Chinese at Shanghai can form a tolerably correct idea of the manners and customs of the outside barbarians. The merchant princes of England and America have called into existence a city of palaces, embellished with gardens, and provided with luxuries and comforts of which the natives never dreamed. The most conspicuous objects discernible as you approach the city from a distance are the spires of temples to the living God, the loftiest being that of the Chinese baptist church, and the next in height that of the English episcopal church. The latter was erected, and a chaplain is supported, at the joint expense of the British government and the foreign community. Half a mile above the foreign city lies Shangai, its low houses concealed by a forest of junks' masts, but far less imposing than the forty sail of square rigged vessels anchored off the foreign town. Its commerce is increasing with extreme rapidity, equalling, if not already exceeding, that of Canton. From this point steamers will cross the Pacific to San Francisco, and to Japan, but two days' distant.—*American Missionary Magazine.*

MISSIONS AT SHANGHAI.

There are above twenty male missionaries and several unmarried ladies labouring at Shanghai, in connection with baptist, sabbatarian, independent, presbyterian, and episcopalian churches. Being a great commercial mart, it is necessarily an unfavourable place for missionary effort, and unhappily the greater part of them are in or near the foreign town, and their influence over the timid, suspicious natives is greatly lessened thereby. Those only who reside among them can win their confidence, and show wherein Christianity differs from the hateful commerce of Christian lands, so called. Romish missionaries keep at a distance from foreigners engaged in secular pursuits, and are consequently regarded with more favour by both classes. As opportunities present, it is to be hoped that the large villages and cities within a day's sail of Shanghai will be occupied by our brethren there, who will take up their abode among the people. I would not have a missionary conform his mode of living to that of the natives. On the contrary, I think sound policy requires that his home should as much as possible resemble the one he has quitted, and be furnished with every comfort which can in any way counteract the depressing influences that are inseparable from such an exile; nor should he, on the other hand, be so mixed up with his countrymen as to lead the natives to suppose that their objects are in anywise similar. Aware of this, many brethren at Shanghai are endeavouring to procure sites for building in the city or in the suburbs furthest removed from foreign commerce; but situations otherwise suitable can be procured with great difficulty, owing to the open and secret opposition of people and rulers. Medical missionary operations at Shanghai appear to be very useful in counteracting pagan prejudices against Christianity, and in commending the gospel. The Southern Baptist Mission has been strengthened lately by the arrival of Dr. Burton from Tennessee, who immediately opened a dispensary in the church. The American Episcopal Mission, by devoting much money and labour to education, appears to have been most successful thus far. Without an educational establishment no mission in China can be considered very efficient in laying broad evangelical foundations.—I cannot take my leave of Shanghai without expressing the obligations I am under to missionary brethren of every name, for their kindness to my family while residing among them.—*American Missionary Magazine.*

SARDINIA.

The *Buono Novella*, of Turin, of the 26th November, gives the following statement. At Saint Vincent de Favale, in the province of Chiavari, there resided two respectable families of peasants, named Cereghino, consisting, including children, of about thirty-nine persons. Two years ago a bible fell into the hands of one of them. It was read with attention, and, without any other instrumentality, became the means of convincing these people that the creed and practices of the church of Rome were at variance with the Holy Scriptures. They retired from her communion, and, instead of attending mass, met to read the bible, and for social prayer. Meanwhile they had heard in an unexpected manner, that there was a Christian people near the Alps, the Waldenses, whose faith was in accordance with their own; and they accordingly applied for pastoral help from that quarter, and were waiting a visit from

their newly-discovered friends. Neither mockery nor threats had been wanting to deter the Cereghini from their new faith; but they remained steadfast. The priests were not, however, to be thus defeated. Early in the morning of the 13th November, while these Christian people were yet in bed, two brigades of *carabiniers*, fully equipped and armed, rode up to their dwelling, and showed a written order to arrest four members of the family, *viz.*, three men and one woman. These were accordingly led off to the prisons of Chiavari, placed in close confinement, and forbidden the visits of even their nearest relatives. Two of them, man and wife, when they heard the order for their arrest, asked to be allowed to have their usual family prayer. This being granted, and having ended their devotions, they yielded themselves up to the police. Another, André, father of five children, on hearing the order for his arrest, exclaimed, amid the sobs of his wife and of his children, just awakened from their sleep, "Thanks be offered to thee, O Lord, that thou hast deemed me worthy to suffer persecution on account of thy gospel! I could never have expected to be thus honoured." The case has been referred to in the Chamber of Deputies, at Turin, by a liberal member of the legislature, M. Valerio, as an infringement on the liberties of Piedmontese citizens, and the principles of religious toleration. The Archbishop of Turin takes the lead in this opposition to the bible and the constitution.—*Watchman.*

THE WALDENSES.

Besides England and Belgium, there is no state in Europe where liberty of conscience and worship are so largely enjoyed as in Piedmont. It [or rather Sardinia] is now, as every one knows, a constitutional monarchy. It contains four millions and a half of inhabitants, and is divided into five parts; namely, the duchies of Piedmont, Savoy, and Genoa, the province of Nice, and the island of Sardinia.

It is in the duchy of Piedmont, at the foot of the Cottian Alps, that we find the so-called Waldenses; those Christians who, despite so many violent persecutions, have never bowed the neck to the haughty church of Rome. It is now more than four years since these dear brethren of ours were exalted to the rank of human beings, by the generous and magnanimous spirit of their late king, Charles Albert. Their number is about 23,000; and now that the powerful hand of God has "brought them out of Egypt, and from the house of bondage" like his people Israel, they will become a great nation, and the light of the gospel, for ages confined to their humble valleys, will find its way all over Italy.

The Waldenses, at the present time, possess several churches, a good number of schools, a handsome college at La Tour, a hospital, some missionary stations in Italy, and among the Italians abroad. They shortly hope to open an establishment where those Italian priests who abandon the church of Rome, may (if sincere) take refuge, and receive the instruction they require, in order to their employment in the Lord's vineyard as pastors, evangelists, schoolmasters, colporteurs, &c.—*Evangelical Christendom.*

THE POSITION OF ENGLAND.

The position made for England by the successes of despotism and the intrigues of Jesuitism is in many respects similar to that in which our country was placed by the compact between the Emperors Napoleon and Alexander, in July, 1807, to share Europe between them. There exists a confederacy against parliamentary government, and England as the noblest fortress of it. Four great powers are convinced that parliamentary government is inimical to their existence,—Russia, Austria, the papacy of Italy, and the imperialism of France. Russia not excepted, all these powers have obtained their present success by lawless force. Historically, the basis of European society has been the observance of laws. The *coup d'état* of the 2nd of December, 1851, completed the conquest of the capitals of the continent; Hungary, Rome, and Venice, only preceded the republic of France in ruin. In Belgium, Holland, Spain, Portugal, Greece, Switzerland, Denmark, and Sardinia, the diplomacy of the four despotisms have brought parliamentary government to the verge of destruction. A few more months and the new Tilsit confederacy against Great Britain and the United States, will, chiefly by Jesuitical agencies, have forced ministries favourable to their views into all the constitutional governments upon the continent, and to whom propositions will be submitted similar to those which Napoleon imposed upon Denmark and Portugal,—either to be absorbed by Russia and France, or to lend the aid of their fleets towards an invasion of England by a combination of all the naval forces of the continent.

Such we know is the situation which despotism and Jesuitism have created for the nations of the world. The papacy will stand or fall with the success or failure of her new armada.—*Eclectic Review.*

BUNSEN'S HIPPOLYTUS.

We believe that enough has been advanced to satisfy any candid inquirer that the book before us could have been written by no other person than Hippolytus, bishop of

Portus and martyr. Professor Jacobi, in the "Deutsche Zeitschrift für Christliche Wissenschaft und Christliches Leben," expresses his opinion that Hippolytus is the author of the Treatise against all Heresies; and Dr. Duncker, in the "Göttenger Gelehrte Anzeigen," pronounces that the author is Hippolytus, and promises to prove his assertion in a new edition of this work on Heresies, which he is now engaged in preparing. Both these learned men have come to their conclusion without having any knowledge of Mr. Bunsen's researches, which, however, had been printed some time before, although not published. Dr. Lomnatch, the editor of Origen's works, in a private letter to Mr. Bunsen, has stated his conviction that the work cannot have been written by Origen, and his belief that it is from the pen of Hippolytus.—*Edinburgh Review, Jan.* 1853.

The literature of the season makes an auspicious commencement with the learned and ingenious work of the Chevalier Bunsen on "Hippolytus and his Age." . . . . The book will no doubt find its way into the hands of every Christian scholar. The distinguished reputation of the author for varied learning and critical acumen is amply sustained. . . . . We notice "Hippolytus and his Age" thus briefly now, as we hope ere long to devote an article to the work."—*Westminster Review, Jan.* 1853.

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* Pædo-baptism was unknown to Hippolytus. It was unknown in the *post-Apostolic* Church (to which Bunsen unhesitatingly adds *the Apostolic itself*) till Cyprian first established it as a principle. Baptism of *children* had only begun to be practised in some countries, being defended in the time of Tertullian and Hippolytus merely as an innovation; but *infant* baptism was not known. On this interesting point we refer to the third volume, where the subject is treated more correctly than in any other work. Even Neander has failed to perceive the true sense of certain passages in Origen and Tertullian. Here, for the first time, the thing is cleared up. Tertullian speaks of the baptism of *growing children* (parvuli), and pleads for delay till they be able to take the vows upon themselves. The three classical passages in Origen relating to the subject also speak of *parvuli*, not *infants*. In accordance with this is a passage in the Alexandrian church-book which states, that the baptism of *children* is an apostolical tradition. What Tertullian and Origen oppose is the baptism of young, growing children, not of new-born infants. The latter was introduced by Cyprian and his African contemporaries at the close of the third century, who looked upon it as a washing away of the sinfulness of human nature, and connected it with the ordinance of circumcision. It is unfortunate that Neander has confounded the *parvuli* of Tertullian and Origen with *infantes*, and has consequently furnished a very imperfect account of the origin of infant baptism. And it is somewhat remarkable, that Schaff has erred in the same matter, perversely deducing from Tertullian's testimony the general practice of infant baptism.—*Journal of Sacred Literature.*

THE LATE DR. LEE.

On December 16, at Barley Rectory, Herts, the Rev. Samuel Lee, D.D., Rector of Barley, canon of the cathedral church of Bristol, and late Regius Professor of Hebrew in the University of Cambridge.

Dr. Lee received the first rudiments of learning at a charity school at Longnor; and at twelve he was put out apprentice to a carpenter. Though he had only six shillings per week, he contrived to spare something to gratify his desire for learning, and acquired the knowledge of Latin and Greek, reading Cicero, Cæsar, Horace, Plato, Homer, and Lucian. After this, chance threw in his way the Targum of Onkelos, which he soon learned to read; then the Syriac, and the Samaritan.

By this time he had attained his twenty-fifth year; and being sent into Worcestershire, on the part of his master, to superintend the repairing of a large house, he determined to relinquish the study of languages, and consider his calling as his only support. But a fire broke out in the house, and, consuming his tools worth about 25*l.*, left him without a shilling. He then thought of some new course of life in which his former studies might prove advantageous, and he became master of a school at Shrewsbury, and afterwards the most distinguished Oriental scholar of this country.

THE LATE REV. THOMAS SMITH, M.A.

It is our melancholy duty to announce the decease of an eminently gifted and laborious servant of Christ, the Rev. Thomas Smith, A.M., late pastor of the church assembling in Nether Street chapel, Sheffield, and for nearly thirty years classical tutor of Rotherham college. On Friday, after some hours of suffering, he tranquilly breathed his last—we believe in the sixty-seventh or sixty-eighth year of his age. Shortly before he expired, in the presence of his wife and Mr. T. R. Smith, after having struggled with the depression incident to disease, he suddenly broke out with the exclamation, "Peace, joy, comfort!" Mr. Smith was a native of Scotland, and cherished a strong regard for his

aged schoolmaster, at Kilsyth, who lived to a very advanced age, and died only about two years ago. He graduated in the University of Edinburgh, and was a sound Greek, Latin, and Hebrew scholar.—*Patriot.*

LOCAL EDUCATION SCHEME.

Of the course over which we have gone the following is a summary view. The local scheme is primarily eleemosynary, that is, charitable. Its advocates allege an educational deficiency; but they have, as to school accommodation avowedly no case, and as to school attendance really none. They allege a widely operating poverty; but the poverty alleged does not exist, nor, if it did exist, does the local scheme supply a remedy for it. Null as a charity, it is pleaded for on the secondary grounds—that school support is inadequate; that a school rate is on a par with other rates; that education will diminish the cost of pauperism and crime; and that society has a right to see to its own interest; all which pleas we have examined, and refuted. The petitions also we have weighed, and found wanting.

Concerning the local bill we have come to the following judgment; that it is superfluous, costly, unjust, uncharitable, and injurious; that it is destructive to educational efforts on the voluntary system; that it entails government control; that it creates a religious endowment; that it provides unsatisfactorily for new schools; that it violates liberty of conscience, both in the child and in the rate-payer; that it makes capricious use of the minutes of the Committee of Council; and that it is objected to by parties too numerous and influential to allow of its being carried into operation.

Our closing remarks shall be directed to two questions—first, whether a case has been made out for legislative interference; and if not, what measures are best adapted to supply to the process of popular education its proper and desirable stimulus.

With respect to the first of these points we may begin by observing, that we do not think the advocates of the Local scheme have made out anything like the case they expected, or produced anything like the impression on which they calculated. We attended the examination from the first, and speak consequently from personal knowledge and observation. Before the Committee assembled it was whispered in the corridor that the Voluntaries had no idea of the fearful nature of the case which would be made out, and we entered the apartment "with 'bated breath," and an almost trembling expectancy of what we were to hear; as the examination proceeded, however, our spirits revived, and we gradually grew quite comfortable. After some time we whispered, "Is this all?" But at length it went round our circle, with a look of pleased surprise, "Mr. Richson is making out a case for the Voluntaries!"

We have reason to believe that an impression of a similar kind, although perhaps less strong, was made upon the members of the committee at large. We know that some of the the most strenuous advocates for parliamentary interference among them distinctly admitted that the case of the voluntaries had improved as the evidence advanced; and we are much mistaken if there was not produced a general conviction, that too much good was doing and likely to be done upon the voluntary system to allow to any considerable interference with it the character of wisdom.

With respect to the Local scheme in particular, we think it made small progress in the estimation of the Committee. It had evidently some warm friends, among whom Mr. Cardwell made himself conspicuous—he may be called, indeed, a partizan; Mr. Gladstone and the Marquis of Blandford, though evidently inclined to the same side, exhibited more impartiality and openness to information, a commendation in which we are sorry to say we cannot include Mr. Monsell or Mr. Brotherton. Lord J. Russell did not often attend the meetings of the Committee, nor did he pay any great attention to its proceedings when he was there; the few questions which he asked showed him to be entrenched in a set of previously formed notions, which he had no intention to relinquish. The position of the Chairman, Mr. Cobden, Mr. Fox, and Mr. Bright, as advocates of the secular system is well known, and it is enough to say of them that they acted their part with great skill and good humour. Mr. W. Miles, who attended, as it was understood, on the part of the government, apparently committed himself to no side, but endeavoured with much impartiality, discrimination, and candour, to get at the truth and measure of every statement. Of staunch voluntaries the only one in the Committee was Mr. Peto, of whose attention to the business in hand, and courtesy to those more particularly interested in it, we have to speak in high and cordial terms.

Our general view of the case put forward by the Locals may be expressed in the words of Mr. Baines.

"1578. I submit to the Committee, that those facts and opinions which I have quoted from the tables, and calculations, and evidence of the promoters of the bill, are absolute fatal to its claims on the support of the Committee; that they prove, with overpowering strength, the ability and willingness of the people of Manchester to build and sustain schools of every kind, wherever and to whatever extent they may be required; that the plea of inability on the part of the working classes to pay for the education of their children is refuted, not only by the high

rate of wages in Manchester, but by the fact, that, in the poorest districts, and among the poorest classes, the children are now as generally sent to school and paid for as in the less poor districts; and that the alleged difficulty of obtaining the subscriptions for the annual support of schools, whatever individual cases may be adduced, is proved to be of no force whatever, by the splendid liberality exhibited during a long course of years, and with continual enlargement, on behalf of education among all classes.—*Hinton's Case of the Manchester Educationists.*

THE REV. WILLIAM JAY.

On Sunday last, the 30th of January, the Rev. W. Jay's connexion with Argyle Chapel, in this city (says the *Bath Journal*), terminated, after a duration of sixty-four years. The fact was affectingly announced by a letter from Mr. Jay, read from the pulpit by the Rev. Mr. Dyer, the minister on the occasion. The venerable minister stated that that day his connexion as minister over that congregation ceased, with all its awful responsibilities. He had hoped, he added, to have been able to have addressed them on that day. That would have been in unison with his long-expected wish; but the will of God was otherwise, and he bowed submissively to that will, as it would have been a service which would have rent him in pieces. His thoughts, he further said, dwelt greatly on that much-loved chapel and its attendants, and he prayed that God would direct them to a man after his own heart, who should break unto them the bread of life, and that continued peace and prosperity would reign within its walls. He hoped yet, if God should give him strength and ability, that he might at some future period be permitted to address them again, either in his old arm chair in the vestry, or from the pulpit. It did not become him to dwell on the character of his ministrations there, but he would say that—

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

HOUSE OF COMMONS.

The question of religious persecution in Tuscany, having special reference to the Madiais, was brought forward by the Hon. Arthur Kinnaird, in a neat speech, pervaded by a gentlemanly and a religious spirit. The chief feature of the discussion which followed was a two hours' speech from Mr. Lucas, who attempted to draw a distinction between liberty of religious thought and faith, which he *would* permit, and what Jeremy Taylor calls "the liberty of prophecy," which he *would not*. He was far too successful in proving that penalties for preaching a religion in opposition to that professed by the state are not exclusively inflicted by catholic governments. He pointed to Russia, Sweden, Switzerland, and, alas! to Tahiti, in proof of this position. And he called upon the British government, if they intended to use their influence in staying persecution, to do so impartially, and to exert it on behalf of Roman catholic as well as protestant victims. It was certainly humiliating to sit in that house and hear evidence brought forward by the ultramontane mouthpiece, proving that the congregationalists, whose principles are so noble, have been committed by their missionaries in Tahiti to the employment of law and physical force, for the purpose of preventing the introduction of a faith which they deemed erroneous. It was mortifying in the extreme to know that the accusation was but too well founded, and that no proper reply could be given to it, unless it were one of abject apology. However, Lord John Russell's answer to Mr. Lucas, and that also of Lord Palmerston, were, as far as they went, skilful and effective, and, assuredly, carried with them the general feeling of the house. Lord John rose to animation, and enounced some large principles of religious liberty which, if only fully carried out, would bear him much further than he is at present inclined to go. On the whole, Mr. Lucas, while undoubtedly displaying great ability, evinced also an utter misconception of the principles of "religious equality" which he professes to champion for Ireland's sake, and was much more successful in exciting admiration of his talents, than of conciliating confidence in his cause.—*Nonconformist, Feb.* 23.

MAYNOOTH.

Last night was given, in great part, to the Maynooth College question. Not wholly—for the first hours of the evening were occupied in debates on private bills, followed by divisions—and nearly an hour was passed in listening to a speech of Sir R. Inglis, showing the necessity of providing Vice-Speakers of the House of Commons. At last Mr. Spooner was called on, and spoke for about two hours to empty benches, much after the same fashion as he has usually done on this subject. His motion was met by Mr. Scholefield's admirably timed, and well expressed amendment, in support of which the member for Birmingham delivered, in a very genial tone, a brief but appropriate speech, and was well seconded by Sir W. Clay. Mr. Stanton, Mr. Ball, and another Conservative or two sided with Mr. Spooner. Mr. Miall, who addressed the House for the first time, and who was fairly listened to, explained, in a speech of about a quarter of an hour's length, the grounds on which he intended to vote for the amendment, and refrain from voting

on the original resolution. Mr. Duffy opposed the motion in a very clear and precisely enunciated speech. Sir John Young was the organ of the Ministry on the occasion, and did his part with becoming spirit. The discussion was adjourned, and it is doubtful whether it will ever come on again. Certain it is that the House is heartily sick of it, and will stave it off if possible.—*Nonconformist, February 23rd.*

CORRESPONDENCE.

POSSIBLE CRUSADE.

To the Editor of the Baptist Magazine.

DEAR SIR,—I should very much like to see a discussion in your pages of a question of which I have thought a great deal without coming to a satisfactory conclusion.

I am one of a large and increasing number who think it probable that before long the Court of Rome will proclaim a Crusade against Britain, and that under its sanction several of the chief powers of Europe will combine to devastate our country and trample under foot our civil and religious liberties.

Should such an attempt be made, my question is, What ought really religious men to do? Ought they to arm? Ought they to fight? Or ought they to regard our Lord's precept, "I say unto you that ye resist not evil" as applicable to the case?

The late Andrew Fuller, in his Discourses on the Apocalypse, referring to the Waldensians says, "I believe that in almost every instance, where a body of Christians have taken the sword to defend themselves against persecution, they as a body have perished by the sword." The writer of a Review of the Reformation and Anti-Reformation in Bohemia, in the Baptist Magazine for 1846, quotes this language, argues forcibly in favour of Mr. Fuller's view, and appears to think that in such a case the duty of Christians is to brace themselves for suffering but not to fight. I wish to have a settled opinion before the day of trial comes. If it never comes, the investigation of the subject will have done no harm; but if it should come, it will not be a favourable time to give due deliberation to the arguments which may be advanced on either side, in the midst of bustle and alarm. We should be prepared now, that we may act then with decision and consistency.

It will be no answer to this inquiry to descant on the improbability of the attempt, or of its success. My question is, What, if it were to take place, would be my duty? I feel already as though I could give in such a case a specimen of British determination, and venture myself into the thickest of the conflict in defence of my family; but, Should I be doing right as a Christian?

I am, dear Sir,

Yours truly,

A HUSBAND AND A FATHER.

HINT FOR SABBATH SCHOOL TEACHERS.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—Permit me to suggest a plan whereby the circulation of your valuable Magazine might be considerably increased. The hint comes late, but not too late, if it be deemed worthy of adoption.

Our Sunday school teachers have lately begun to circulate amongst themselves, with other periodicals bearing directly on their work, the Baptist Magazine, thereby giving an opportunity to many to become acquainted with important news, &c., which would not reach them in any other way.

It has occurred to me, that if this plan were adopted in only one-third of our Sunday schools, much pleasure and profit would be afforded to many new readers of the Magazine, and an important addition made to the funds available for the relief of the widows of Christ's faithful ministers.

Only yesterday I was reminded in a most affecting manner of the claims of this class of sufferers. I refer to the recent death of an estimable minister of Christ in this neighbourhood, who, some years ago, resigned a good situation that he might "give himself to prayer and the ministry of the word," and now leaves behind a mourning widow and ten children "cast upon the fatherhood of God."

I am, my dear brother,

Yours cordially,

HENRY LAWRENCE.

THE APPEAL FROM WATERFORD.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—As some misapprehension exists respecting the circular which appeared in the *Chronicle* for this month, will you kindly permit me to state that the cost of the repairs and alterations on the meeting house referred to therein was £114 17s. 0d., exclusive of what was spent on the minister's residence; and the whole amount, except £14 now due, was collected in this city. The sum originally lent by Mr. Hardcastle exceeded £30; and a part of that loan was repaid him during the last year of his life. The balance could scarcely have been paid his family before this time, because for twelve months after his decease the church was put to extra expenses, and increased their debt by having to procure supplies from England. Then another loan has been paid

off since 1847, which took precedence of that we are now anxious to remove, partly because it was judged that the interest would be better than the principal to Mr. Hardcastle's children while they were at school.

It has been said that the property should pay the expenses of its management, renewal of leases, &c. So it does under ordinary circumstances, but it should be known that no blame whatever belongs to the present office-bearers of the church, for the deacons have been in office only about three years, and the pastor scarcely two. Already the senior deacon and the minister have suffered through the incumbrances mentioned in the appeal, and various sums have been contributed by the church towards reducing the debt. It is only right to add, that the legal expenses referred to in the circular were unforeseen, and the death of the experienced pastor was the principal cause of there not being provision made beforehand for the renewal of the lease.

One correspondent suggests, that the introduction of gas will awaken no sympathy among friends in England. This sentiment is perhaps not unfounded in fact, but it may interest some to know that it was a gentleman from the sister country, not a baptist, who worshipped with us some months ago, that suggested its desirableness, and offered spontaneously a donation towards the apparatus that might be required for the purpose. This we might easily obtain without foreign aid, if we were quits free from debt, and had no interest or other extra demands to meet. And we do not wish friends in England to do it entirely for us. All we ask is, help for those who help themselves. Probably there is no baptist church in Ireland connected with the Baptist Union for which less has been done by the English baptists than our's, except Dublin, and we would not solicit aid now were the circumstances of the people as good as they were a few years ago. Perhaps too, if the facts could be ascertained, it would be found that few churches in the United Kingdom had done more for their self-support, or contributed more in proportion to their numbers, to our various societies than the church at Waterford.

Our brethren on the other side of the channel are engaged in great and noble undertakings, and it is therefore not surprising that our comparatively unimportant paper should have been overlooked. But in almost every congregation there may be found a Christian labourer who does not despise little things. If a few of this character would interest themselves, and their richer fellow Christians in the matter, we should soon have all we need.

I am, dear Sir,
Respectfully yours,
T. WILSHERE.

Waterford, Feb. 12, 1853.

SPANISH TOWN COMMITTEE.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—Can you acknowledge in the next Magazine the following:—Collected in Norwich for the cause in Spanish Town, by the Rev. J. P. Mursell—

Mr. Phillippo	£10	0	0
Mr. James Colman	5	0	0
A Friend.....	2	0	0

By doing so you will greatly oblige,
Yours very truly,
JOHN ALDIS,
Hon. Sec.

11, *Surrey Place, Old Kent Road.*
Feb. 18, 1853.

JOHN HOWARD, THE PHILANTHROPIST.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—Before I address a few observations in reply to your correspondent, Mr. Williams of Glasgow, allow me to say that I feel it incumbent on my Christian character, to express my deep sympathy on the afflictive dispensation which has deprived you of a beloved son, and the church of a devoted and useful minister: may He who has thus smitten, *continue* to uphold you with the "right hand of his righteousness," and also sanctify the removal of the beloved one to all our hearts; *especially* to the benefit of our young men.

The record referred to by Mr. Williams I believe to be perfectly correct: he desires full proof on the names of Newton, Milton, Whiston, and Howard, but I confine my *present* intelligence to the last-mentioned.

It is quite true, that Mr. John Howard the philanthropist "belonged to the baptist denomination:" the very individual of whom Mr. Edmund Burke said: "I cannot name this gentleman without remarking that his labours and writings have done much to open the eyes and hearts of all mankind. He has visited all Europe—not to survey the sumptuousness of palaces or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosities of modern art, nor to collect medals, or collate manuscripts; but to dive into the depths of dungeons, to plunge into the infection of hospitals, to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distresses of all men in all countries. This plan is original: it is as full of genius as of humanity. It was a voyage of discovery; a circumnavigation of charity. Already the benefit of his labour is felt more or less in every country; I hope he will anticipate hi-

final reward by seeing all its effects fully realized in his own."

This circumnavigator of charity was a member of the baptist church assembling at Little Wild Street, Lincoln's Inn Fields, London, which was long presided over by the excellent Stennetts.

Dr. Samuel Stennett preached Mr. Howard's funeral sermon, on March 21st, 1790; and the introductory remarks to that beautiful, very beautiful, sermon, with two more extracts, will supply indubitable evidence of a profitable nature.

The text is Acts x. 38. "He went about doing good." The preacher then proceeds: "It is a sad providence that directs my attention to those words, words so descriptive of the character to which I mean to accommodate them, that the name of Howard scarce need be mentioned to inform you whom I intend. To raise a monument to his memory is not my object. It does not require it, nor am I equal to the service. The obligations however I owe to *his* friendship and *your* edification, will not allow me to be silent. His benevolent regards to this Christian society, his regular attendance with us for many years past, as opportunity permitted; the satisfaction he expressed in the word here preached; and the particular share I had in his affectionate esteem, are all considerations which will I hope secure me from the imputation of vanity, in thus taking notice of so public a character."

After a judicious arrangement, and lucid description, of Mr. Howard's virtues and excellencies, Dr. Stennett then says, "Such were the moral endowments of this extraordinary man, such his *fortitude*, his *humanity*, his *disinterestedness*, and *temperance*; I go on now to speak of his religious character.

"He was a firm believer of divine revelation. Nor was he ashamed of those truths he heard stated, explained, and enforced in this place. He had made up his mind, as he said, upon his religious sentiments, and was not to be moved from his stedfastness by novel opinions obtruded on the world. Nor did he content himself with a bare profession of these divine truths. He entered into the spirit of the gospel, felt its power, and tasted its sweetness. You know, my friends, with what seriousness and devotion he attended, for a long course of years, on the worship of God among us. It would be scarce decent for me to repeat the affectionate things he says, in a letter writ me from a remote part of the world, respecting the satisfaction and pleasure he had felt in the religious exercises of this place. I shall however be excused, if I just observe, that his hours of religious retirement, whether on land or at sea, were employed in reviewing the notes he had taken of sermons delivered here. And these, he adds, are my songs in the house of my pilgrimage. Oh, sir, how many sabbaths have I ardently longed to spend in Wild Street! God in Christ is my rock, the portion of my soul."

Wishing you solace under your affliction, and success in every labour,

I remain, yours fraternally,

R. G. Le Maire.

Uley, November 5th, 1852.

EDITORIAL POSTSCRIPT.

We are told that whatever part of the Magazine may be passed over, the postscript is generally read. If so, it may be expedient to avail ourselves of the power of saying here, for once, that the second page of the wrapper usually contains notices with which it is desirable that our correspondents should make themselves acquainted. If some of them were to glance down that page occasionally it would save them much fruitless labour, and relieve us from some inconveniences. Within the last few days we have received several letters respecting Advertisements, notwithstanding the notice which has been given frequently that to address the Editor respecting these is worse than useless. Anonymous communications continue to reach us also, notwithstanding the assurances which have been printed again and again that such papers are not even read. We beg therefore to call the attention of all our friends to the fact that the second page of the wrapper is an integral part of the Magazine, though of a somewhat different character from the rest.

A correspondent in Wales informs us that the University of Lewisburgh, now under the presidency of Dr. Howard Malcom, has conferred the honorary degree of D.D. on the Rev. John Jenkins, who has been nearly half a century the esteemed pastor of the baptist church at Hengoed, Glamorganshire. Mr. Jenkins is the author of a Commentary on the Old and New Testaments in the Welsh language, and of several theological treatises which are highly prized in the principality. He is the father of Mr. Jenkins, the baptist missionary at Morlaix.

The publisher of Kitto's Journal of Sacred Literature, to whom the public are generally indebted for the energy with which he is promoting biblical studies, now offers to send the work, post free, for seventeen shillings per annum to persons who pay for it in advance. The present price is five shillings per quarterly number, or, post free, twenty-two shillings per annum, and this price is to be maintained; but Mr. Blackader hopes that his offer will place the work within the reach of some ministers who have not been able to purchase it, and perhaps induce the friends of some, by a single payment, to give their pastor a treat for the year.

IRISH CHRONICLE.

MARCH, 1853.

Friends who have been accustomed to collect contributions for the Baptist Irish Society are respectfully reminded that the yearly account will close on the last day of the present month. All monies in hand should be transmitted, if possible, so as to reach London on or before the thirty-first instant. Cards, similar to those which were used so effectually twelve months ago, have been prepared, for a last effort, as we hope it will prove, for the extinction of the debt; and one may be obtained by any friend addressing a note to the Secretary. To one fact we must be permitted to revert, as important to be borne in mind by all pastors, deacons, and earnest friends of Ireland, which is that as not a shilling has been expended this year on travelling agency, all that is now received is sent spontaneously. The Committee has thrown itself completely on the good-will and energy of its provincial friends. Whether it was wise to rely so entirely upon them, is a question on which difference of opinion exists: the thirty-first of March will decide it. The appeal has been responded to nobly in some quarters. It will yet be responded to, we hope and believe in others. Should the experiment prove a failure, this must be the record: "They exercised more confidence in their brethren than the result justified, and discovered their mistake when it was too late to rectify it."

The following specimen of the course adopted by one class of our agents in country districts, the readers of the scriptures, will probably interest our friends. Simple as it is, it is well adapted to the rural population in many cases. The writer of the following account is an aged man who has been many years employed by the Society. His field of labour is in the most western region of the island, where the people are generally ignorant and superstitious. He itinerates in a large county, in which we believe that scarcely any other scriptural instruction is given than that which he imparts, and the language in which he usually reads and talks is that of the native Irish.

I have visited several poor families in a part of this district during the past month, who were glad to hear me. I entered a house where four persons were, with a sick young woman; I sat near the woman and read Luke twelfth chapter: they listened attentively. The woman uttered many expressions of love to the Saviour, &c., &c. I proceeded some distance, visited a house where an aged woman and her daughter were. I read Luke thirteenth chapter; they listened very mute and seemed pleased to hear. I walked on my way, entered a house where a man died a few days before, who used to listen to my reading often. On seeing me the deceased's wife beginning to weep, said, "My help is gone." I replied, "I hope there was a better place for him, if he loved the Saviour Jesus, and had his confidence in Him, for without Him we are miserable here and hereafter." I read

John fourteenth chapter. She seemed easier in mind on hearing the word of life. I entered a house where six persons were; the old couple were not quiet with one another. I sat down pacifying them, then I began to exhort them, I read Job first and second chapter, &c., &c., they paid attention. Another woman said, "It is well to give alms for the departed souls." I replied, "I will read two verses which will decide about that," I read Ecclesiastes ix. 5, 6. Then they submitted and said, it was in vain to depend on having anything done for the soul after death, &c. I made many remarks to them, departed on my way, went into a small hut, where an old woman was, I sat down and said we are on the brink of eternity, and we will be happy, if we love and trust in the Saviour Jesus—if we seek any other refuge our state will be miserable, I read Galatians third and fifth chapters. She often during her attention to me lifted her eyes, imploring mercy and pardon, and uttered many fervent expressions of love to the Saviour. I departed on my way and went into a house; the woman was sitting a child on her lap, two young women came in, I read Matt. xv., and made remarks. The woman of the house gave many thanks to the Lord Jesus, &c. Afterwards I visited another family where four persons were; the man was sitting in a delicate state, and said, "I am sick for the last three weeks with a trembling and cold." I replied, "I am pleased that you are recovering, I am sure you are grateful to the doctor who restored you." I pulled out my Irish book, "I am glad to hear to your book," said he. I began to read Luke seventh chapter. His wife came forward, and another woman, they paid great attention, with lifted eyes and open arms, with expressions of love and gratitude, of one accord giving thanks to the Lord; another woman came in, the man began to relate to her the joyful news he heard, and how ready and compassionate the Saviour was to restore the poor widow's son to life, then I read Luke eighth, beginning verse forty-one to the end, &c.; the power of the blessed word impressed very much on them, and they seemed much affected. I visited a house where a large family were. I began to read Luke twenty-second. The woman sat down near me paid attention, she was sighing and grieving for the suffering of the Saviour, and for her sins, &c., &c., they thanked me for what they heard. I proceeded on my way, met with eight persons in a house, I began to read the blessed word; an ignorant fellow, who was present arose, and said, "I would not be hearing to any one like you, that would be striving to turn people from their religion; see what little John Lynch got by turning, through your means, and see John Scannel when he was dying did not call on the priest, said that the Saviour was a priest, &c. don't be thinking that you could turn me, or any one here." I exclaimed, "May we all turn to the Saviour Jesus," he then went away out. The woman said, "We are too busy to hear to you." I walked some distance, entered a small cabin where a number of poor children were, the man was mending a harness, the woman sitting with an infant. I sat down, read the word of life a considerable time to them. They paid attention, the woman seemed serious, the man said, "Our corrupt nature and the troubles of this life do not allow us to do what would be for our good." I replied, "we are commanded to seek first the kingdom of God, and its righteousness, and that all other things will be added unto us." "May God help our souls," said he, "when poverty is pleading with us." I made several remarks to keep their thoughts on the Lord Jesus. I proceeded some distance, met with four persons in a house among

whom was an old man who had a sore leg, I read Matt. xiii. to them, they seemed desirous to hear, I read the glorious word to five families that day. I was late coming to my lodging, a wealthy man on my way called me in and said, "I have a man to show you something about religion." I entered the house where five men were, the man of the house said, "Come sit near me," and said, "I sent for one of those men, to see would he turn you the right way, for I would be sorry for your soul." He looked on the opponent, and said, "See, could you convince this poor man that he would turn to the holy Roman Catholic church, and get the benefit of the clergy." The man said, "Did you read the Bible that false teachers would come in the same form as you are going?" I replied, "Every one that does not teach and preach the gospel in its purity is a false teacher," &c., &c., &c.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.
L. M., for the Debt, £50, for General Purposes, £50				100	0	0
Blaenffos, by Rev. J. D. Thomas—						
Collection	0	16	6			
Evans, B., Esq.	0	5	0			
				1	1	6
Blakeney, Friends by Rev. W. Copley				1	6	0
Bancomin, Collection by Rev. O. Griffiths				1	0	0
Bramley, Leeds, by Rev. J. Walcot—						
Collection	3	1	0			
A Friend	1	0	0			
	4	1	0			
Less expenses	0	3	0			
				3	18	0
Brayfield, Mrs. Elizabeth York				0	10	0
Bristol, A Friend to Missions				5	0	0
Calne, Collection by Rev. T. Middleditch				1	9	7
Cambridge—						
W. R. Lilley, Esq.	25	0	0			
James Nutter, jun., Esq.	5	0	0			
				30	0	0
Earby in Craven, Yorkshire				0	2	6
Exeter, by the Rev. George Cole—						
Collection at Bartholomew Street	3	0	3			
Collection at South Street	0	10	0			
				3	10	3
Instow, Shoobridge, Rev. S.	1	0	0			
A Friend, by ditto	0	1	0			
Clough, Miss	0	2	6			
				1	3	6
Ipswich, Turret Green—						
Collection, by the Rev. I. Lord	3	15	6			
Bayley, Mr. W.	1	1	0			
Bayley, Mr. W., jun.	0	10	6			
Corbyn, Mr.	0	2	6			
Gill, Mr. G.	0	5	0			
Gill, Mrs. (Collected by)	0	3	6			
Lord, Rev. Isaac	0	10	6			
Squirrell, Mr.	0	2	6			
				6	11	0
Kingsthorpe, Collection				1	2	6
Lambeth, Regent Street, Major Farrant				0	10	0
Lantheny, Collection by Rev. T. Lewis				1	8	6
Lochlade, Mr. A. Walsh, Debt, 10s., General Purposes, 10s.				1	0	0
Leicester, Harris, Richard, jun., Esq.				10	0	0
Leomington, by Rev. James Clark—						
Aspinall, Miss	1	1	0			
Clark, Rev. James	1	1	0			
				2	2	0
Lewisham Road, Greenwich—						
Young Friends, by Rev. J. Russell				1	0	0
London, Mary	1	0	0			
Bligh, Mr. I. S	1	1	0			
Gillman, Mrs.	1	1	0			
Ivimey, Jos., Esq.	1	1	0			
Moore, Mr. G.	0	10	6			
Ridgway, Mr. T.	2	2	0			
Shaw, Mrs. M.	2	2	0			
Smith, W. L., Esq.	2	2	0			
Woolley, Mr. G. B.	1	1	0			
Moiety of Collection at New Park Street	5	6	9			
				17	7	3
Lydney, by Rev. E. E. Elliott				3	0	0
Markyate Street, by Rev. T. W. Wake—						
Collection	1	0	0			
Cook, Mrs., Wood End	0	10	0			
				1	10	0
Middlemill, Collection				1	0	0
Portsmouth, Collection, by the Rev. J. Neave				1	8	0
Sardis, by Rev. J. Jones—						
Lewis, Mr. G. A.				0	2	0
Shrewton, by the Rev. C. Light—						
Collection	1	16	0			
Juvenile Tea Meeting	2	12	6			
				4	8	6
Walworth, Lion Street				4	8	2
Wolston, Rev. G. Jones	0	10	0			
Mrs. Job Masters, by ditto.	0	10	0			
				1	0	0

IRELAND.

Waterford, by Rev. T. Wilshere—						
Coombe, John, Esq.	0	10	6			
A Friend	0	10	0			
				1	0	6

SCOTLAND.

Cupar, The late Mr. R. Brown, by Mr. T. Greig				10	0	0

LEGACY.

	£	s.	d.
The Executors of Hannah Cook	50	0	0

WATERFORD.

Mr. Wilshere requests us to present his thanks for the following donations towards the £50 required by the church at Waterford. If any gentleman or lady whose name does not appear in this list, sent money before the 19th ult., Mr. Wilshere will be glad to be informed thereof.

	£	s.	d.
Mr. C. J. Dando, Bristol	0	10	0
Mrs. Blackwell, Dunstable	0	10	0
Messrs. R. and M. Gutteridge, ditto	1	5	0
Mr. J. Cook, sen., ditto	0	10	0
S. Jackman, Esq., Derry	1	0	0
G. Stevenson, Esq., Greenwich	1	0	0
Friends at Harborough, per Miss S.	1	10	0
Mr. J. Dickenson, Manchester	0	10	0
J. L. Phillips, Esq., Melksham	1	0	0
Mrs. R. Burr, Nenagh, Tipperary	1	0	0
Mrs. A. J. Burr, ditto	0	10	0
Mrs. William Burr, ditto	0	10	0
Miss Alexander, Plymouth	1	0	0
William Burnell, Esq., ditto	1	0	0
Colonel Marshall, ditto	1	0	0
W. Prance, Esq, ditto	0	10	0
Rev. S. Nicholson, ditto	0	5	0
Mrs. Salter, Trowbridge	2	2	0
Mr. West, Amersham	0	10	0
	16	2	0

Baptist Magazines and other acceptable books have been received from Mrs. Cozens, Miss Adams, Mr. R. Leonard, a Friend to Ireland, and "Mary." From Mrs. Cozens also, and Miss Hopper, we have received parcels of clothing which will be highly valued by those to whom they are forwarded.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

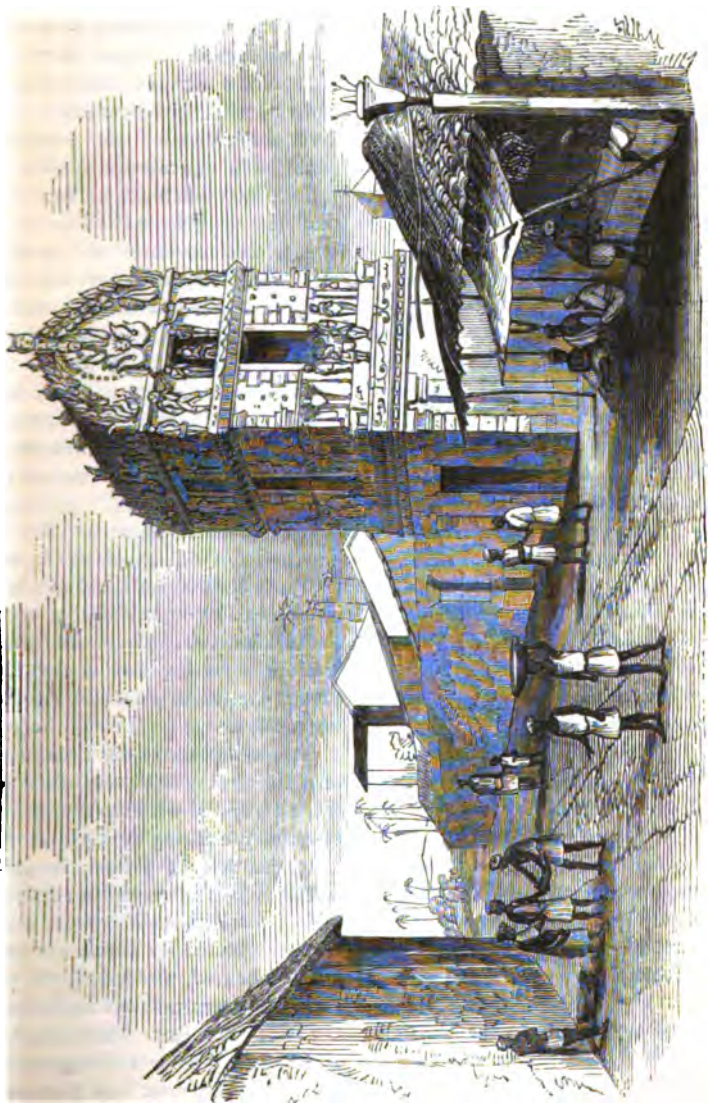
The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. He wishes also for books suitable to assist in the formation of congregational libraries. Among others, volumes of the Baptist Magazine, especially if bound, will be cordially welcomed.

Subscriptions and Donations are thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; and by the Pastors of baptist churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, Compton Street East, Brunswick Square.

THE MISSIONARY HERALD.



ENTRANCE TO A HINDOO TEMPLE, COLOMBO.

THE MISSION FIELD.

NORTH-WEST PROVINCES OF INDIA.

It was in the year 1803 that the city of Agra fell into the hands of the English, and the empire of the Moguls finally became an appanage of the British crown. With Mahommedan power departed the influence of its religion, the Hindoos ceased to be oppressed by their stern conquerors, and the vast population was permitted to enjoy the equitable rule of its new masters. Over some seventy thousand square miles British authority is paramount, and twenty-three millions of people obey our sway.

Eight years passed after the English took possession of the north-west, before any attempt whatever was made to give to the Hindostanee people a knowledge of the gospel. Early in 1811, the eminent Chamberlain, accompanied by Mr. Peacock and a native Christian, set forth from Serampore, preaching by the way to crowds of hearers the unsearchable riches of Christ. Several months were occupied in the journey; but in the middle of the year the work was begun in Agra, one of the two Mogul capitals. Delhi, the other, received a messenger of Christ at a later period. Chamberlain was soon interrupted in his labour of love. In the year following, he was ordered by the military authorities to return to Calcutta.

He left, however, brethren behind him to water the seed he had sown. In the years 1814 and 1815, the Church Missionary Society entered the field at Chunar and Benares, and in 1817 our own Society took up the work at Benares also. Since that time the additions to the missionary band have been slowly increasing, until at the present time we find forty-nine missionaries, of various denominations, instructing some portion of the people in the way of life. Their labours have not been in vain. Forty-seven native preachers have been raised up by the providence of God, and six hundred and forty converts testify to the power of divine grace. About nineteen hundred other persons have renounced idolatry, while four thousand four hundred children are under constant instruction in the mission schools.

Still, what is this among twenty-three millions of people? For at least twelve millions there are no missionaries whatever; and where missionaries are found they are utterly inadequate to the numbers they have to instruct. Thus in Agra, where there are ninety-six thousands of inhabitants, half of them Mahommedans, there are twelve missionaries, only four or five of whom can give undivided attention to native work.

Then look at Benares. The usual population of this great city is said to approach 300,000 souls, and this number is frequently doubled at the season of the idol festivals. There are here only nine missionaries, and a majority of them give their chief time to school instruction.

If now we turn to the labours of our own Society, the feebleness of our efforts when compared with the famine of the bread of life raging through the length and breadth of the land, is perfectly startling. Once we had an interesting mission at Allahabad. Our weakness has constrained its abandonment. At Delhi laboured, amid 150,000 people, for many years, and not unsuccessfully, the late excellent Thompson alone. The urgent cry for a successor has as yet had no response. At Benares were labouring three brethren until one

was constrained to leave on account of health. Of the two left one is very old: for thirty-five years has he toiled in the vineyard of Christ. At Agra, after a long absence, Mr. Makepiece has resumed his labours among the native population, Mr Smith giving his time to the neighbourhood, and to the interesting Christian village at Chitoura, while Mr. Jackson is for the present fully occupied with the English church. At Cawnpore, in a district of nearly a million of people, Mr. Williams stands alone. At Muttra, among seven hundred thousand people, Mr. Phillips is stationed; but owing to ill health, and other necessary changes, little has been done the last few years. This is all the provision that has been made by the Baptist Missionary Society for the twenty-three millions of the north-west provinces. Though first in the field, yet have we done the least to meet the clamant necessities of the people.

It cannot but be admitted that the Committee have done wisely and well in including these provinces in their plans for the augmentation of their missionary strength in India. The least that can be done is to revive the mission at Delhi by sending thither two servants of Christ, to locate two more in Agra and its neighbourhood, and to add one to each of the remaining stations. With this increase there will necessarily be conjoined an increase of native helpers, and a wider extension of missionary journeys throughout the destitute portions of the country. It is a fine and open field for the preaching of the cross. Attentive hearers are found everywhere, while the villages are thickly set over the fertile lands.

But while we are most anxious to increase the number of Christian teachers among these perishing myriads of men, and perhaps feel oppressed with the magnitude of the work to be accomplished when compared with the smallness of the proposed enlargement to effect it, let it not be forgotten that it is not in numbers lies the secret of success. Were the number of missionaries indefinitely multiplied, if God be not with them the desired end may be far from attainment. With an increase of instrumentality it is more than ever necessary that we multiply our petitions at the throne of grace, that we secure the presence and aid of that Spirit without whom no enlarged success can come. A few men sent forth by God, upheld with the divine arm, with souls quickened by his love, may suffice to win India for the Lord.

But after all, large as may seem the demand now made on the energies of the church of Christ, it is painfully incommensurate with the exigency of the case; and so would be any expansion of the mission such as the churches could provide for and maintain. Our hope must be in God. Our strength must be in prevailing prayer. Not fitful, matter-of-course prayer; but importunate crying unto God. "Strong in the Lord and in the power of his might," the brethren that go forth, few as they will be, may see the citadel of idol worship fall, and the Dagons of the east broken before the ark of the Lord.

Urgently do we entreat the attention of our readers to the suggestion of the Committee, "that every meeting for this object be preceded by a season of devotion and earnest supplication at the throne of grace for a blessing on the work." The mission in the first instance began at a meeting for prayer. In all its early arrangements a spirit of prayer manifested itself. God heard and blessed the work of the holy men who now look down on their successors in it from their eternal reward. Let the same spirit characterize our movement. Let us not rest till His Spirit be poured out on this endeavour to widen the boundaries of the Redeemer's reign.

CHRISTIANITY IN INDIA, IN ITS RELATIONS WITH THE EAST INDIA COMPANY.

It is, we believe, very generally agreed among all evangelical missionaries in India, that the less the government, as such, has to do with the spread of the gospel in that country, the better. The only exceptions to this are found among the adherents of the Propagation Society and a few of the personal friends of Bishop Wilson of Calcutta. Till of late years, as is well known, the governors of India were entirely adverse to the promulgation of Christianity among the native population. They feared for the stability of the empire. They supposed that the slightest interference with the religious customs or prejudices of the people would give occasion to insurrection, perhaps rebellion; that if ever opposition to English rule should partake of a religious character, no human power could restrain the outbreak of fanaticism and pious zeal in defence of the deities of the land.

Although the result of missionary labour has belied these forebodings, the East India Company has never departed from the policy of non-interference, excepting in the manner to be presently referred to, and has strictly confined its ecclesiastical appointments to the necessities of its own servants. Chaplains and bishops have been increased with the extension of the military and civil services; but there has been a studious avoidance of appearing in the least degree to provide for the instruction in Christianity of the native servants of the Company, as well as of the masses of the people. Colleges have been founded for general and particular instruction, but Christian books, and the bible itself, have rigidly been excluded from all part in the processes of tuition.

At the present time the ecclesiastical establishment of the honourable Company, consists of one hundred and twenty-one chaplains and three bishops. At the urgent request of the bishop of Calcutta there have from time to time been added a few chaplains to the previous number, and it is understood that he has made the most earnest representations to the authorities at home, that in the new charter about to be granted, an enlarged provision should be made for an increase of the staff. It is, however, worthy of notice that in these representations he has not been sustained by any of the religious bodies in India, not even by those most closely allied with him in general ecclesiastical sentiment. So far as regards the spread of the gospel in the country, the chaplains have done nothing. But rarely has one ever been known to interest himself in the spiritual welfare of the natives, and all missionaries of every denomination deprecate their increase for any purpose but that which concerns the Company itself.

Of late years the practice has gradually grown up of granting allowances to Roman Catholic priests. One bishop, and the only one sanctioned by the Company, receives an allowance of 200 rupees a month, and there are altogether at the various military stations and collectorates, seventy-eight priests partly dependent on the bounty of the Company. Their entire charge on the revenue is £5100 a year. Their presence in India is most injurious. As they are only partially supported by the Company's allowance, in order to perform religious rites for the soldiers of their army or other civil servants who may happen to be Romanists, they are at liberty to turn their attention to the native population, and in this indirect manner the growth of popery

is fostered by the government among the Hindoos.

In looking forward to extended missionary operations in India, it is an interesting matter to ascertain in what way such efforts will be regarded by the honourable Company. In the Committee of the House of Lords of last session, the views of the Directors with respect to the propagation of the gospel were very fully expressed by J. C. Melville, Esq., the present secretary of the Company. He says that the Court of Directors have laid it down as a principle which ought to be maintained, that the *only* ground on which their ecclesiastical establishment can be justified at the expense of the Indian revenue, is the duty of the state to provide its European servants with the means of instruction in the doctrines and precepts of the Christian religion. This it seems is the only duty required of the chaplains. They are not paid for anything else, although there is no law forbidding them to instruct the natives. The principle of their appointment by the directors is that of confining their ministrations to the servants of the Company. The Court, therefore, think that while the revenues of India may be devoted to the *moral* advantage of the people of India, they may not be used in efforts to convert the natives to Christianity. That should be entirely left to others. It would be, they conceive, unjustifiable and impolitic, would excite jealousy and suspicion, and therefore delay the attainment of the object which all Christians must desire of seeing Christianity diffused in India, were the government to depart from its attitude of perfect neutrality. The opinion of Bishop Heber they regard as just, that missionary efforts, to be successful, should be totally unconnected with government. So that even were a body of natives to desire the support of a Christian ministry among them by state grants, the Company would not be disposed to interfere or to provide Christian instruction for such persons.

These views of the Court of Directors are altogether satisfactory, and allow us to look forward to the propagation of Christ's gospel unembarrassed with the difficulties which the formation of an establishment would create. Their former opposition has been laid aside, and they are fully disposed to let us alone in every benevolent purpose we may form for the spiritual welfare of the people of India.

But if the government is thus disinclined to do aught directly to extend Christianity, it is not able to observe the strict and impartial neutrality it professes to do. On the assumption of the sovereignty of the country, no change was attempted in the laws governing property and the general order of society. The courts administered justice in accordance with Hindoo or Mahometan law, just as the parties were attached to the one or the other of those religions. If the plaintiff and defendant were of different religions, the law chosen as the rule was that of the defendant's religion. In the presidency of Bombay the native laws for the administration of justice were set aside many years ago by the code framed by Mr. Elphinstone; but in the other presidencies the native laws remain to the present day in force, modified only by the regulations from time to time issued by the Governor-General, on the advice of his legislative council. These regulations every year become more and more adverse to the laws of the Shaster and Koran, and depart continually from the precepts of legislation embodied in those sacred writings. In a word, the modern legislation of India is becoming increasingly imbued with a Christian spirit. It does not directly, except in rare instances, enforce any-

thing that can be construed into a support of Christianity. It does not directly take the bible as the rule of equity; nor displace the Koran from its long supremacy in the courts of the country. But it modifies the temper and character of their decisions. It introduces different ideas of equity and punishment. It slowly trenches on established customs, long enforced by law; and has, in some instances, set aside the laws of inheritance where they were found to interfere with the rights of conscience. By the Hindoo code patrimonial property can only be inherited on the performance of certain idolatrous ceremonies. If a native become a Christian, he is thenceforth unable to perform the required obligation. He must suffer the loss of his ancestral possessions; the law of descent is broken upon confessing Christ. But the tolerant spirit of modern English legislation cannot permit this; equity pleads against it, and Christian feeling cannot enforce it. Hence the government of India has refused to be a party to the inequitable decisions of the Hindoo law of inheritance, and this law has been repealed, notwithstanding the objections raised by two influential bodies of Hindoo gentlemen. A convert will no longer be stripped of his property on his conversion to Christianity. He must go forth from Hindooism or Mahommedanism unharmed in person and in civil right, and in possession of all that he can call his own.

"All the religions," says the government of India, "professed by any of its subjects shall be equally tolerated and protected, because it is just and right so to act.

"It is just and right to tolerate a Hindoo in the exercise of his religion, and to protect him from any loss of property on account of the profession and exercise of his religion.

"The Christian religion, the Mahomedan religion, and all others which exist in the country, have claim to the same impartial protection; and if a Hindoo becomes a Christian or a Mahommedan, it is just and right that he, too, should be protected against any loss of property on account of the profession or exercise of the religion he has adopted."*

But in the endeavour to act thus impartially, the government of India really repels the spirit of Hindoo and Mahommedan law. These enlightened views are, in fact, the product of Christianity. The spirit of Christianity is made to override and put aside the spirit that animates the ancient customs of Hindostan, whether drawn from the Shaster or the Koran, and inevitably to pave the way for their downfall or their abandonment on the part of their adherents. At the same time the formation of a body of customs and laws is ensured, which will owe their being and form to the gospel of Christ.

It will be needless to point out how this antagonism on the one hand, and the gradual decay of native institutions on the other, facilitate the progress of the gospel among the people, how the way is thereby prepared for its reception and triumph. As ancient usages fall into desuetude, as old customs cease to be enforced by law, as every day idolatrous rites become severed from the social arrangements of life, as from time to time the government repeals one after another an oppressive, or unjust, or un-Christian law, so the power of the Shasters and the Koran is weakened, they are removed from the sympathies of the people, domestic life becomes more free from their influence, and the Hindoo mind more open to the reception of the truth.

Thus the present moment is eminently

* Reply of Secretary of Government to a Memorial of certain Hindoo inhabitants of Fort St. George.

favourable to an expansion of missionary effort in India. The ground has long been preparing. The hard soil has gradually become more penetrable. Where indifference or scorn once prevailed, the ear is ready to receive and the heart to ponder the words of eternal life.

INDIA.

COMILLA.

From Mr. JOHANNES the following communication will be read with pleasure. It gives us more insight and knowledge of the work of grace so strangely discovered at this station, than we have yet received. For this reason its length will be welcomed.

Kalikapur, November 18th, 1852.—I reached this village on Monday the 8th inst., having three days previously employed myself in disseminating the word of life in other localities in the district of Comilla, where, as you will have observed from my last letter, the people appeared to feel and evince the highest regard and attention to the preached word. As soon as I arrived here, I was pleased to observe a large number all waiting to hear me preach and to receive books, having heard that I was expected. Here myself and the brethren addressed the people; and the word was listened to with pleasure. A few said that the religion of Jesus was good and worthy of acceptation. After three hours' walk through the paddy-fields and roads covered with water, slippery and uneven, we reached Kalikapur. On the road we met some of our brethren, whose joy was great at seeing us; they conducted us to their homes, and on reaching the place we were cordially welcomed by the brethren and sisters. They said, "We hope to have you a long time among us, and we cannot part with you soon this time. Your sympathy and prayers will alleviate our sufferings."

Happy meetings.

The life of a missionary is bound up in his people; and when they love and regard his instructions, it is impossible to describe his joy. When this is the case, he thinks nothing of his privations, and is willing to spend and be spent more and more for God, and his all-glorious cause. All our members met again in the evening, and we spent a very happy and profitable season. We did not part before very late in the night, and even then the people were not disposed to separate. This is indeed a small church, but I believe God's hand is visible in the conversion and calling of these people. The more I see of them, the more reason I have to adore the wisdom of God, who has chosen the poor of this world, but rich in faith. They walk humbly before God, and endeavour to please him in all things. I am fully aware that faults exist in them; but what is man before the eye of All-purity? The best of God's saints have reason to weep over their great imperfections, and to mourn and repent till they return to the dust; and what can we expect from these babes in Christ? I love to hear their incoherent groanings before God. They are so earnest and simple. Their words are full of Christ and his sufferings. They come with Christ's dyed garments before God; and on his death and merit rely for salvation.

The field white unto harvest.

Tuesday, Nov. 9th.—I arose, cheered with the sight of a great number of persons. They had come from no small distance to see me. Two of the weavers, not members of the church said to me, "Sir, we were dreaming that you had come among us, and had imparted instruction to the people." Another wished I would remain with them a longer time. Some were present who came to thank me for the medical relief I had afforded to them last year. I also saw a weaver, who spoke so much of Christ that I could not believe that he had learnt it all through human instrumentality, but from God. I love this man, and believe him not far from the kingdom of God.

Wednesday, 10th.—We had a good congregation of natives all this day. I have seen many new faces; also men and women from the Tipperah hills. They resemble the Mugs, and can express themselves in Bengali; they are very ignorant of God, and understand nothing of his attributes and perfections. Their ignorance of these things pained me greatly. "Like brutes they live, like brutes they die." They appear, however, highly sociable, and have invited me to visit them in their mountain recesses.

Thursday, 11th.—Since my arrival I have not been wanting in hearers. Whenever our brethren and sisters meet for worship, I am

pleased to see strangers also present. I have hopes of them; and they tell me they love to hear of God and salvation. I believe in the course of a few years our church here will exhibit a pleasing number of members. We want labourers, faithful men, and then we may calculate upon much good, God helping by his holy Spirit, for every good and perfect gift must proceed from him.

Trials for new converts.

Friday, 12*th*.—Daori, another weaver, called to see me, and said, "That had it not been for opposition and persecution from their friends and neighbours, many would have joined the church, for they believe in Christ and love his religion, from what they had seen of the walk and conversation of the people." As usual, we had numerous and attentive hearers. We have applicants for books and scriptures, but our stock is exhausted. We want more scriptures for this station.

Saturday, 13*th*.—Some of our hearers told me, that if they embraced Christianity they should lose the favour and support of their Zemindars, whose influence they had reason to dread greatly. If we had land for our people, and could give them employment, and could save them from this curse of the country, missionaries would have little to do with law-suits and litigations, and many of their trials would cease. To-morrow I am going to send Bishwanath, our new brahman convert, to the magistrate's court for the recovery of his infant daughter, aged three years. His relatives and the Zemindar, while they could not detain his wife, have forcibly detained his child, suborning witnesses to say that she had been given in marriage. This is a false allegation, and totally unfounded. The reputed husband is upwards of fifty years old, while the girl is a babe. Our brethren have been cast down by losing two cases before, and if they are not redressed in this, the heathen will triumph greatly.

Sabbath, 14*th*.—We had, instead of regular worship, a prayer meeting with our brethren, and I was greatly pleased with the prayers of some of them. They are evidently advancing in the Christian life; and I hope all who have heard the gospel here, will profit by the preached word, and in God's time turn from darkness unto light, and from the power of Satan unto God.

The missionary at work.

Monday, 15*th*.—The landlord's people came to see me this morning. This is not without the knowledge of the Zemindar. A brahman made God to be a countenancer of evil, since nothing was done under the sun without his knowledge. I said enough to convince him to the contrary, and concluded my discourse with him by saying, "If so, why do you oppose the Christians, and not become one yourself? since, according to your statement, God has a hand in such affairs, and hence there could be no evil in the loss of caste." The people present paid encouraging attention to the word, and rejoiced not a little in our confuting the brahman.

A number of persons came to see me this evening. A Moulvie present said, that while there was much difference between the Christian and Hindu religions, there was not much difference between ours and theirs, save that we made Christ as great a personage as God. It was not long before the ire of the Moslem was roused. He sprang upon his feet, and called away his followers, about twenty in number, not to listen to such blasphemies. This is a Calcutta Madressa man, and commands considerable influence among the Muhammadans. After some time, I had the pleasure of seeing a few of these Mussalmans again. I told them that where God saw a changed heart, dead to the world and sin, and in entire conformity to his holy will and commandments, he might regard such a man's case favourable; but it was an universally acknowledged fact, that there was "not a just man that did good and sinned not," hence Jesus suffered, "the just for the unjust, that he might bring us to God." Also that "He became sin for us, who knew no sin, that we might be made the righteousness of God in him."

I went abroad this evening, and entering the compound of a weaver, I saw a number of children. I asked the parents if they would not like to see their little ones educated? "Yes, sir; but not till the people see more of the Christian religion, and its effects upon the professors."

To-day, I had the pleasure of seeing a respectable Hindu, who holds considerable landed possessions under the Raja, and who was my scholar at Chittagong. I asked him in the presence of the people, if his brother had not joined the Christian religion, and was living under my roof, when in my absence one day, he and others forciby dragged him from the house, and if, when I had instituted a case, they had not concealed the young man? He could not deny the fact, and added that his brother was now at Assam, holding a respectable government employment. My conversation with this man had very good effect upon some of the tenants who were in the habit of coming to hear.

Pleasing prospects.

Tuesday, 16*th*.—I sent out all my people to the market—a very large and crowded one—giving every one books and tracts to be distributed there. The report brought me was indeed a very encouraging one. A member of the church said, "Sir, my relatives seem so greatly pleased with the Christian religion, that they have invited me to go back and settle amongst them." This brother since his baptism has applied himself to study, and is very anxious to preach to his countrymen the unsearchable riches of Christ. I am going to take him to Chittagong.

JESSORE.

Our missionary, Mr. PARRY has been called, in the providence of God, to sustain a loss, painful for affection to bear, in the decease of Mrs. Parry. Her death appears to have been full of hope and consolation.

The attention of Mr. PARRY has been called to the importance of placing the numerous converts in this station, or rather collection of stations, under a pastorate, if possible supported by the native Christians themselves. Peculiar difficulties, however, stand in the way of its immediate accomplishment, to which Mr. PARRY thus makes especial reference. He says:—

I deem it highly desirable that Christian converts should contribute towards the support of their pastors, and I have repeatedly called their serious attention to it, and I am happy to say that they are willing to relieve the mission funds from the burden of defraying the salaries of native pastors, by bearing the expense themselves. But I find at present two insurmountable obstacles to the accomplishment of the above object. Our converts are very poor, who earn their livelihood by the plough and the loom. Both these classes of labourers can only earn enough for the subsistence of themselves and their families. Owing to the high rate of land rent, the unlawful exactions of the landholders, and to other causes, the husbandman's labours yield him but small profit. The poor weavers have been ruined by the introduction of English thread. Before it was brought into use, each weaver could earn from ten to twenty-five rupees per month, whereas at present he can only earn from three to five rupees per month. The above facts account in a satisfactory manner for the poverty of our people, and hence their inability to support their pastors. Many of them, however, subscribe from three to six annas per year for missionary purposes. Another obstacle which I have above alluded to is this—each native church consists of a small number of members, viz., from twenty to fifty persons; but all of them are not capable of labouring for their livelihood; such as aged men and old widows, who are dependent on other members who are engaged in active labours. If I could collect all our converts into one locality, and place a native pastor over them, then they could, even with their trifling contributions, manage to support their pastor.

Of the manner in which the native preachers are engaged he thus speaks:—

It is very desirable that the committee and the friends of missions in India, should distinctly understand the present position of the native agents of the society. All the native pastors are daily engaged in evangelical labours for the extension of the gospel. Moreover, they undertake occasionally long journeys to places situated at a great distance from their places of residence, for the purpose of preaching the gospel. A very small portion of the time and labours of the native pastors are devoted to their respective congregations. The former furnish me a monthly account of their missionary labours by sending up their journals.

Under the above state of things I believe the committee are fully justified in appropriating a small portion of the funds entrusted to them for the mission, for the support of missionary pastors holding an evangelistic position.

Some of the incidents of a recent missionary journey will be found interesting:—

During our late missionary excursion above alluded to, we had several opportunities of preaching to a large number of Hindoos and Mahomedans, in markets and villages. At Kupelmooni we met with two Mahomedans, who are desirous of embracing Christianity, besides some others who have been blessed with a small measure of the light of the gospel. All these, I hope, will ere long take up their cross and follow the Lord Jesus Christ. Under such encouraging circumstances I have deemed it proper to establish a school in the vernacular language, and to build a thatched place of worship, and that both the native preachers of Satberya should alternately visit Kupelmooni, to instruct and encourage the above inquirers. They have since my return, about a month ago, paid two visits to Kupelmooni, and have reported to me very favourably of the few who are disposed to confess the Lord Jesus Christ. As a beginning of good things, they have commenced observing the Lord's day, and to pray in secret, which I had exhorted them to do. The native preacher at Russoolpoor, a new station established about the commencement of this year, lately informed me that five converts have requested baptism. Three of them have been under religious instruction for nearly two years.

DELHI.

Since the decease of the excellent missionary THOMPSON, Delhi, a city of 300,000 inhabitants, has been left destitute of the preaching of the gospel. We have received a very urgent letter from the daughter of the deceased missionary, a few extracts from which we may be permitted to lay before our readers. Will they not enable the Committee speedily to take up the work thus painfully interrupted?

Delhi has now for nigh two and a half years, been left quite desolate; and such as attended my beloved father's ministry scattered as sheep without a shepherd! But how cheering the thought, that,

"The eternal Shepherd still survives,
New comfort to impart;
His eye still guides us, and his voice
Still animates our heart!"

It pleased the great Head of the church to call home to himself his faithful servant, to rest from all his work here below, saying unto him, "Enter thou into the joy of thy Lord." He is gone!—yes, but he is gone to reap, through grace, the rich reward of all his labours while in his Master's service, which he for many years pursued with holy zeal, for the good of immortal souls, and the glory of his Redeemer.

We had all this while looked out in anxious expectation to see the sad vacancy filled up; but in vain, for, alas! no herald of salvation hath yet appeared on this once favoured spot, since it was left desolate; and it is very probable that no labourer will now be sent hither, as I well recollect it was long ago contemplated that Delhi should be omitted as a missionary station; and I cannot describe to you the poignant grief it caused my dear father when the proposition was once made to him some years past.

Allow me, dear and honoured sirs, to claim, for a few moments, your kind attention, whilst I attempt to convey to you, through the present medium, the feeble strains of a voice, which silently yet powerfully would appeal to you, to favour with due consideration, the present but painful subject; and say, oh say, if you also do not deem it just and right, as a mark of respect to the memory of this dear departed servant of God to send him a successor; that it seem not as though he was not worthy of one.

It would be some comfort to find that a labourer was sent here to occupy the field for even a few years more, so that he might take under his ministerial care the poor famishing souls, who deeply mourn their recent loss, and supply their spiritual wants.

The zealous labours of nigh forty years are sufficient to plead for kind attention and due regard to a spot where my beloved parent had long toiled with patience and heavenly perseverance, and had the joy from time to time of beholding the fruits of his labours in the conversion of souls.

Converts from various parts of the country come to us, asking for my lamented father, anxious to make a profession of their faith in Christ, to whom he had several years before proclaimed the glad news of salvation, and it is very sad indeed to see them go away disappointed, which would certainly not be the case, if a minister of the gospel were here.

Delhi, which contains some millions of immortal souls, is worse off than the other stations belonging to our society, for they can nearly all boast more or less of missionaries of of other denominations, besides the baptist; whereas there never has been another labourer here besides my dear father, with the exception of the chaplain.

In the hope that you are honouring my letter with a perusal at your general meeting I appeal to those assembled now, if there be not even one amongst them whose heart the Holy Spirit hath stirred, and who will stand upon the Lord's side and say, "Send me, I will go to labour in that vineyard!"

We have the satisfaction of saying that this great and important city and centre of influence has its place in the plans of the Committee for the extension of the work of God in India.

WEST INDIES.

TRINIDAD.

PORT OF SPAIN.

The lamented decease of Mr. COWEN has cast upon Mr. LAW the entire charge of the stations in this mission. He has, however, been able to visit

them, and gives us a brief account of the state of the field. The Committee would rejoice to send speedily a brother to fill up the chasm that has been made. Under date of December 11, Mr. Law says:—

I have just returned from visiting our missionary stations at Savannah Grande. The labour has been almost too much for me, from exposure day after day to the sun and rain as well as from the condition of the roads. Travelling from morning till night in mud, and preaching twice a day is almost too much for the poor body. Still, through the Divine blessing, I am again at home in the possession of comparative health and strength, with a humble assurance that my labour has not been in vain in the Lord.

Prosperity vouchsafed.

At all the stations where there is a church the work of God seems to prosper. There is no church at Savannah Grande, although there is an excellent place of worship. At the Third Company, New Grant, and Montserrat, there are interesting little churches, and every appearance of an abundant harvest. The precious seed which our dear brother Cowen has sown and watered with many tears is springing up and bearing fruit to the praise and glory of God. Since our brother's death I have visited all his stations twice, and done all I can for each and all. On my first visit I baptized six individuals who had been waiting for some time to receive the sacred ordinance. On my last visit I met with a good many inquirers, all of whom seemed to be under deep religious impressions. Seven of the number having given satisfactory evidence of having a Christian character as well as a Christian faith, were baptized in the name of the Father, the Son, and the Holy Spirit. These are the fruits of brother Cowen's labours. "Blessed are the dead who die in the Lord, they rest from their labours, and their works do follow them."

We have had two baptisms lately in Port of Spain; the subjects of which were both Christian women. The first was one of Afric's sable daughters, the other was a Portuguese, a native of Madeira.

The friends in Port of Spain are busily engaged in the erection of a chapel. The cost of this will be considerable. Some aid will be rendered by the Committee; but we shall rejoice to receive assistance from any quarter towards the building of so indispensable an adjunct to our brother's labours.

HOME PROCEEDINGS.

In the last *Herald* intimation was given of a meeting to be held on the 1st of February, to lay before the pastors and deacons of the London baptist churches the plans of the Committee respecting India. A large number of brethren assembled on that occasion. After some portion of the time had been employed in prayer to God for his blessing, the secretaries entered on the especial business of the evening, detailing with much fulness the plans of the Committee, and the reasons by which they were sustained in making this appeal to the churches. After various addresses the following resolutions were passed:—

That as the Committee of the Baptist Missionary Society, after much deliberation and earnest prayer, have determined to sustain and extend their East Indian mission, by an addition of twenty missionaries to the number already occupied in that field of important labour, this meeting, consisting of pastors and deacons, with other friends of the Metropolitan Baptist Churches, hail with the greatest satisfaction this proof of zeal in the cause of Christ, and feel it to be incumbent upon them to use their best efforts to induce the churches and congregations with which they are connected to adopt immediate measures for raising funds adequate to the accomplishment of this object and for the general support and consolidation of the mission in India.

That in the opinion of this meeting an undertaking of so much magnitude and importance as that which has been resolved upon by the Committee of the Baptist Missionary Society in reference to India, ought

to engage the most thoughtful consideration of the churches whose pastors and deacons are now present, and be the subject of their most earnest prayers. It is therefore recommended that the usual service on Monday evening, February 21st, be set apart as a season of importunate supplication at a throne of grace for the Divine blessing.

The meetings for prayer on the 21st, were, we believe, almost universally held and largely attended, throughout the congregations of the metropolis. Supplications were fervently addressed to the throne of grace for the blessing of God on this important effort; and from the kind and very cordial acceptance with which the purpose of the Committee has been received, we already perceive the commencement of the answer we desire to enjoy.

The steps necessary to accomplish the end in view have had the anxious attention of the Committee. These are necessarily twofold; the one relating to the acquisition of the necessary funds, and the other to the selection of the men to send forth on this errand of mercy.

To speak of the last point first. It is obviously one of the most anxious portions of the Committee's duty to find the men best qualified for the mission service. Various qualities, not always the same as those requisite for home service, are necessary to the man who shall go forth as the messenger of Christ to heathen lands. It may be supposed that there are many who would desire to consecrate their lives to God in this work, and would offer themselves were they assured of their fitness, but who may be unwilling to encounter the ordeal of presenting themselves at once to the Committee, exposed to the possibility of rejection. They would like fraternal consultation and advice, and more information than they possess, in order to decide upon their course. It has therefore been thought desirable by the Committee to nominate a few of their number to whom this special department may be committed, and the following resolution was adopted at their meeting of the 22nd ult.

That the Committee, deeming it desirable that inquiries should be instituted with a view to ascertain where Christian brethren may be found who are willing to consecrate themselves to the missionary work in connection with the proposed enlargement of the Indian mission, a sub-committee be formed consisting of the Rev. Drs. ANGUS, COX, STEANE, and the Revs. W. BROCK and J. RUSSELL, with the officers of the Society, to whom these inquiries be entrusted, and who from time to time shall report to the Committee the names of such brethren as may be willing to engage in this work, and appear in their judgment qualified for it.

Most cheerfully will this sub-committee open a correspondence, or give personal interviews to any brethren whose hearts the Lord has moved to this great work.

On the question of raising funds; this also has had the Committee's anxious attention. The monies required are first for the outfit of the brethren appointed, and then for their permanent support. The one outlay may be met by donations; the other will require a regular and yearly progressive increase in the contributions, collections, and subscriptions of the friends of the Society. It is hoped that throughout the country our ministerial brethren will as speedily as possible take up and act upon the suggestions laid before them in the last *Herald*, seeking for such aid as they may require from the Mission House or from local brethren.

With respect to London, the course presented in the following resolution, has been resolved upon.

That a sub-committee, consisting of the Revs. Dr. HOBY, J. RUSSELL, J. LEECHMAN, W. B. BOWES, Messrs. ALLEN and PEWTRESS, with the officers of the Society, be appointed to confer with the ministers and officers of the Metropolitan Baptist Churches in order to make the arrangements necessary

for collecting the funds for the augmentation of the Society's mission in India.

It is hoped thereby in the course of a few months to open communication with every congregation in and around the metropolis, to have formed auxiliaries where none yet exist, and to revive such as may have fallen into comparative quietude. The great object to be aimed at is to give to *every* present subscriber the opportunity of increasing his annual subscription, and to add as largely as may be to the list. It will involve a thorough canvass of the whole constituency of the society, and if as successful as we venture to think it will be, the complete execution of the plans for the evangelization of India is ensured.

We are are grateful to be permitted to add that both our Treasurers have most generously and liberally sustained the Committee by their promised gifts. W. B. GURNEY, Esq., has intimated his intention to give this year £250 towards the outfit of the new missionaries, and adds £50 per annum to his regular subscription. S. M. PETO, Esq. and Mrs. PETO propose to give £50 towards the outfit, and £100 per annum for seven years towards the support of *each* missionary engaged and sent out on the plan. It will be seen that by these generous gifts *one third of the entire cost* of the twenty new missionaries is provided for for seven years. We are quite sure the baptist churches of this country will second these noble offerings to the cause of God, and that before the year shall close we may be able to report that so far as funds are concerned the work is accomplished. Only let us go forward in the spirit of humility, with firm faith in the all-provident care of our Master, and an earnest self-denying love for Him and His glory, and we may see the largest anticipations more than realized. Doth not God often, may we not say always, give exceeding abundantly, even above all that we ask or think?

During the month a large number of missionary meetings have been held throughout Scotland by Messrs. LEECHMAN and TRESTRAIL, aided by Dr. PATERSON, Revs. J. PRICE and J. BLAIR; also at Hammersmith, Spencer Place, London, Lee, Brentford, Hitchin, Thrapstone, Ramsgate, and some others, at which Dr. HOBY, Revs. T. BURDITT, D. KATTERNS, W. WALTERS, G. PEARCE, C. T. KEEN, jun., Mr. UNDERHILL, and others, have been present. It is with gratitude we record that in every instance where the proposed augmentation of our missionary strength in India has been brought forward, it has been most cordially and warmly received.

POSTSCRIPT.

In compliance with the wish of our friends of the Northumberland and Durham Auxiliary, we give the original resolution, on which we gave in our last *Herald* the decision of the Committee.

That in the opinion of this Committee, the suspension of the publication by the Parent Society of the Quarterly Papers, on the issuing of the *Herald* in its present form, has deprived many of the contributors to the mission of the only information they had of its operations, which circumstance has been complained of, and is calculated to diminish their interest in the Society's welfare; and seeing that the London and other missionary societies circulate gratuitously periodical information amongst their supporters of one penny a week and upwards, this Committee would affectionately but earnestly recommend the resumption, by the Parent Society, of the Quarterly Papers, or similar information, for free circulation amongst the contributors.

NOTICE.

The following papers on the proposed scheme for twenty additional missionaries for India, have been prepared, and may be had in any required quantity on application to the Secretaries.

1. Appeal for twenty more missionaries for India.
2. Notes of missionary operations in Northern India.
3. Suggestions for raising funds to send out and maintain twenty additional missionaries in India.
4. Statistics of missionary operations in the Bengal and North West Provinces of India.

The first two of these papers are calculated for general and wide distribution, and should be placed in the hands of every subscriber, or individual it may be desirable to interest in our great work.

FOREIGN LETTERS RECEIVED.

Africa	Clarence	Saker, A.	Sept. 28, Oct. 16 and 23, November 6.
America	Horton	Cramp, J. M.	January 4.
Asia	At Sea	Trafford, J.	January 2.
	Agra	Makepeace, J.	December 9.
	Calcutta	Lewis, C. B.	December 8.
		Thomas, J.	December 8.
	Colombo	Allen, J.	December 14.
	Cutwa	Carey, W.	November 18.
	Dinagepore	Smylie, H.	November 22.
	Shanghae	Medhurst, W. H.	No date, received Jan. 22.
Bahamas	Nassau	Capern, H.	Dec. 27, Jan. 5.
France	Auxerre	Vines, S. & S.	January —.
Haiti	Jacmel	Gould, T.	December 28.
Jamaica	Annotto Bay	Jones, S.	January 7.
	Passage Fort	Phillippo, J. M.	December 25.
	Refuge	Fray, E.	December 10.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of January, 1853.

Annual Subscriptions.	£	s.	d.
Allen, J. H., Esq.	2	2	0
Anderson, W., Esq.	2	2	0
Barnes, R., Esq.	1	1	0
Barnes, Mr. R. Y.	2	0	0
Christian, Mr.	1	1	0
Gibbs, S. N., Esq.	2	2	0
Higham, Mr.	1	1	0
Jackson, Hugh, Esq.	1	1	0
Moore, Mrs.	2	2	0
Do., for *Africa*	1	0	0
Newton, Mrs. S.	0	10	0
Trotman, Miss	0	10	6

Donations.	£	s.	d.
Alexander, J. W., Esq.	5	0	0
M.	0	10	0
Legacy.			
Cooke, Mrs. Hannah, late of Cambridge, by W. L. Brooke, Esq. (less expenses)	99	9	6
Do., for *Africa*	99	9	6
London and Middlesex Auxiliaries.			
Devonport Street—Sunday School	0	1	0

	£	s.	d.
John Street, on account, by M. Martin, Esq.	50	0	0
Regent Street, Lambeth—Farran, Major	1	0	0
Staines—			
Collection	3	12	6
Contributions	3	1	0
	6	13	6
Less expenses	0	5	0
	6	8	6

	£	s.	d.
BERKSHIRE.			
Bracknell—			
Contributions, by Jas. Brant, for *Clarence Chapel*	0	6	0
Reading, on account	20	0	0
BUCKINGHAMSHIRE.			
Amersham—			
Contributions, by Master Morten, for *Native Preachers*	0	17	
Aston Clinton—			
Contributions, for *Native Preachers*	0	16	2
Wraysbury—			
Collection	0	19	1
Contributions	2	6	4
Do., Sunday School	0	4	7
CAMBRIDGESHIRE.			
Swavesey—			
Sunday School	0	13	0
CORNWALL.			
Helstone—			
Sunday School	6	7	7
Redruth—			
Anon	1	7	0
Truro—			
Friends, by Miss Traer, for *Miss Harris's New School Rooms, Haiti*	1	15	0
DEVONSHIRE.			
Plymouth—			
Friends, by Mrs. Lobb, for *Miss Harris's New School Rooms, Haiti*	1	2	6
ESSEX.			
Leighton—			
Contributions, half-year	3	19	0
Miss Hedingham—			
Sunday School	0	10	6
Thorpe	0	19	9
GLOUCESTERSHIRE.			
Coleford—			
Collections	5	3	0
Contributions	6	11	9
Eastington	3	4	3
Sunday School, for *Native Preachers*	1	0	0
Lydney—			
Collection	7	8	9
Contributions	5	15	0
Minchinhampton	0	13	4
Simbridge—			
Collection, &c.	0	14	4
Uley—			
Collection	2	3	6
Woodchester	0	18	0
Wotton under Edge—			
Rogers, Mr. J.	1	0	0
	34	11	11
Less expenses	1	2	3
	33	9	8
HAMPSHIRE.			
A Poor Minister	0	10	0

	£	s.	d.
Andover—			
Collections	5	8	10
Contributions	29	3	1
Do., for *Native Teacher*	2	0	0
Do., Infant Class	0	1	6
Do., Juvenile Working Association	6	19	2
Proceeds of Tea Meeting	1	1	9
	44	14	4
Acknowledged before and expenses	10	0	8
	34	13	8
Longparish—			
Sunday School	0	8	0
Ludgershall	0	12	1
Romsey—			
Collection	3	5	7
Contributions	6	10	11
	9	16	6
Less expenses	1	9	0
	8	7	6
Yarmouth, I. W.—			
Contributions, by Master D. H. Payn, Lee, for *Native Preachers*	1	6	0
HERTFORDSHIRE.			
Rickmansworth—			
Contributions, for *Native Preachers*	1	14	3
St. Alban's, on account, by Rev. W. Upton	15	0	0
Ware—			
Contributions, by Mr. B. Medcalf	2	0	0
Watford, on account	10	0	0
KENT.			
Chatham—			
Acworth, Mr. Joseph	1	0	0
Contributions, by Miss Acworth, for *Native Preachers*	1	9	4
Eynsford—			
Sunday School	1	19	0
LANCASHIRE.			
Ashton under Lyne—			
Contributions, for *Native Preachers*	2	5	0
Bolton—			
Collections	11	19	9
Contributions	14	11	6
Proceeds of Breakfast	3	14	6
	30	5	9
Acknowledged before and expenses	27	18	6
	2	7	3
Haslingden, Ebenezer—			
Collections	5	7	1
Contributions	0	4	9
	5	11	10
Less expenses	0	19	3
	4	12	7
Rochdale—			
Contributions, for *Miss Harris's New School Rooms, Haiti*	2	0	3

	£	s.	d.
Sabden—			
Contributions, for *Native Preachers*	1	15	0
Wigan, Lord Street—			
Sunday School	0	14	0
LEICESTERSHIRE.			
Leicester—			
R	20	0	0
NORFOLK.			
Downham—			
Contributions, for *Native Preachers*	0	10	0
NORFOLK, on account, by Mr. J. D. Smith	100	0	0
NORTHUMBERLAND.			
Newcastle on Tyne—			
Friend, by Rev. T. Pottenger, for *Native Preachers*	0	10	0
OXFORDSHIRE.			
Burford—			
Contributions, by Miss Wall	2	2	0
Milton—			
Collections	2	19	6
Contributions	2	16	6
SOMERSETSHIRE.			
Horsington—			
Contributions	1	0	0
Do., for *Native Preachers*	0	10	0
STAFFORDSHIRE.			
Bilston	3	8	0
Burton on Trent—			
Sunday School, for *Native Preachers*	1	17	8
Coseley—			
Whitehouse, H. B., Esq.	1	1	0
Leek—			
Contributions, two years, by Miss Gill	6	0	0
Wolverhampton—			
Sunday Schools	3	15	10
SUFFOLK.			
Bildeston—			
Sunday School	0	14	0
Somerleyton—			
Collection	3	17	1
Contributions	3	16	5
WARWICKSHIRE.			
Henley in Arden—			
Contributions	4	9	0
WILTSHIRE.			
Downton—			
Collections	3	18	6
Contributions	14	0	10
Do., Juvenile	1	7	0
Do., Sunday School Infant Class	1	5	0
	25	11	4
Less expenses	0	9	3
	25	2	1

	£	s.	d.
Salisbury—			
Collections	11	2	10
Do., &c., Bodenham	1	1	0
Contributions	12	1	2
Do., Sun. Scholars' Juvenile Society	15	0	0
	39	5	0
Less expenses	1	0	0
	38	5	0

Worcestershire.

Blockley—			
Three pupils of Mrs. Hull, by W. Parley	0	5	8
Evesham, Mill Street—			
Collection	2	9	0
Contributions	3	1	0
Do., Sunday School	1	2	0
	6	12	0
Less expenses	1	9	6
	5	2	6

Yorkshire.

Bradford, Sion Chapel—			
Collection, Juvenile	4	9	8
Lockwood—			
Collection	4	5	4
Contributions	5	14	8
	14	9	8
Less expenses	0	14	8
	13	15	0

NORTH WALES.

Anglesea— Bellan, Gaerwen, Llangefni, Pencarnedu	3	10	0

SOUTH WALES.

Brecknockshire—			
Brynmawr, Calvary—			
Contributions, for *Native Preachers*	1	2	0

	£	s.	d.
Glamorganshire—			
Croesyparc—			
Collection	1	12	6
Contribution	0	2	6
Monmouthshire—			
Magor—			
Collection	1	18	10
Contributions, Sunday School, for *Native Preachers*	0	16	6
	2	15	4
Less expenses	0	2	1
	2	13	3
Newport—			
Collection	4	9	10
Contributions	12	5	2
	16	15	0
Less expenses	0	8	0
	16	7	0
Pembrokeshire—			
Blaenllyn—			
Collection	0	13	2
Contributions	8	7	4
Ffynnon—			
Collection	1	3	0
Contributions	4	6	4
Do., Sunday School	1	2	0
Fishguard, Ebenezer—			
Collection	0	19	8
Contribution	0	2	6
Gallilee—			
Collection	1	0	0
Contribution	1	0	0
Glanyrhyd—			
Collection	0	9	3
Contribution	0	2	6
Haverfordwest—			
Collections	25	0	0
Contributions	100	0	6
Do., Juvenile	6	3	6
Proceeds of Tea Meeting	15	0	0
	146	4	0
Less expenses	0	12	0
	145	12	0

	£	s.	d.
Salem—			
Collection	0	16	6
Tenby—			
Contribution	1	0	0

SCOTLAND.

Auchencairn—			
Contributions, for *Native Preachers*	1	0	0
Hawick—			
Turnbull, Mrs.	5	0	0
Tobermory—			
Contributions, for *Native Preachers*	5	10	7

IRELAND.

Ballina—			
Contributions, for *Native Preachers*	2	17	0
Ballyshannon—			
Contributions, for *Native Preachers*	0	10	0
Belfast—			
Contributions	4	0	0
Dublin—			
Collections	3	15	2
Contributions	38	10	0
Do., for *Schools*	1	1	0
	43	6	2
Acknowledged before and expenses	36	1	6
	7	4	8
Tubbermore—			
Contributions, for *Native Preachers, Africa*	7	0	0
Do., Sunday School, for *do.*	1	5	0
Waterford—			
Contributions, for *Native Preachers*	0	10	6

FOREIGN.

Jamaica—			
Brown's Town and Bethany	20	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, London: in Edinburgh, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by C. Anderson, Esq.; in Dublin, by John Purser, Esq., Rathmines Castle; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

J. HADDON AND SON, PRINTERS, CARLILE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

APRIL, 1853.

ANCIENT BAPTISM AND MODERN.

BY HIS EXCELLENCY, THE PRUSSIAN AMBASSADOR,
CHRISTIAN CHARLES JOSIAS BUNSEN, D.C.L.

The ancient baptism comprised, on gospel grounds, four spiritual elements —instruction, examination, the vow, the initiation. To each of these elements was attached a sacred symbol, an externally working act of the church, who, by means of her bishops and elders, ordained in the place of God. To instruction, the blessing corresponded; to examination, the imposition of hands; to confession, immersion in water; to the vow for life and for death, the unction as priest and king. Thus did the beggar enter into the communion of the faithful; thus the emperor, when he ventured to do so. Constantine considered of it until his death-bed.

It is impossible but that this ceremony should have produced a great general impression, which was not diminished if the initiated were the child of Christian parents. The act was his own, as much as it was in the case of a convert from heathenism. The very gradual advancement even of the age of baptism in the case of children of Christian families, must have been injurious to its character as a solemnity. We have already seen how, even before the close of our period, the baptism of new-born infants grew out of that of children advancing towards the age of boyhood. We have seen how, from the baptism of the Spirit, which Christ instituted, people relapsed into ceremonial law, and fell back upon the shadow of a Jewish custom, which had ceased to be binding with the extinction of the nation, and now was made a sanction for the religion of the new covenant of humanity.

In consequence of this alteration and complete subversion of its main features, brought about principally by the Africans of the third century, and completed by Augustin, these natural elements have been, in the course of nearly fifteen centuries, most tragically decomposed, and nothing is now remaining any-

where but ruins. In the East people adhered to immersion, although this symbol of man voluntarily and consciously making a vow of the sacrifice of self, lost all meaning in the immersion of a new-born child. The eastern church, moreover, practised the unction immediately after the immersion, although that unction implies, even more than immersion, man's full consciousness, and is to be the seal of a free pledge, of a responsible act. Yet the eastern church requires, nevertheless, the general recognition of both, as necessary to salvation, and denies there is any efficacy in the western form of baptism.

The western church evidently commenced her career, under the guidance of Rome, with more freedom of thought. She abolished, together with adult baptism, its symbol, immersion, and introduced sprinkling in its stead. She retained, again, unction, the chrisma, by way of confirmation, and separated the two acts; so that, at all events, a beginning of consciousness and instruction may be assumed to be implied as a justification of the subsequent ceremony. Yet with this she rigidly maintained in her teaching, as the effect of the act of baptism, all the consequences which the gospel and the ancient church so undeniably and authentically connect with the previous instruction, and the voluntary conscious vow. The doctrine of Augustin was completed and stereotyped by Thomas Aquinas. The practice of the Latin church has equally little correspondence with the custom and spirit of the ancient, as regards unction. The postponement of this solemnity is a recognition of the principle; but even the legal age of seven is much too early a period to show that the ceremony is not to be an *opus operatum*, but the voluntary act of the conscious mind. And still the practice prevailing in exclusively catholic countries, of bringing children of four and five years old to the bishop to be confirmed, proves how little the proper idea to be conveyed by the act is seriously attended to; and more strongly still, how little impression it has made on the popular mind. Whatever improvement has been effected in this practice in France, and to a still greater extent in Catholic Germany, by way of preparation for the first communion (the admission to which, according to the idea of the ancient church, is expressed directly by the unction), is due, as history attests, to the influence of the Reformation on the formation of popular customs.

But what did the Reformation itself? The Reformers retained the doctrine of Augustin, together with pædobaptism. It is true, nevertheless, that they regarded the baptism of new-born infants merely as an offering, a dedication of the children by their parents, as a vicarious act, and as the first step only in a process which was actually to be completed by themselves in riper years, after their Christian education was finished, through their own voluntary confession and vow. We are indebted to Luther especially for this correct conception, and the having worthily and rationally carried it out is the most blessed work of the evangelical church of the German nation. Confirmation is, at the present moment, together with the principle of intellectual liberty, the Bible and the hymns, the principal means of keeping alive German protestantism. But, at the same time, the doctrine of the sacraments did not admit confirmation as one of them. Consequently, it was not held to be necessary to salvation, because not prescribed by the gospel, which, however, is equally silent upon the subject of the sprinkling of children. Thus the essential points in the gospel and in the practice of the apostles, faith and self-sacrifice, have been placed lower in

the scale than the sprinkling, which was adopted instead of the Jewish immersion, and the personal act has been held in less estimation than its substitute. This may be compatible with the Romish doctrine of good works, but is as repugnant to the evangelical doctrine of justification by faith, as it is to the precepts of the gospel, and the practice of the apostles. The leathern scholasticism of the seventeenth century, it is true, knew how to justify all that; but, of this justification, neither scripture rightly interpreted, nor reason speaking its own language, can take cognizance.

The protestant church in Germany fell besides into another contradiction, inasmuch as she defended and admitted the validity of confirmation, as being the voluntary act of the individual, and yet supported, with all her power, the interference of the state, by whose regulations no person can be admitted into any trade or service, unless he can produce a certificate of confirmation.

The Reformed church, which had no scruple in swallowing the camel of pædobaptism, as being in harmony with scripture, found no place in its theological conscience for confirmation, because it was not prescribed in scripture, was a human invention. In the course of two centuries, wherever the two evangelical confessions co-exist, custom has corrected that untenable theological one-sidedness, by the introduction of the Lutheran confirmation, and this has been one of the many inward preparations to the union of the two confessions.

The English church, in her articles, adopts the general evangelical doctrine of baptism in such a way as to place human faith by the side of Divine grace (Art. 27, compared with Art. 11.) She reconciles, moreover, the scholastic doctrine which limits the efficacy of baptism to original sin, and excludes from it all deadly sins committed after baptism, as well as the fanatical view that persons once baptized can sin no more. (Art. 16.) But in her Liturgy, exclusively and rigorously prescribed since the end of the seventeenth century, she certainly uses expressions which appear better suited to the Romish than the evangelical doctrine, and which have consequently become a snare to many consciences, and a cause of constantly continuing separation from the church. Lastly, confirmation has been no farther advanced, either doctrinally or practically, beyond the point at which it was left at the time of the separation from the church of Rome. The English church, therefore, is not only in this particular essentially unreformed, but considerably behind the French, and especially behind the Roman catholic church in Germany. Episcopal confirmation, notwithstanding the zealous efforts of the prelates of the day, remains, as to its essence and efficacy, an *opus operatum*. How this has reacted on infant baptism is clear from the fact, that, among the lower classes of the population of London, so many of those who belong to the Establishment are either not baptized at all, or never set their foot inside the church again after baptism. This also accounts for so many of its members never having been confirmed.

It is unnecessary here to repeat how little foundation there is in the ancient church for the exclusive right of the bishop to confirm, which is the main hindrance to a radical reform. Neither must it, however, be forgotten that it dates from a period in which every town, however small, was a bishopric.

Still less is it to be wondered at, that the quakers and baptists have sprung out of this church. The former of these consider external baptism as a Jewish custom, to be no longer binding after the downfall of the Jewish people; and the abuse to which it had led

dangerous, if not fatal. The baptists have restored adult baptism. But, as in the first case the negation of the form has grown into a formality; so, in the latter, has the restoration of an old form. The baptists find it difficult to understand that the idea of the German protestant act of baptism, which concludes with the vow and benediction, corresponds exactly with the idea of the gospel commandment, the letter of which they push to such an extent; and, under the yoke of an utterly one-sided rigid Calvinism, they are inclined to attach to their own form a superstitious power, by which the efficacy of a continually renewed faith is thrown into the background.

But how little the churches of the seventeenth century can make head against the onsets of the baptists, in countries where a great and free religious movement exists, is evinced by the fact, that, among serious Christians of the English race in the United States, the baptists or congregational preachers are on the increase more than any other sect, so that they form already the most numerous and most progressive community.—*Hippolytus and his Age. Vol. III.*

THE REASONABLENESS OF PRAYER VINDICATED.

BY THE REV. JOHN HOWARD HINTON, M.A.

To the Christian prayer is at once an important duty and an inestimable privilege, from which there is little danger, it may be hoped, of his being alienated by the scoffs of those who are ignorant of its value. Since, however, speculative objections to it are sedulously sown broad-cast throughout the community, it becomes not only, desirable, but in a measure necessary, that plain and common sense answers should be supplied to them. In this manner we propose to notice some of those most frequently presented.

I. We are told that prayer is wrong, that is to say, an exercise inappropriate to our condition. The true providence of man, it is proclaimed to us, is science, or the knowledge of material agencies, and the application of them to our own well-being. We should be active, prudent, and skilful, instead of being devout.

There is a mixture of truth and error in this statement. Undoubtedly we should be active, prudent, and skilful; and to a certain extent it may be admitted that science is a providence to man—that is to say, science supplies to man all the means he has of taking care of himself; but it does not follow from either of these positions that we ought not to be devout. The care we can take of ourselves with all our diligence is but very imperfect, and the means we have at our disposal with all our skill are far from being adequate to ward off every danger, or to supply every want. When we have done all for ourselves that we can do, and still find want, sorrow, and calamity pressing upon us, wherein is the impropriety of our asking help—if help is to be obtained—from heaven? If the providence of God may not supersede, surely it may be superadded to the providence of man.

Besides, the objection takes a very partial view of the objects for which we pray. Prayer is directed, not merely to the attainment of some end immediately in view—as the recovery of a child from sickness, for example—but to the obtaining of inward assistance or help to bear afflictions which may not be removed. We pray for gracious

influences which may sooth a lacerated, or sustain a sinking heart. Is this also wrong? And is the inward as well as the outward condition of man thrown upon a providence exclusively his own.

II. In the next place, however, we are instructed that if prayer be not wrong, it will infallibly be mischievous. It will prevent our due appreciation and use of the agencies around us; or, in plainer words, it will make us careless and idle.

This objection confounds the use of a thing with its abuse. Undoubtedly the expectation of help may be abused to the indulgence of negligence and sloth, but this is neither its necessary result nor its natural tendency. Promises of help if it should be required are very frequent in human arrangements, and in their direct tendency they are encouragements to exertion rather than bounties upon indolence. Nor are they far otherwise in their real influence; for in general they do operate as a stimulus to industry, though sometimes abused by the slothful to a different issue. It does not appear why our expectation of help from God should operate differently from a similar expectation when directed to human aid. Certainly the current language of divines warrants no imputation on them of encouraging such an abuse of trust in God; their language has proverbially been, "Labour as if all depended on yourself, and pray as though all depended on God." And for those who may be in danger of betraying themselves to material ruin by the cultivation of a spiritual dependence, the Divine being has modes of chastisement sufficiently cogent and instructive. His providence assuredly befriends no idlers. However, if there be here and there a farmer who looks for growing corn when he has sown no seed, or a manufacturer who expects his steam-engine to work when he has not lighted the fire, we altogether disown them as examples of the influence of dependence on God, and abandon them to the rebuke and scorn of the infidel.

III. In the third place, we are told, that if prayer is neither wrong nor mischievous, it is at all events absurd; since we are placed in the midst of powers which act in regular and certain methods, and of which the issues will be the same whether we pray or not; it cannot, consequently, be of any use to pray.

The regularity of physical agency, of course, cannot be doubted; but mankind in the depth of sorrow will be long in being convinced by this argument that it can be of no use to pray. It has, perhaps, been erroneously thought that prayer is known only as a duty of religion, and a precept of Christianity. It is, on the contrary, an instinct of human nature, waiting for neither prescription nor warrant, but brought into involuntary action whenever the circumstances arise which call for it. It may be very easy for men to live without prayer who live in undisturbed prosperity; but in extreme peril or severe suffering almost every one prays: the instances have not been few in which professed atheists have, in the near prospect of a frightful death, been seen upon their knees. Prayer, in truth, is the cry for help instinctively uttered by man's heart in the season of danger, and Christianity does nothing more than show the way in which this cry may be most acceptably and most successfully presented. If there be an error or an absurdity here, it is to be charged, not upon Christianity, but upon human nature. Here is, however, neither absurdity nor error. All instincts imply the reality of their objects. The parental instinct, which is nothing more than an example of the class, does so, whether we regard it in its more

complex development in the human race, or in its simpler manifestation among the lower animals; were it not so indeed, the instinct itself would be at once absurd and mischievous. Not less strongly does the instinctive impulse in man's heart to cry for help from heaven imply the fact that help is to be found there.

If, however, the regular action of physical causes renders prayer absurd, not less does it render labour so. For the argument arising out of it, if argument there be, is this, that no change in the sequence of events can be effected; whence it is useless, and therefore absurd, to ask the interposition of another in my affairs: but, if no change in the sequence of events can be effected by another, neither can any be effected by myself, and it becomes as irrational for me to exert my own power, as to supplicate the exertion of another's. According to this view of the case, the dictate of common sense would be that I should at once abandon prayer and effort alike, and submit myself wholly to the regular and inevitable order of nature. Such a conclusion, however, the common sense of mankind rejects, and even infidelity condemns. If there be a Power in heaven, even if of no higher than human capabilities, it must be as rational to ask his help as to employ our own.

In truth, the asking of Divine help differs not at all in principle from the asking of human help. Other men, in common with ourselves, have a certain measure of ability to control the agencies of nature, and when our own is insufficient for our purpose we naturally and continually seek the aid of theirs. To say that it is absurd to seek the aid of a superior being, is in fact to deny to him even the small amount of power which we allow to be competent to man.

IV. Prayer, then, is neither wrong, nor mischievous, nor absurd. We are told, however, that it is enthusiastic, that there is an order of events established by God himself, and that to suppose him to depart from that order by direct interposition in answer to prayer would be to suppose a frequent, if not a perpetual miracle.

Here again is a mixture of truth and error. It is not to be doubted that a course and order of events has been established in the wisdom of God, but this does not warrant the conclusion which the objector draws from it. God's plan necessarily comprehends the whole course of human action as a part of that on which it is formed. It is, to some extent, as foreseeing what man will do that God has determined what he himself will do, his conduct as a moral governor and administrator of the great work of redemption having necessarily a relation to the conduct of mankind. Now prayer is one part of the conduct of mankind, and can no more be conceived to be omitted from the Divine regard than any other part of it. Instead of being excluded from the Divine arrangements it must rather of necessity be included and incorporated in them. In his absolute foreknowledge the eternal God beholds the actions of men, and fits the dispensations of his providence to them; and as a part of this general system, he regards the foreseen neglect or exercise of prayer —the spirit of proud self-reliance or of devout dependence—and he adapts his dispensations to them. His hearing and answering prayer, consequently, is not a turning out of his course at a cry by which he is surprised, but the accomplishing of his design in responding to a prayer which he foreknew.

And thus our own attitude in prayer is to be understood. It is not that we presume to interpose for the interruption of the chain of events which Divine wisdom has determined, by breaking

one of its links; we rather put ourselves into the attitude of prayer in order to constitute one of the links in that chain, that the predetermined connexion may be complete. In God's plan our very prayers have a place to fill up, an influence to exert; and it were as absurd to omit these as any other portion of our appointed activity.

V. We are now met with the further objection that, taken generally, the answering of the prayers of mankind is impossible. To answer the prayers of one or of a few, we are told, might be practicable, but taking the world at large, prayers must be not only so multitudinous but so contradictory, that in no conceivable way could all of them be fulfilled. The interests of men, it is said, are so various that they will be found soliciting favours absolutely incompatible one with another—as farmers, to suit the different employments of husbandry, would be imploring one rain and another sunshine at the same moment.

Such an objector, it would seem, needs to be reminded that, beyond the sphere of miraculous operation, which constitutes an exceptional case, the bible nowhere warrants the expectation of an absolute and specific answer to prayer. Like an earthly parent, the heavenly Father "*knoweth how* to give good things to them that ask him," and he will manifest a blended parental wisdom and love alike in withholding and imparting. It would, indeed, be one of the greatest calamities for human kind if every prayer dictated by man's poor heart, and breathed passionately from his lips, were to be accomplished. Far too ignorant are we, too selfish, too corrupt, to be put in so fearful a position. Many things must be refused, but this by no means annihilates the system of requests. A father is not bound to say to a numerous family, "My children, make me no request, for I shall not be able to grant you all that you will ask." He would rather say, "My children, ask from me what you will, only leave it to me to grant or to refuse your requests, and be assured of my tenderest love in both." It is thus that the heavenly Father deals with us. In all things by prayer and supplication we are to make known our requests to him, and then we are to leave the decision in his hands, assured that he will do what is best for us. It is accordingly the Christian's habit to ask for all things in a spirit of blended submission and hope, assured that prayer will be kindly heard, and prepared to exercise resignation if the benefit be refused, no less than to show his gratitude if it be vouchsafed.

If it be replied that upon such a system prayer is to a very large extent unanswered, and therefore vain, we rejoin that this overlooks the principal end of prayer itself. Undoubtedly everything that God pleases to do for us and with us might have been done by him without any exercise of prayer on our part; there is not in the nature of things a necessity for prayer. The ground of it rather is that there is an expediency in it, a suitableness to man's condition, and a conduciveness to his moral benefit. We are to pray, not because we cannot obtain any good things without it, or because we can obtain all things by it, but because this is the attitude in which we shall best receive the lot which is assigned to us, and in which we shall most largely and effectually cultivate the moral sentiments—the dependence, the gratitude, the trust, the resignation—fitted to our condition. Unanswered as well as answered prayer finds its place in such a system.

VI. Even if we offer prayer, however, and it be answered, we are told that no answer to it can be proved. It is tauntingly said to us, "Where is this

interference of a Divine Providence on your behalf? Show it to us. Where does it begin? Where does it end? And what has it done for you?"

We acknowledge the delicacy and even the difficulty of the task which is thus set us; we confess, moreover, that in attempting to trace specific answers to prayer much ignorance and folly have been shown. But we think the demand is unfair. It is, if we understand it, a demand to make a Divine interposition visible, or manifest to the senses. "Show it to us," says the objector. We make no such pretension; but we ask the objector whether he believes nothing that he cannot see? Our senses are very useful to us, but they are far from being the sources of all our knowledge. There are great facts which all men hold, not only independently of the testimony of their senses, but contrary to it. In like manner the providence of God, though it cannot be traced by the eye, has its proper proofs; if it cannot be demonstrated to the senses, it can be demonstrated to the mind.

And to free ourselves from the embarrassment incident to individual cases (although many of them are very striking), let us look abroad on human life at large. Let any man contemplate the history of the world as a whole, and say whether there are not indications of intelligent management in it. Or let him take an instance of conspicuous magnitude, and say what he thinks of the past and present position of the Jewish nation, whom he sees dispersed among all peoples as no other nation has ever been, and yet not lost, but held separate, as in obvious reservation for a future national destiny. We of course cannot dictate convictions to others, but to us it appears far more difficult to conceive of this as an unmanaged world than to conceive of a Supreme Being who has it under his control, and who is conducting its multiform affairs after his counsel.

We may be told that when we have proved a general providence we have not proved a special one, and that we cannot apply our general conclusion to individuals. Our answer to this is, that a general providence must in the nature of things be special also. Take, for example, a million of money. It consists of single sovereigns, or, we may say, of single farthings. No man can take care of the whole of it without taking care of every fraction. If he loses a single farthing he has no longer his million of money. So in any other case, and not less so in the grandest of all cases—the providence of God. Having charge of all this vast world constituted of an infinite number of minute affairs, he must of necessity care for the small or he could not secure the great. If he listen not to the cry of the hungry lion, if he watch not the fall of the sparrow, if he count not the very hairs of our heads, he cannot be answerable for the general management or the final result. Linked together as causes and effects are, a minute neglect might occasion wide disorder. It is not necessary, therefore, to adduce proof in detail of a special providence, since the conception of it is presupposed in that of a general providence, which is in truth nothing more than an accumulation of individual facts. We might rather challenge the objector to show how, a general providence being granted, a special one can be denied, or how God, in caring for all, can do otherwise than care for each.

VII. We are told finally, with a boldness which might seem to indicate desperation, that a Divine providence is disproved by facts. "Look, for example," says the objector, "at the Amazon. There is a fine ship on fire at sea, with hundreds of lives in imminent peril, and heart-rending cries for deli-

verance; had any human being been witness to that scene with power to help, he would have rushed to the rescue, and the fact that God did not proves to a demonstration that there is at least no God that heareth prayer."

The example is well chosen, and we do not wish to ignore the fact. On the contrary, we could supply the objector with many such, and with some still more terrific. He might adduce the earthquake at Lisbon, the fire of London, and the great plague, by each of which calamities many thousand persons perished. But what is he to prove by them? If only that the ways of Divine providence are sometimes awfully mysterious, or, as he may be pleased to say, unintelligible by man, this we are quite ready to admit—it is one of the doctrines of the bible, as well as one of the facts of the universe; but if he claims these facts as proofs that there is no Divine providence, we deny the conclusiveness of his argument. For what is the principle of it? It is obviously founded upon the assumption that, if there be a Divine providence, it must be benign, not only universally and without exception, but in a manner always level to human comprehension. This is a large assumption, and, we may add, a baseless one. It is much more rational to admit that, if there be a Divine providence, its dispensations will often be to us untraceable. Placed infinitely above us as God is, and in a position of moral government of which we are the subjects, it is to the last degree improbable that we should be able to judge of his ways. In these circumstances mystery is his necessity, his right, his wisdom—an attribute which it is not less than presumptuous to deny to him; and whatever may be the amount of it discoverable in his ways, it is much more easily reconcileable with the fact of his administration especially as exhibited in the great work of redemption, than the total abandonment of the world would be with the conception of his existence.

The argument of the objector, indeed, would prohibit the introduction into a system of Divine providence of any painful element at all, since, under the dominion of a benevolent being, the very existence of physical evil is a mystery. It is not the occurrence of a *great* calamity, but the occurrence of *any* calamity that is radically unintelligible. And thus, in order to please the infidel, we must have nothing less than an impossible providence, or one which should absolutely exclude physical suffering from the world.

But enough. We accept a Divine providence with all its mysteries, far rather than the greater mystery of an abandoned and desolate universe. Prayer, while approving itself to the philosopher as reasonable, and appealing to the heirs of sorrow as a needful resource, is found by the Christian to be an inestimable consolation. He hears the voice of the heavenly Father, who has reconciled us to himself by Jesus Christ, saying, "Come, my people, enter into thy chambers, until calamity be overpast;" and under the influence of the Holy Spirit, he responds to it in the confiding language, "My Father, I will make my refuge under the shadow of thy wings."

ROMANISM, AND OUR DUTIES IN RELATION THERETO.

BY THE REV. JAMES RICHARDSON.

To England belongs the glory of having been the birthplace of the Reformation. Long before Luther came forth from his cell to denounce the abominations of the "man of sin," the immortal Wycliffe had translated the scriptures into the vulgar tongue, and proclaimed to a spiritually enslaved people the freedom of religious inquiry. To the German reformers, however, Britain owes a mighty debt of gratitude, inasmuch as they were mainly instrumental under God in delivering her from the iron yoke of the papacy. England has now enjoyed for many ages the light of divine truth, and shared largely in the blessings of intelligence and liberty. Having thrown off the authority of Rome she has taken her place at the head of the nations, and by her civil and religious institutions, is, in a very large sense, the benefactress of the world.

But for some time the church of Rome has been putting forth all her energies for the subjugation of this great protestant country to her deceiving, degrading, and soul destroying dominion. Circumstances have been favourable to her aims. The passing of the Catholic Emancipation Act, the unrestricted freedom allowed her by an enlightened and generous people;—the bestowment of public money for the education of her Irish priests, and the support of her missions and worship in the colonies;—the smiles lavished upon her by men in high places;—and the extensive prevalence of a refined and specious popery in our national church have enabled her to assume a bold front and to put forth the most lofty pretensions. Never since the glorious Reformation have her designs been so apparent as at prerent. She is endeavouring to propagate her pernicious principles in every part of the land. Her deluded votaries are consecrating their property and combining their resources for the extension and consolidation of her empire. In defiance of the fundamental articles of her faith, and the intolerance and persecution of which she has been guilty in every period of her history, her priests stand forth, without a blush, as the advocates of religious liberty, *and maintain that men ought to be permitted to worship God according to the dictates of conscience!* and thus adapting herself with wonderful facility to the spirit and temper of the English people, she is seeking with "all the deceivableness of unrighteousness" to restore her influence over the nation which was once a part of her dark and wretched territories.

Now such a state of things demands the immediate attention of the lovers of a pure Christianity. Loyalty to the King of Zion, reverence for his word, love to their country, regard for the souls of men—and especially those of the rising generation—loudly call them to the exercise of the greatest diligence in efforts to counteract the movements and disappoint the expectations of the papal sorceress. The protestant institutions, and all the peculiar advantages and privileges which constitute the greatness and glory of Britain are menaced and endangered. Popery has deliberately taken the field and challenged the armies of the living God. Indifference or inactivity would, therefore, be sinful. To allow the "woman drunk with the blood of the saints" to obtain the ascendency would be to be guilty of the most abject cowardice, and to be traitors to all that is high and holy in connexion with the king-

dom of Christ. She would seal up the book of life; take away the right of private judgment; annihilate our liberties; and, like the fell simoon of the desert, waft desolation to all the fruits of intellectual and religious improvement. Popery is the very essence of despotism. In the past it has trodden under foot thrones and sceptres, and every right and privilege which mankind have loved and prized. England could not possibly commit a greater fault, or inflict upon herself a greater evil than by yielding herself up to the enchantments of the "mother of harlots." Soon would she be reduced to the degraded condition of those nations on the continent of Europe which are still under the dominion of the papacy, and all that in which she now glories would become extinct. That Rome has resolved "with signs and lying wonders" to lay England prostrate at her feet cannot be questioned by any careful observer of the "signs of the times;" and, therefore, all true protestants should be fully prepared for the conflict. Flushed with pride and confident of success the enemy will avail herself of all the resources she can command for the accomplishment of her designs. Greatly, then, does it behove the friends of truth, liberty, and righteousness, to survey the whole field of action, and to bring the omnipotent weapons of the gospel into collision with Romish dogmas and delusions.

That the reader may be able to form a correct estimate of the true character of the church of Rome, the writer will now state, in a few particulars, some of the natural results of the *practical working* of her anti-scriptural tenets. And,

1. "*The holy catholic church,*" *so called, has been guilty of the most wanton and cruel persecution.* Maintaining that it is the duty of her adherents to "persecute and destroy heretics, schismatics, and rebels to our said lord the pope and his successors," she has always been decidedly persecuting in her spirit and practice. In proof of this we only need refer to the manner in which Romnists have sported themselves with the miseries of the vast multitudes of defenceless men and women whom they have tortured and martyred. The history of the Romish church is written in blood. Every instrument of terror and cruelty which diabolical skill could invent has been employed by her in every nation in Europe. Who armed and sent forth thousands of savage ruffians into the peaceful valleys of Piedmont, to burn the villages, to lay waste the fruitful fields, and to take away the lives of the pious Waldenses and Albigenses? *The church of Rome.* And it is calculated that *one million* of those faithful witnesses for God and his truth were put to death in forty years! Who gave every encouragement to those bands of assassins who rose against the French protestants on the eve of St. Bartholomew, and slew, in a few days, 70,000 of them, and carried on the work of destruction till 300,000 martyrs fell a sacrifice to their fury? *The church of Rome.* And so great was the joy of the then reigning pope that, when intelligence reached Rome of the horrid butchery, he commanded that a jubilee should be published for the signal blessings which had been conferred on the Christian nations! What led to the destruction of about 3,000,000 of the people of Spain by the Inquisition? The papal tyranny of Rome. Reference, also, may be made to the Irish massacre in 1641, when more than 100,000 protestants fell by the sword of the papacy. Indeed, volumes might be filled with the atrocious proceedings of the Romish church in connexion with pillories, dungeons, banishments, racks, and fires; but the soul sickens when it contemplates this

part of her history, and is glad to escape from it. The above unquestionable facts are sufficient to demonstrate that popery has been guilty of unparalleled persecutions and cruelties. It is admitted, with shame and sorrow, that professed protestants have also been guilty of persecution, but *they acted in direct opposition to their principles;* whereas Romanists have only carried out the requirements of the decrees and decisions of their councils and pontiffs. The church of Rome still maintains that it is her duty to exterminate heretics, and if she were allowed to put forth her power she would again be "*the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus.*"

2. *The influence which the church of Rome exerts on those nations which are under her yoke tends to obstruct the "march of intellect," and to hinder social and moral improvement.* Every part of her system is degrading and enslaving to the last degree, as Belgium, Spain, Naples, Italy, Ireland, and other catholic countries abundantly testify. She fosters a blind credulity, occupies the mind with foolish legends, cripples the understanding, prevents civil and religious freedom, and keeps the people in an ignorant, miserable, and half starved condition. Many proofs of the degradation of catholic countries might be furnished; but the following extract from Mr. Macaulay's recent "History of England" will be sufficient. "During the last three centuries," speaking of the church of Rome, "to stint the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what four hundred years ago they actually were, shall now compare the country round Rome and the country round Edinburgh, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes, in Germany, from a Roman catholic to a protestant principality; in Switzerland, from a Roman catholic to a protestant canton; in Ireland, from a Roman catholic to a protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The protestants of the United States have left far behind them the Roman catholics of Mexico, Peru, and Brazil. The Roman catholics of Canada remain inert, while the whole continent round them is in a ferment with protestant activity and enterprise." Vol. I. p. 48.

3. *The church of Rome has always been opposed to the circulation of the holy scriptures.* Denying to her members the right of private judgment, and demanding an unqualified and unreserved submission to her *own* authority in all spiritual matters, it need not excite wonder that she endeavours to prevent, to the utmost extent of her power, the reading of that inspired book which is the sole rule of religious faith and conduct. It is unnecessary

to adduce her decrees on this point. Reading the bible in England was, in the reign of Henry V., declared to be treason, and the goods of all persons who were proved guilty of the crime were to be confiscated! In one of the pope's bulls, sent forth in 1824, the Bible Society is termed "a plague and a wicked novelty." But to come to our own times. The following letter was addressed to the archbishops and bishops of Italy by the present pope when he was at Naples in 1849. "At the instigation and with the aid of bible societies, which have been denounced again and again by the holy see, they have the hardihood to carry on the distribution of the sacred scriptures, translated, contrary to the rules of the church, into the vulgar tongue, and most wretchedly perverted; and with a *wicked* and almost incredible effrontery they scruple not, under cloak of religion, to recommend them to the careful perusal of the faithful. From all this you will understand, most venerable brethren, with what vigilance and solicitude it behoves you to act, so that the faithful, under your charge, *may be put upon their guard* against the poison which cannot fail to be imbibed, with especial reference to the scriptures, that *no person* whatever is warranted to confide in his own judgment as to their true meaning, if opposed to the holy mother church, *who alone, and no other*, has received commission from Christ to watch over the faithful committed to her trust, and to decide upon the *sense* and interpretation of the sacred writings." Now what can be plainer than that the church of Rome has the same aversion to the bible at the present day as she had in the dark ages? She dreads it because she loves darkness rather than light. Romanism and the sacred records are in direct antagonism. They cannot dwell together in the same place. Rome is powerless where the bible is read and understood. Her aversion and enmity to it is, therefore, easily accounted for. It condemns her errors and practices, and clearly points her out as that grand apostacy which the apostles predicted should take place.

4. *As the church of Rome hates the word of God, it is not surprising that she regards with the greatest hostility the labours of protestant missionaries in heathen lands.* Hence she embraces every opportunity for disseminating the noxious seeds of evil where the fruits of the Spirit have sprung up through the preaching of the pure gospel of Christ. Every one remembers her dark and cruel proceedings in the island of Tahiti; and she is ever ready to encroach upon other fields which have been reclaimed from idolatry and wretchedness. She adapts herself to the diversified tastes and habits of the people of every clime, and living under all the different forms of civil government; and when it is considered that this apostate church has in her communion 350,000 priests, 800 bishops, and about 300,000 monks, friars, and Jesuits, the friends of the bible and Christian missions are loudly called upon to go forth with renewed zeal and courage, in the name of the Lord, for the rescue of the nations from her gigantic power and corruption.

From what has been said the reader must be convinced that popery is the most unholy system which the depraved mind of man, aided by Satanic inspiration, has ever been able to invent. What, then, are the peculiar duties which devolve upon him in relation to this grand apostacy?

1. *He ought to use the most energetic exertions for the diffusion of the truth of God.* Popery hates, as we have seen, the sacred scriptures. Its despotism can only be maintained by keeping the bible a sealed book. The reader may, therefore, do much to prevent the

spread of Romish delusions by propagating the truth as it is in Jesus. Happily bibles and religious tracts may be purchased for a mere trifle, and he may grapple successfully with popish errors, either by diffusing the sacred volume or by scattering in every direction those compendiums of the leading doctrines of the gospel. In every possible way let him endeavour to send forth the simple and unadulterated truth of scripture. Let him seek to shine as a light in the world by holding forth the word of life, and by sparing neither labour nor expense in the sublime and hallowed service of his God. By making known the right of private judgment, justificatiou by faith alone, regeneration by the Spirit of God, and the other leading doctrines of protestantism, he will supply the best antidote to anti-christian errors. He will diffuse a light which will scatter the clouds of spiritual darkness. He will exert a power which will put down "the man of sin." Wherever scriptural knowledge is disseminated Romanism withers and dies. Up, then, Christian reader, whatever thy protestant name and position, and enter the lists with antichrist. Lay hold of the "sword of the Spirit" with a vigorous grasp. Fight a good fight. Oppose error by truth, darkness by light, and sacramentalism by the personality and spirituality of New Testament religion; and, rest assured, that the weapons of your warfare not being carnal, "but mighty through God to the pulling down of strong holds," will secure you great and glorious victories.

2. *If the reader is a sabbath school teacher let him seek to have his mind imbued with a deeper concern for the welfare of the rising generation.* Though the church of Rome suffers children for the most part to grow up in ignorance and brutality in those countries where her power is predominant, yet in England she endeavours with much cunning craftiness to lay hold of the youthful population. She appeals to the passions and prejudices of the young incessantly. The pomp of her holiday processions, the splendour of her worship, and the imposing grandeur of many of her structures, have a direct tendency to captivate the understanding and to pamper the senses. She also uses the resources of eloquence, learning, and science, to embellish her dogmas, and to present them in their most attractive forms. Neither does she fail to bring the power of the press to bear upon the youthful mind by circulating tracts in which her principles are defended and recommended with great tact and skill. Hence the rising generation cannot be neglected without incurring the greatest danger. Those who are at present bearing the heat and burden of the day in efforts to spread the pure truth of God, will soon finish their course and receive their reward. If, therefore, the affections of the young are not enlisted on the side of protestant Christianity, where will protestant churches be in the coming age? Sabbath school teachers! and all the real friends of the young, arouse yourselves for the conflict with the powers of darkness. Instil into the opening minds of those who are taught in your schools the imperishable truths of the glorious gospel of the blessed God. Give them a thorough religious training, and in this way you will qualify them for taking their part in the struggle between truth and error for the dominion of the world, and will die in the confidence that the cause of God shall be as faithfully maintained by the children as it has been by the fathers.

3. *In conclusion, let the reader seek to feel that, important as the duty of prayer is at all times, it is specially so at the present momentous period.* Prayer has power with God and prevails; and if

all the followers of Christ were to make the destruction of antichrist the subject of their earnest, believing, and persevering supplications at the throne of the heavenly grace, they would most certainly be heard and answered. They would bring down from heaven that power which is pledged for the preservation and diffusion of the gospel of the Son of God, and the day would be hastened when "a great voice of much people in heaven" would be heard, "saying, Alleluia; salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia."

Barton Mills, March, 1853.

RESUSCITATED FOSSILS.

BY THE REV. JOSEPH DREW.

THERE is an old dead world lying about us everywhere. In the depths of our valleys, on the tops of our mountains, in the very stones of which our houses are built, are to be found the petrified remains of antique and oft-times quaint-looking animals, whose animal principle has long since departed and surrendered them to all the possibilities of accident and change. It is a curious sort of life one leads when by an effort one throws himself back into that now extinct world. The "agricultural interest" was then very different from what it is now. The fields, if there were any, were cultivated on different principles and in a different manner, and "native industry" was protected by other than corn law regulations. The cities, too, had few things in common with those of the present day, as any one may satisfy himself who will be at the trouble of examining the London clay or the strata of the Paris bason. Singular French revolutions took place then and have taken place since then, as we all know. A London mob does not appear to have been just the same sort of thing at that period as at present; and what appearance the West End, or the Strand, or St. Giles's, or Rag Fair, presented, it may require a very lively imagination to determine. We are equally ignorant respecting the politics of those times; but that wars of a no very gentle character were frequently waged, the facts leave us no room or ability to doubt.

Now, if all those primitive forms were to revive, the inward essence of each claiming its own again, what a singular effect should we be apt to witness. I am afraid our rocks, and fields, and houses, and trees, and plants, and even our very bodies, would fly to pieces, that they might render back to those importunate claimants property to which they have a primary title, and which, in this new exigence, they could scarcely do without. It would be very awkward and likely to put us to much inconvenience. But supposing they waived their claim and resolved to make the best they could of any spare matter to be obtained, would they not be rather curious neighbours? while they swelled the population of this little planet to a rather uncomfortable extent. And the appearance they would make! To be sure it would be a capital thing for some

of our inveterate naturalists, furnishing them with an excellent opportunity of studying their favourite science. Still the timid would stand a chance of being frightened, and even the boldest may not think themselves safe in the event of meeting a troop of those colossal monsters which now appear quiet enough in the saloons of the British Museum. Those old Saurians would scarcely feel at home in Bond Street, or on 'Change. Nevertheless, it might be a spectacle worth witnessing to see the learned and accomplished Professor Owen on the back of his favourite Dinoruis taking an airing in Hyde Park—a service the creature could not have the face to refuse him after all the pains he has taken to identify and reset its bones.

The reader need be under no apprehension that we are going to predict such a resurrection as this as likely to take place in his time. We are less disposed to take the place of the seer than the much humbler one of the chronicler of actual events. There was a time when we thought that our path lay over a moral world of extinct forms as dead as any of those which so thickly inlay the solid floor of our earth. A great deluge rolled over Europe in the sixteenth century which was supposed to have buried in its residuent alluvium multitudes of foolish things which the world had much better be without. It is true we were in the habit of digging up now and then one specimen or another of these ancient petrefactions; but it was only to satisfy our curiosity or to aid us in reconstructing the history of the past. Thus time travelled, till we came to the nineteenth century,—a very enlightened century, and one that is thought to bear away the palm from all its predecessors. Perhaps that is the cause of the resuscitation of which we write. However that may be, the fact of it you will find it difficult to doubt. The past has made a mighty effort and thrown upon us an army of its old once dead things.

Let us learn, good friends, at our leisure quietly to meditate on just two or three of these dry bones revived, that we may see how they look under the light of the present sun. "Can these dry bones live?" Wait a little and thou shalt see. Presto! Here comes one in a long white surplice. Hear him speak. With much gravity and solemnity of visage he tells us that, except our infants are baptized by his hands, or by those of one of his order, dying they must inevitably go to perdition. As for him, he will undertake their regeneration, their incorporation into the body of Christ, their affiliation to the eternal Father, and their initiation into the kingdom of heaven. At first you think you see a spectre, and have not much doubt as to whence he comes and who sent him, till, fairly recollecting yourself, you find that it is indeed real. Exceedingly curious, you exclaim; and you are almost as much surprised as if you met Van Amburgh driving a herd of fossil elephants. Why, dear me, you reply, I always took that to be a piece of popery, and I thought that in this country at least popery was really executed and buried at the Reformation. Then you do seriously believe, Sir, that the ceremony you describe positively will change the heart of my child, place him as a member in the family of God, entitle him to the divine favour in this world and to the glory of Paradise when he dies? Yes I do, he might rejoin, and so do five thousand of my brethren, who teach it every Sunday from five thousand pulpits in this land, and to support whom in this very work almost every article you eat, drink, and wear, is more or less heavily taxed; and to turn out full fledged the advocates of this creed the two richest Universities in the world are daily and assiduously at work. Your first impulse after listening to this

statement is to inquire after some scriptural authority for such a belief and practice; but you soon learn that the resuscitated priest has gained nothing by the new times into which he has come; that all the features of his true prototype have revived with him; and that his authority belongs to a generation as extinct as you had thought his creed. He does not follow in the footsteps of men who drew their faith from the bible.

We find ourselves in the midst of a large and, for the most part, elegantly dressed assembly. We may as well look round us for a moment here. The building in which we are met is an imposing and noble structure, although rather odd in some of its arrangements, and somewhat fantastic here and there. But let that pass. We are lighted to be sure by the great solar luminary—a very good light many of us think it, would not wish a better—yet on a raised table (the altar don't they call it?) there are several candles burning. What can it mean? Have they been ignited to light these re-animated antiquities up from the vaults below? Or did they come here without their wits and now want candles to assist them in the search after them? It is hard to say. We have more than one clergyman here, who now turn their faces in one direction, then in another; while we of the congregation are kept in quite a flutter of agitation by our repeated changes of posture, genuflexions, courtesies, and bows. At length a white figure ascends a lofty curiously carved enclosed desk, and we hear it descant in long drawn sonorous sentences on what it is pleased to call "apostolic succession," which it defends with all the warmth of which it is capable, at the same time utterly denying the validity of whatever religious ministration may be performed by men, however otherwise qualified who do not constitute true links in the sacred, not to say magic, chain. The whole scene looks so old and queer that we think ourselves asleep and dreaming or else transported back to a long departed age. But is it a thing of to-day? O yes, these pranks are played in sight of high heaven by an increasing number of "young" and older "divines" every Lord's day in the midst of large congregations, and the exhibition is encouraged and abetted by some of the greatest authorities and highest dignitaries of "our church." Surely there must have been an ominous upheaving of the great under-world of late. The whole aspect of this place and of this assembly is "histrionic" indeed. Withal there is a goodly measure of orthodox old monkery and priestism here which we fondly hoped had left the world for some time past. But there is no telling when a thing is dead. They say that some corns of wheat that had been put to sleep with the Egyptian mummies some two or three thousand years ago, have not only retained the principle of life, but of fecundity, and produce affluent harvests on our own soil in these latter times. The tombs of the middle ages appear to have been the depositories of far less innocent seed which, disinterred and scattered abroad by the hands of industrious mediæval loving, most romantic, and sentimental modern theologians, is bearing an ample and promising harvest in many places just now. The arrogant pretensions, the exclusive claims, the ghostly officiousness, and superstitious practices of men whom we all contribute to feed, compel us to pause at times and inquire, Where have we got to now? Is this England? Is this the year of grace one thousand eight hundred and fifty-three? Have we all fallen asleep, and is this a vision of the night? Not a vision! Then have we rushed back three or four centuries and become contemporaries of men on whose dust we

thought ourselves treading and whose errors we considered as exploded for ever from the world? Can there be a bit of truth in it, that this stripling, who but the other day occupied the same form with us at school and played with us the same games, merely because he has been to a somewhat higher seminary and swallowed the "Thirty-nine Articles," and taken an oath that the Holy Ghost has called him to preach the gospel, and felt episcopal hands on his not over strong pate—can it be possible that he has become a link of this wonder-working chain, and thus got himself in between God and our souls? So that now all the grace of heaven must come down to us through his voice, or eyes, or hands, or tongue! So that now he is perhaps the only one in a parish qualified to preach the gospel to sinners, to offer salvation to the dying, to carry consolation to the sick, to impart the memorials of a Saviour's suffering dying pity and love to the hungry and thirsty spirit! So that now all the gracious activity of the Deity is bound up with his convenience, his health, his cognisance, his capabilities, or even his caprice! So that now he takes the place of the Almighty, of the Redeemer, of the Holy Spirit, making them dependent on him for the time, manner, and objects of their merciful interposition! Well, here we are indeed back in the old once dead time, and so bewildered as scarcely to be able to recognise ourselves or anything around us.

The west is famous for some of its peculiar organic remains. Come with me and we will examine one or two curiosities at least. Here we have a holy priest of the established church and a young girl in somewhat mysterious communication with each other. She is relieving her breast of secrets of not the most delicate description, and pouring the polluted stream into the cager ear of this sacred man. These pages must not be soiled with any part of the shameful tale; yet it is but a specimen of many to which himself and his brethren are but too ready to listen. They are to become the repositories of secrets which should only be told to the all-compassionate God, and only to him when the heart is bruised and crushed under the conscious pressure of its sins. Let anxious parents duly consider it. There is opened to them a vista here into a dark and troubled region enough. And this vile thing, this "auricular confession," is not only winked at by the facile and easy; but is tolerated by bishops and defended by not a few of the most reputable divines of the "Reformed church" of these realms. "Tell it not in Gath!" that the ages are revolving in the wrong way, that the tide has turned and is rolling back upon us the follies, superstitions, and mummeries that had for centuries been buried in the sea:

But we have not done with our western specimens yet. "I will show thee greater things than these." We have a "lady superior" and "sisters of mercy," and a very pretty sort of a nunnery, all come to life again here in these days. Nor is there a crucifix wanting, nor persons to kneel before it, nor priests to confess and shrive these persons, nor a code that would be no reproach to the eleventh or twelfth century of our time. Moreover, pennance is done here after the most approved fashion. Young ladies, who have not behaved so well as they might, are put to the pleasing and delicate operation of "licking the floor," as a method of allaying the divine anger and purifying their own hearts from sin. The uninitiated may think that it must be a fine triumph for the "old serpent" to see his victims sharing with him the peculiar aliment to which he has been condemned. Not so thinks our "lady

superior;" she holds that the more disgusting the humiliation of her penitents, the more do they purge themselves of the mortal taint and uncleanness of the world. Many will regard the discovery as a singular one no doubt; and yet it will be found to be no modern, but rather a fossil discovery, the circumstance being well known, that the monkery of the dark ages owed its peculiar sanctity to nothing more than to a judicious favour for and indulgence in dirt. It was perhaps necessary that these recent developments in the "national religion" should have their female side. But one is rather humbled at the phase which they have chosen to turn towards the sun. It is to be hoped that Henry of Exeter will feel himself called upon, in the exercise of his high office as overseer-general of these resuscitated practices, to interpose the "unsullied whiteness of his lawn" between the young lips of his interesting, however incontinent, neophytes and the loathsomeness of a dusty floor.

Protestantism has taken notice of it for some years now, and it will come to be more seriously regarded by many, that there is a recession towards us of old floods whose waters we had imagined disposed of for ever; but hither they come, threatening to cover their old ground completely. Here in England we have all seen some strange doings of late. Cardinals have been amongst us with their red stockings, and a shoal of bishops appointed by the holy see, and we have been treated to a sight of sacred vestments of a very questionable make, and of friars, black, white, and grey, and of cowls, hoods, and habits, with their wearers, which our poetic old Milton thought had in his time been blown—

> "O'er the backside of the world far off,
> Into a limbo large and broad, since called
> The Paradise of Fools."

Out of which limbo he clearly thought they stood but a poor chance of ever being able to deliver themselves. We live, however, in enlightened times, when it has been deemed advisable to unlock the said limbo and let the prisoners out for a season that, we may suppose, they may have the benefit of the air and light once more. Geologists are well aware that animal forms still living in some parts of the world have long since become extinct in others, where they are only found now in a petrified state. Such is the case with many beasts of prey once existing in Great Britain, but met with now only in much warmer climes. Nor was the number small of those persons who had been in the habit of regarding these exhibitions of the great apostacy as equally defunct here, and, when they thought of the matter, seldom failed to congratulate themselves on that account. Indeed such was their confidence as to this that an instantaneous resurrection of our old forests, with the roaring of lions, the yelp of jackals, and the ominous laugh of half a dozen hyænas, in the distance could hardly have occasioned them more surprise or alarm than many of the freaks of their scarlet enemy during the two or three years last past. Still it is exceedingly comfortable to know that there is not much prey or garbage amongst us at present for these monsters to thrive and batten on; which fact is in reality a better protection against them than a thousand acts of parliament ever could confer. Did the ancient denizens of this land visit us now, they would find the times rather poor ones for them—and poor for them just because they are tolerably good for us. They would meet with another race on the earth, by whom great alterations have been made since their time. On many of their old favourite haunts they would discover stately mansions, large towns, or populous cities; and the provender which

they had been accustomed to depend on for life and enjoyment would have wholly disappeared from the earth. Guns would be pointed against and snares laid for them, and every spot would be bristling with instruments of death. Nor would it be easy to persuade many of us that popery has not made this descent on our coasts quite as much after its time. It must revive a good many old conditions before it can get aliment enough to live well on here. True, it can submit to spare diet for a season, to answer its own purposes; but always with the prospect of being able to idemnify itself with full meals and good feeding afterwards. But there must indeed be a putting back of the shadow on the dial of Ahaz, before such a time can ever gladden them on English soil again. What their infatuation and judicial blindness may induce them to attempt it may be difficult to say; but there will scarcely be two opinions amongst intelligent men as to the final upshot of their ill-advised aggressions on this free, because liberated, land. Englishmen are too fond of a free mind, a free tongue, a free pen, a free press, and a free religion, to be persuaded, or wheedled, or frightened, into welcoming back the old inveterate incurable enemy, persecutor, and oppressor of them all. That oppressor has had a slight taste already of what our countrymen can do when their blood is up; but that experience is no more than the earnest of what is in store for her if she again so offensively dares to "advance her miscreated front athwart our way." Who will deny, however, that there was some excuse for the arrogance of that act? Fossils of a similar type having so abundantly revived at Oxford and Cambridge, and being allowed to diffuse themselves with so much facility and so little opposition through every part of the country, it was by no means astonishing that the infallible "vicar of Christ" was led to conclude that the times were ripe for a large importation of the unadulterated article from the provinces owning the privilege of his own immediate and gentle sway. Well, he was mistaken, and I should think it behoves us to send up our praises to heaven for that.

Antiquated forms of infidelity and atheism, whose funereal obsequies had been celebrated long ago, are again exhumed and affecting many of the appearances of life in our midst. Modified a little to meet altered circumstances, they are embraced by sciolists and tyros as of yore, who betray the best possible intentions to do their utmost towards uprooting and destroying all that the wise and the good in every age have held most sacred and dear. Again is Christianity menaced with destruction as confidently as if she had never heard, laughed at, and falsified, the predictions of a Voltaire or a Hume, and of the shallow impious boasters who drank down their sentiments and echoed their impotent abuse. Some think that they detect mighty and threatening changes in the principles and development of modern as compared with former scepticism, from which the very worst has to be feared. And that considerable ingenuity has been displayed in finding out new objections against the sacred writings and the system of truth which they inculcate, we have no disposition to deny. But the germs of these objections are old enough, having existed from almost the earliest times; nor have the apologists for religion been slow to notice them and to manifest the invalidity and weakness of the ground on which they rest. Here, if anywhere, we perceive the truth of the wise man's aphorism, that there is no new thing under the sun. If, however, old things can be rubbed up and made to look like and to pass for new, why it will do quite as

well. In general it may be affirmed that the principles of religious disbelief exist in the head or the heart of every man. The inquiring man will doubt till his reason be satisfied; the bad man till his heart be changed. The one doubts for want of evidence; the other because he hates the light. The former is within the reach of proof and argument; for the latter no amount of demonstration would suffice. He takes shelter in denial from the pangs of his own conscience and the guilty forebodings of his own mind. It is nothing to him that a severe criticism has placed the authority of the divine word beyond all reasonable doubt, or that the most rigorous induction has established the philosophical consistency of the religion revealed in that word to the entire satisfaction of the hardest thinkers and first scholars of every Christian land; his quarrel with Christianity does not arise from critical and scientific, but from moral reasons; and except you could evacuate it of its purity and holiness, you have done nothing to satisfy him. His scepticism is but a new form of an old disease. He would fain persuade you that it is profounder and juster than anything that has gone before, but you have only to probe it to the heart in order to satisfy yourself that it is no such thing. Whether he be a Strauss or a Holyoake, you will find little difficulty in placing your finger on the gangrene which diseases and vitiates the whole frame. Let those who tremble for the ark of the Lord in these times be re-assured by the conviction that atheism can invent no new weapon against the cause they love; or if it can, that cause is clothed in armour of proof that will not fail to turn the shaft aside. "No weapon that is formed against thee shall prosper, and every tongue that shall arise in judgment against thee thou shalt condemn," is an assurance far more worthy of credit than any of the futile threats of the scoffer and unbeliever. Let Him be trusted whose hand created this infatuated smith that bloweth the coals of his godless malice into fire and bringeth forth the bad instrument for his work; for He knows the construction and temper of such instruments, and how to parry and neutralize their attacks. The circle in which the enemies of Christianity are for ever gyrating may well convince us of the impotence of their hostility and that their future assaults on the citadel of our faith will be as abortive as the past have already been.

Now, as always, our great danger is from within. And it must be confessed that there are amongst ourselves a few symptoms which might well awaken a degree of suspicion and alarm. Not to go out of the track which we had marked out for ourselves in this paper, it will be quite legitimate to point attention to one feature amongst the externals of evangelical non-conformity in the present day. It is not our habit to attach undue importance to the mere style of ecclesiastical buildings, or to the names by which they are called. Yet the very construction of a place of worship will be found to symbolise the religious ideas animating the mind which gave it birth. Our puritanic forefathers understood this better than we do. They did not object to the vestments which they refused to wear, nor to the ceremonies which they refused to practise, because they were wrong in themselves. Their objections had a much more radical basis than that. They traced them to their hidden spring, and thus saw in them signs of the blighting errors into which those who employed them had fallen. They knew their origin, the system which they well became, the wide-spread heresy with which they had been for ages identified; and hence they shunned them as forbidden and accursed things.

They either meant something or nothing. If something, they meant that to which those conscientious men could never subscribe; if nothing, why were they continued? Why not surrender them for ever and at once? The same reasoning may be applied to the subject under review. When passing a dissenting church with its Gothic arches, spires, and roofs—with its painted windows richly dight," and its architectural ornaments of no unpretending kind, I own to a feeling as if the past had somehow or other returned. I cannot but stand before it and muse.—Precisely now, what does all this mean? For the simple purposes of divine worship as conducted amongst ourselves this is by no means suitable. The same accommodation and comfort might have been secured at less than half the cost. To my mind at least an edifice of a different style and far less pretension would have looked and answered quite as well. In what state of mind did this building originate? In zeal for the glory of Christ? but that is promoted not by the erection of material superstructures, however superb, but by the earnest proclamation of the gospel of salvation, and therefore by the preaching it to the greatest possible number. In benevolence towards men? What men? The rich, or the poor? But the rich are not likely to be conciliated, while the poor are sure to be repelled, by such an erection as this. Is there not some pride, a no very lofty denominational emulation betrayed here? We do not undertake to say, nevertheless, sure we are that the world is not without its sore need of all the money which has been superfluously expended on this Christian fane. It is no answer to say, That if it had not been expended thus the world had never been the better for it; for that is to confess the unsoundness of the motive which has found such an expression as this. Nothing distinguishes the religion of the New Testament more characteristically than the simplicity and plainness of whatever it ordains. Being itself spiritual, and with its out-look always towards eternity, it has neither time, nor thought, nor taste, for mere material ornament and display. Would not then an outward service, and the places in which such service has to be performed, best adapted to shadow forth that simplicity and superiority to the world, be most in keeping with the spirit and intention of our holy cause? We are no advocates for ill-contrived, inconvenient, or unsightly meeting-houses. This is the other extreme. Let them be such as would afford the greatest facilities for the unostentatious worship celebrated by dissenters, avoiding, on the one hand, all unnecessary parsimony, and on the other all needless expense. We have heard it tauntingly asked, What connection is there between bricks and mortar and religion? And this interogatory is always put by persons who advocate the extravagance against which we contend. In one sense, none at all, certainly; and for that reason you ought to be as economical in their use as you can. In another sense, as certainly, a very important connection, as the history of the Christian church from the first will duly attest. When did she begin to be enamoured of splendid fanes and gorgeous temples? Was it not at a time when the spirit of her early institutions and of her first members was all but completely lost? When did the greater number of those proud edifices, which have been the wonder and admiration of generations as works of art, spring into existence? Was it not during the middle ages, when the true glory of Christianity was obscured by the dark clouds of superstition, and when its real power was oppressed beneath the superincumbent pressure of man's inventions and of priestly arts?

And where is the greatest rage for similar exhibitions to be discovered at the present time? is it not amongst sects that have departed farthest from the standard of apostolic usages, and are the foremost defenders of the meretricious trappings borrowed from the man of sin? Let us therefore be cautious of every step which we are invited to take in the direction of times out of which it is such a mercy to have been delivered. Let the dead bury (or if it suit them better, nurse and adorn) their dead, but be it ours to follow very closely in the footsteps of Him whose kingdom is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

A MINISTER'S LIBRARY.

If a minister of the gospel be conscientious and thoroughly equipped for the duties of his profession, the lexicon will be oftener in his hands than the commentary, till the sacred languages become to him familiar as his own. We had once occasion to enter a library of a clergyman, in which there was an imposing array of shelves, laden with volumes in the best style of binding and decoration. "A large library!" was our exclamation as we entered it. "Yes, but," remarked a sagacious friend who knew its character better than we did, "a sad lack of mining utensils!" The remark was suggestive of an inference respecting the habits and researches of the owner of the library.—*British and Foreign Evangelical Review for March*, 1853.

THE LAST WORDS OF PAUL GERHARDT.

Paul Gerhardt, says the author of an article on German Hymnology in the British and Foreign Evangelical Review, stands clearly at the head of German Hymn-writers. . . . He was born in Saxony in 1606, and was brought up by pious parents in the good old ways of the Reformation. . . . . The only great public event which has much connexion with his life was the Brandenburgh controversy between the Lutherans and the reformed. The Great Elector, as well from education as from long residence in Holland was devotedly attached to the Reformed Church. In the bitter conflicts which ensued, Gerhardt fell into the party of the warm Lutherans, but escaped most of the rancours of zealotry. . . . He fled to the patronage of Christian, Duke of Saxe-Merseburg, and was made Archidiaconus of Lübben, at which place he died in 1675. His last utterance was in words from one of his own hymns:—

"Death no more hath power to kill,
He but sets the spirit free
From the weight of earthly ill,
Though its name should legion be:
Shuts the gate of bitter woe,
Opens wide the heavenly way,
That our willing feet may go
To the realms of endless day."

THE CHRISTIAN'S COMPLAINT.

BY THE REV. HENRY LAWRENCE.

Rom. vii. Phil. ii. 12, 13.

LORD, I would learn thy holy will,
Would run with zeal the heavenly way,
In darkest days would trust thee still,
From thy good paths would never stray.

I would repress each thought of sin,
Crush every foe beneath my feet,
Some inward victories daily win,
And for the rest above grow meet.

I would proclaim with every breath,
The praises of my dying Lord,
Who ransomed me from sin and death,
And sent to me his healing word.

Whence have I, Lord, these strong desires?
Are they not gifts of sovereign love?
Such thirst thy grace alone inspires,
The pledge of holy joys above.

And now I would from sin be free;
I would at once be wholly thine;
But sin assails and conquers me,
And treacherous is this heart of mine.

Lord, work in me to do thy will;
Engrave thy law upon my heart;
Thy powerful grace afford me still,
Nor let me from thy ways depart.

CHRISTIAN SORROW.

THOSE bitter storms, how keen they blow,
How sternly desolate their rule;
Relentless as some cruel foe,
They riot wild in scenes of woe,
And sportful pierce the soul.

But sorrows to the Christian man,
Are not as shades eclipsing light;
But moonbeams on some lordly dome,
Where stately worth is richly shown,
Standing in calm and might.

And thus while cowards droop away,
And yield their lives to gloomy fears,
He, as some star in life's dark way,
Dies melting in the light of day,
And shines in other spheres.

Bristol. C. L.

ABEL ENTERING HEAVEN.

From the Irish Presbyterian.

TEN thousand times ten thousand sung
Loud anthems round the throne,
When, lo! one solitary tongue
Began a song unknown!
A song unknown to angel ears,
A song that told of banished fears,
Of pardoned sins and dried-up tears.

Not one of all the heavenly host
Could these high notes attain,
But spirits from a distant coast
United in the strain;
Till he who first began the song,
To sing alone not suffered long,
Was mingled with a countless throng.

And still, as hours are fleeting by,
The angels ever bear
Some newly ransomed soul on high
To join the chorus there.
And so the song will louder grow,
Till all, redeemed by Christ below,
To that fair world of rapture go.

O give me, Lord, my golden harp,
And tune my broken voice,
That I may sing of troubles sharp
Exchanged for endless joys:
The song that ne'er was heard before
A sinner reached the heavenly shore,
But now shall sound for evermore.

REVIEWS.

The World to come; or the Kingdom of God. By the Rev. James Cochrane, A.M., *one of the ministers of Cupar-Fife, author of "Discourses on difficult and unusual Texts;" "The Manual of Family and Private Devotion," &c. Second Edition, with Appendix, and Notes critical and illustrative.* Edinburgh: Paton and Ritchie, 1852. Foolscap 8vo., pp. 428.

This is the second edition of a series of discourses on the text, "The world to come whereof we speak," delivered in St. Michael's Church, Cupar-Fife, in the winter of 1845—6, and then published at the request of parishioners and friends. The object of these lectures is to prove that there will be a literal return of the Lord Jesus Christ to this earth in circumstances of external pomp and glory;—that this return may be close at hand, and should be the object of our daily expectation;—that coincident with this return will be the resurrection of God's departed saints;—that after the desolations of the day of judgment the material structure of this globe shall be restored and renovated; and that this globe, thus renovated and greatly glorified, shall become the abode of Christ and his risen saints, shall be in fact the kingdom of Christ or the world to come, in which shall be realized the fulfilment of Old and New Testament prophecy respecting the glories of the Messiah's reign. The second coming of Christ in circumstances of glory and the consequent resurrection and judgment, are we believe clearly foretold in the sacred scriptures. That this world, which has been by a series of changes made a meet habitation for man, may by a further change be rendered a suitable abode for glorified humanity, we can easily conceive, and fancy that there are indistinct intimations of the same in the word of God. But, that the predictions of the extension of the Redeemer's kingdom and of the blessings attendant on his reign, are to meet with their fulfilment in this world when renovated and glorified, and *not in the present dispensation*, we cannot for a moment believe; nor has an attentive perusal of this well written volume produced even a momentary conviction of the correctness of its statements or the soundness of its arguments on this point.

The leading mistake of those who maintain the pre-millennial advent of Christ, and of our author (according to whom there will be no millennium at all of any kind, and the thousand years of the apocalypse indicate the *everlasting* duration of Christ's kingdom!) is that they regard the reign of Christ as *future*, and altogether forget that it commenced on his ascension into heaven, and that on the day of Pentecost Peter expressly declared that the prophecy of David, "that God would *raise up Christ to sit on his throne*," was then fulfilled, and that proof of its fulfilment was found in the gift of the Holy Ghost (Acts ii. 30—33). Christ then has commenced his reign; he is now seated on David's throne; and they who believe *are* translated into his kingdom, Col. i. 13.

Another mistake is that they are expecting Christ to come in order to destroy his foes and then commence his

reign, whereas the scriptures teach us that Christ is *seated at the right hand of God until* his foes be made his footstool (Acts ii. 34, 35); that he must reign till he hath put all enemies under his feet (1 Cor. xv. 25); that the last enemy death shall be destroyed (1 Cor. xv. 26); or in other words after the destruction of all his other enemies the resurrection shall take place, and that then the Son himself shall be subject unto him that put all things under him, that God may be all in all (1 Cor. xv. 24—28.) The predictions of the glory and blessedness of the Messiah's reign must then be fulfilled in the present dispensation, before his second appearing, and whilst exalted at the right hand of God he there sits on David's throne. It may be objected that the coming of Christ is in many passages referred to as antecedent to the millennial glory of his kingdom; but it must be borne in mind that the "coming of the Lord" frequently, both in the Old and New Testaments, means simply the exercise of divine power for mercy or judgment in the ordinary course of God's providence, when there is no personal appearance of God or Christ. Thus in Isa. xix. 1, in the prophecy of the doom of Egypt, it is said, "The Lord rideth upon a swift cloud and shall come into Egypt;" and in Isa. xxiii. 17, "The Lord shall visit (come to) Tyre." The destruction of Jerusalem is predicted in the twenty-fourth chapter of Matthew as the coming of the Son of Man. This prediction must refer to the destruction of Jerusalem, for Jesus says in the 34th verse, "Verily I say unto you, this generation (a term embracing a period of about thirty years) shall not pass away till all these things are fulfilled." There may be other dispensations of God's providence predicted as the coming of the Lord, before the millennial glory of Christ's reign, though his second personal appearing shall not take place until the fulfilment of all things which God has spoken by the mouth of all his holy prophets since the world began. Nor can it be fairly objected that such a fulfilment of prophecy necessarily indicating the near approach of Christ's second coming, would be inconsistent with the representations of this second coming as an event sudden and unexpected. The figure which is employed to indicate the suddenness of the event, the travail of a woman with child, whilst suggestive of suddenness, is also suggestive of the manifest ripeness of the world for the event; for it is only in a very comparative sense that a woman's travail can be said to be sudden and unexpected; its nearness is certain though its immediate occurrence may be sudden.

It is also a mistake to suppose that the event predicted as about to happen in "the last times," or "last days," or "the ends of the world," must take place at *the close* of the present dispensation. These phrases, and also the phrase "the world to come," are frequently used in reference to the whole Christian dispensation, e. g. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in *these last days* spoken unto us by his Son," Heb. i. 1, 2. Now all these things happened unto them for ensamples, and they are written for our admonition upon whom the *ends of the world* are come, 1 Cor. x. 11. Jude, after referring to the ungodly men who had crept into the church, reminds us that the apostles told us there should be mockers in *the last time*, and that these ungodly men were they. In Heb. vi. 5, we read of those who *had tasted* of the good word of God and the powers of the world to come, i. e. the Christian dispensation or the kingdom of Christ. And so also Heb. ii. 5: "For unto the angels hath he not put into subjection *the world to come whereof*

we speak," the motto of the volume before us; it is evident to any careful reader that the writer is speaking not of a future age, but of that dispensation which had been introduced by Christ, at the head of which God had placed his Son, and which was established by signs and wonders, divers miracles and gifts of the Holy Ghost. The corruptions of the church then predicted in the last times, are not necessarily corruptions which shall mark *the close* of the Christian dispensation and the period of Christ's coming, but corruptions which shall at some period of the Christian dispensation disfigure the church, and which shall disappear before the dawning light of Christ's millennial glory. These considerations confirm our expectation of the universal reign of Christ under the ministration of the Spirit, in the present dispensation of the gospel; and our long established belief that the true meaning of the phrase in question is that which is given and beautifully illustrated by Dr. Owen in his exposition of the epistle in which it occurs. That eminent man observes that the inspired writer speaks of "that which the Jews called the 'world to come,' or the blessed state of the church under the Messiah." "The 'world to come,' is not made, nor is anywhere in scripture said to have been made, subject to angels; but it was made subject to Jesus, and therefore he is exalted above them. This the apostle proves from the testimony of the psalmist to this purpose; all things were made subject to man, who for a little while was made lower than the angels; but this man was Jesus. All things in the event agree to him: he was made for 'a little while' lower than the angels; and then he was crowned with glory and dignity, all things being made subject to him; from all which it appears, that it is he, and not angels to whom the world to come is put in subjection. This is the series of the apostle's discourse, the world to come, whereof (λαλουμεν) we treat. The world here intended is no other but the promised state of the church under the gospel, with the worship of God therein, with a special relation to the Messiah, the author and mediator of it, concerning which the apostle 'treats' with the Hebrews in this epistle. He treats of that which was already done in the crowning of Jesus with glory and honour, as the words following do manifest; and this crowning of him was upon his ascension. The apostle does not treat directly anywhere in this epistle concerning heaven or the blessedness to come; for this is not what he opposeth to the Judaical church state and worship, but that of the gospel."

In like manner, a countryman of Mr. Cochrane's who was described by Andrew Fuller as "mighty in the scriptures," and who was certainly an independent investigator, Archibald Mc Lean, paraphrases the verse thus: "We ought therefore more especially to regard the things which were spoken by the Son, under whose administration we are placed; for whatever power and authority God had conferred upon angelic rulers in the former dispensation, to the angels he hath not subjected the world to come, or gospel economy, concerning which we speak." He adds, "It should be observed, that ἡ οικουμενη, rendered *the world*, frequently signifies the habitable world, and it sometimes means the universal monarchies of the world, such as the Assyrian, Babylonian, and Roman. See Isa. xiii. 5, 9, and xiv. 26; Luke ii. 1; Rev. iii. 10. In this place it evidently signifies that kingdom which the God of heaven was to set up, and which from a small beginning was to consume and succeed all the former kingdoms, and fill the

whole earth. Dan. ii. 44, and vii. 26, 27. And it is termed *the world to come*, conformably to the Jewish manner of styling it while it was yet future. This is the kingdom of God, the kingdom of the Messiah, and primarily signifies the gospel state; but in order to his managing all the concerns of his peculiar subjects, he is possessed of universal dominion, of all power in heaven and on earth, all things being given into his hand. This reign or kingdom of Christ began at his resurrection, and will continue till the consummation of all things, when all his redeemed subjects shall be glorified, and all his enemies finally subdued, chap. i. 3, 13; 1 Cor. xv. 24, 25, 26."

These seem to us to be words of truth and soberness: and they corroborate our steadfastness in adhering to what we have been accustomed to regard as the good old way, when tempted, as in the book under review, by the fascinations of style and boldness of speculation, to enter upon some bye-paths more in accordance with our sensuous feelings and tastes.

BRIEF NOTICES.

The Revelation of St. John, Expounded for those who search the Scriptures. By E. W. HENGSTENBERG, *Doctor and Professor of Theology in Berlin. Translated from the Original, by the Rev. Patrick Fairbairn, Author of "Typology of Scripture," "Ezekiel, an Epposition," "Jonah," &c. Volume Second.* Edinburgh: T. and T. Clark. 1852. 8vo. Pp. viii. 500.

When we noticed the former volume, which we did at some length in March 1852, we thought it possible that when the whole work was before us we should form a more favourable opinion of the author's scheme than we could then conscientiously express. Our principal duty now, however, is to say that we deeply regret that a man so competent as Mr. Fairbairn has proved himself to be to produce original works of great utility, should have spent his time in translating a treatise of such inferior value as that before us. He has very properly guarded himself against the supposition that he participates in all the learned author's views, either in respect to the general structure of the book, or to the precise import of particular symbols; and we sympathize with him in the pain which he evidently experienced while preparing some portions of it for circulation among his countrymen, though we think that if it was to go forth at all, he did wisely in endeavouring "to convey the meaning of the original without essential alteration or abridgement, and without note or comment of his own." It appears to us that Dr. Hengstenberg is now proceeding as rapidly towards Rome as Dr. Newman was when he was writing the "Tracts for the Times." Readers whose faith in the genuineness of the Apocalypse has been shaken by importations, may however find here an examination of the doubts raised by other continental critics, deserving of their attention, and an extensive adduction of both external and internal evidence that the book proceeded from the pen of the apostle John.

Lays of the Future. By WILLIAM LEASK. London: Partridge and Oakey. Post 8vo. Pp. 148. Cloth, gilt edges.

The worthy author of this poem would not concede to David Hume, we are sure, that our experience should neutralize the testimony of the evangelists to the reality of miracles, or subscribe to the proposition that the church's expectations with regard to the future should be governed by its experience in time past; yet he asks—and it is in the spirit which pervades his production that he asks—

> "Why refuse
> To hear the voices of experience
> Which from a thousand quarters loudly cry,
> That all her hopes of gaining o'er the world,
> While Christ is absent in the heavens are vain?"

"Why refuse?" We refuse because our Lord commended the faith of that centurion *who* avowed his belief that Christ's bodily presence was not necessary for the accomplishment of his purposes. We refuse because our Lord taught his mourning followers that it was expedient for them that he should go away, as the Spirit of Truth whom he would send would compensate, and more than compensate for his bodily absence. We refuse because our Lord promised to his church his spiritual presence throughout all ages. "Lo, I am with you always even to the end of the world."

Prayers, chiefly adapted for Times and Occasions of Personal Trial. By JOHN SHEPPARD, *Author of "Thoughts on Devotion," and "Christian Encouragement," and designed as a Companion to those Volumes.* London: Jackson and Walford. 1853. 16mo. Pp. xiv. 371.

These are not Forms of Prayer composed for the use of others, but Prayers written by the author in seasons of trial through which he has passed. He remarks justly that "there are adversities and struggles out of the range of his personal experience; and but too many persons are likely to seek for prayers which relate to such, as alone appropriate to their own cases. But he has purposely avoided such as could only have been treated conjecturally, and in a sort of factitious or personated manner." It is not uncommon for Christians to feel that their cases demand special prayer, and yet to be at a loss for suitable thoughts and forms of expression, especially when they are suffering from depression of spirits. To such persons this volume will be acceptable and useful. We should not recommend to them the adoption of these prayers, but meditation upon them as the prayers of a contemplative and devout man in similar circumstances, and this it is probable that they will find an excellent preparative for the offering of petitions in their own words to the invisible Father. The subjects are very diversified, but the sentiments are uniformly those of an experimental believer in Christian truth.

Divine Communion; or a Familiar Treatise on Prayer. With an Appendix of Scripture Readings. Second Edition. London: Hamilton and Co. 24mo. Pp. viii. 124. Cloth.

The spirit and tendency of this little work are excellent. Interspersed with the author's remarks there are some of the prayers contained in the Old and New Testament scriptures at full length. On many occasions it may be advantageously taken as a pocket companion.

Discourses suited to the Administration of the Lord's Supper. By JOHN BROWN, D.D., *Professor of Exegetical Theology to the United Presbyterian Church, and Senior Pastor of the United Presbyterian Congregation, Broughton Place, Edinburgh. Third Edition, greatly enlarged.* Edinburgh: Oliphant and Sons. London: Hamilton, Adams, and Co. 1853. 8vo. Pp. xiv. 379.

These Discourses were originally published thirty-seven years ago. After having passed through a first and second edition, they now appear in a third, revised and greatly enlarged. The general theme is such as must interest the Christian heart, and the mode of its treatment, varying somewhat from that generally adopted by our author, presenting the *results* rather than the *processes* of criticism, and *applying* rather than *expounding*, will render this book easier and more pleasant than some others, to those whose time for reading is limited and whose thoughts are greatly engaged with the affairs of business and daily life. Being primarily adapted to the manner in which the ordinance of the Lord's supper is dispensed in the Scottish Presbyterian churches, we have Preparation Sabbath and Fast Day Sermons, preached prior to the season for the administration of the Supper: Action Sermons; Addresses at "The Fencing of the Table;" Communion Addresses, and concluding Exhortations delivered *at* the administration; and Practical and Thanksgiving Sermons preached *after* the administration. In all these discourses there is such a clear and comprehensive view of the subject in hand—such a solidity of thought—such a majesty of expression, and such a fervour of pious emotion, as are not often found in modern sermons.

Seven Lectures on the Sabbath, delivered by request of the Society for the better Observance of the Sabbath, in the Town Hall, Woolwich. London: Nisbet and Co. Pp. 150.

Three of these Lectures are by clergymen of the Church of England, one by a baptist minister, one by a Wesleyan, and one by a presbyterian. They differ very widely in value; but all agree in correct general views of the origin, perpetuity, and obligatoriness of the sabbath. We have much pleasure in commending the volume; and trust that just now when many around us would entirely destroy the sacred character of the day of rest the example set by the ministers of Woolwich may be extensively followed.

The Angels: an Investigation of what is taught in Scripture concerning them. By the Rev. DANIEL NIHILL, M.A., *Rector of Fitz, Salop.* Edinburgh: William Whyte and Co. 16mo. Pp. 71.

We believe, with the author, that the ministration of angels is far too much lost sight of by modern churches and their teachers; but, though much that he says on this subject is worthy of respectful attention, yet it seems to us that there are matters introduced incidentally into his essay in reference to which his imagination has misled his judgment, and that these materially diminish the value of his performance.

The Head and the Heart enlisted against Popery, under the Banner of Christian Truth. A Prize Essay, designed for Sabbath School Teachers and Scholars. London: R. T. S. Pp. 148.

This little work is admirably suited to give young persons a full and clear view of the Man of Sin. Its several propositions are as follows: The Church of Rome, as to its foundation, is an un-Christian church; as to its rule, it is an unscriptural church; in spite of its pretensions, it is a fallible church; as to its principles, it is a self-righteous church; as to its morality, it is an unholy church; as to its service, it is an unspiritual church; as to its worship it is an idolatrous and blasphemous church; as to its miracles, it is an inventive and deceitful church; as to its teachings concerning the departed, it is an avaricious and soul-torturing church; as to its character, it is a priest-exalting church; as to its tendency, it is an enslaving church; as to its spirit, it is a persecuting church; as to

its fate, it is a doomed church. These points are all fully sustained, and illustrated with great simplicity and power.

Letters from Algiers: containing a Brief Sketch of the City and its Neighbourhood, Religious Customs of its Inhabitants, &c., &c. By Mrs. Philip. Edinburgh: Oliphant and Sons. 1853. 24mo. Pp. 60.

This lady is the wife of a missionary from the Scottish Society to the Jews, of whom there are in Algiers about 30,000. Her account of the city and the pursuits of its inhabitants is interesting, but respecting their religious state and prospects, she has nothing encouraging to communicate. There are six French protestant pastors in the regency; but the Roman catholic church is flourishing in every direction. "The Jesuits have several splendid seminaries, where they mould the youth to their will; the industry, activity, and zeal of both brethren and sisters put our inactivity to shame."

Father Reeves, the Methodist Class Leader; a Brief Account of Mr. William Reeves, Thirty-four Years a Class Leader in the Wesleyan Methodist Society, Lambeth. By Edward Corderoy. London: Hamilton, Adams, and Co. 1853. Pp. vi. 148.

A favourable specimen of Methodism, in the life of a poor man who was very ignorant at the time of his conversion, who acquired a little education, who was anxious to do good, devout, active, and persevering, and who was as full of Wesleyanism as a man so small could be. "Dead," said a Lambeth-walk shopkeeper, "who's dead?" "Mr. Reeves." "What the little old man with the umbrella that was always going about visiting the sick?" It was he; two thousand of his neighbours attended his funeral; and among the things recorded of him are these: "He was never, or only once, behind time at class, or public worship." "He was never absent but through sickness or distance." "He never let a Sunday pass without inviting one or more sinners to the Saviour."

A Sunday-School Hymn Book. By Louisa Davids. London. Price 3d, or Fine Edition in cloth, 6d.

Many of the original hymns are decidedly superior to those which are usually found in similar compilations; and the hymns which are not original are judiciously selected. The book is altogether well adapted for the purpose it is designed to answer.

Rheumatism, Gout, and Neuralgia, as affecting the Head and Ear: with Remarks on some forms of Headache, in connection with Deafness. By William Harvey, *Surgeon to the Royal Dispensary for the Diseases of the Ear, Fellow of the Royal Medical and Chirurgical and Medical Societies of London, Corresponding Member of the Royal Academy of Surgery at Madrid, &c., &c.* London: Henry Renshaw, Strand. 8vo. Pp. xvi. 291.

Among the causes of deafness, the author teaches that "none are more common than gout, and rheumatism, and those disturbances of the nervous system which issue in local pain without any palpable change of structure." The inferences that unprofessional readers should draw from his volume seem to us to be these; that local maladies very frequently arise from constitutional causes, and that instead of attempting to apply to them any little bits of knowledge which we have picked up, it is generally a wiser course to consult some one who has an extensive acquaintance with the human frame and the diseases to which it is liable.

Freedom National; Slavery Sectional. Speech of Hon. Charles Sumner, *of Massachusetts, on his Motion to repeal the Fugitive Slave Bill, in the Senate of the United States, August 26, 1852.* Edinburgh: Reprinted from the American Edition by Johnstone and Hunter. Pp. 62. 1853.

It is well for the cause of freedom in the United States, that Charles Sumner is in the senate; and that he has courage to utter such truths as are embodied in the pamphlet before us. For the manner in which it exhibits the growth of slavery and its relations to the United States' government, we commend it as a study to all politicians and philanthropists; while for breadth of grasp, clearness of view, aptness of illustration, and true eloquence, it may be carefully perused by all who are engaged in public speaking.

Autographs for Freedom. By Mrs. Harriet Beecher Stowe, and thirty-five other Eminent Writers. London: Sampson Low, Son, and Co.; and John Cassell, Ludgate Hill. 1853. Pp. viii. 193. Cloth, boards.

Superior pictorial illustrations distinguish this from the edition of the same work which we noticed last month. As both come from the same publishers, any one who orders the book should say whether he wishes to have it with or without the cuts.

The Band of Hope Review and Sunday Scholar's Friend. Vol. I. 1851 *and* 1852. London: Partridge and Oakey. Folio, boards.

Twenty-four numbers of a half-penny periodical, which cannot fail to please those who think total abstinence from fermented liquors a universal duty.

The British Pulpit: As it is, and as it may yet Become. In Six Letters to a Young Minister. By Rev. F. A. Cox, D.D., LL.D. London: Snow. 16mo. Pp. 46.

The venerable age which the author of these Letters has attained, the extensive opportunities for observation which he has enjoyed, and the ability as a preacher which has long been ascribed to him, will predispose many of our readers to peruse them. Without delay, therefore, we mention them, and certify that they have afforded us much pleasure. They are full of wisdom, and wisdom of a species that the age requires. The first is on The injustice of the

reproaches flung at the pulpit by its enemies; the second on The inaccuracy as well as impolicy of the depreciating language employed by some of the friends of the pulpit; and the third on The actual and appreciable influence which the pulpit is exerting on society. These are topics of great importance. The degree in which the usefulness of active, faithful, and devoted men, is counteracted by the grumbling of discontented novices whose habit it is to express dissatisfaction and disappointment at the end of a feast instead of returning thanks, is incalculable. With them, all is wrong in our societies, all is wrong in our churches, all is wrong in our ministers, all is wrong everywhere except in themselves, and they themselves are not half as good as they should be if they lived in a decent generation. Dr. Cox has happily lived long enough to compare the present age with that which immediately preceded it, and has read enough to be able to compare it fairly with former ages. He has vindicated with spirit the ministrations of his contemporaries, and has pointed out the causes of that apparent inefficiency of which so many men of more limited information complain. His praise is not indiscriminate, however, and the counsels which he gives for rendering pulpit exercises increasedly effectual are well worthy of attention.

The British and Foreign Evangelical Review. No. IV. March, 1853. *Contents: I. John Albert Bengel—the Lutheran Church as he found it—his Life and Labours. II. Modern Jewish History. III. Remarks on the Authenticity and Genuineness of the Pentateuch. IV. Recent Speculations on the Trinity, Bushnell's Discourses. V. Kurtz on the Old Covenant. VI. German Hymnology. VII. The Reformed Faith in Italy. VIII. Epistle to Diognetus. IX. Critical Notices. X. German Religious Periodicals. XI. Miscellanies. XII. Recent British, American, and German Publications.* Edinburgh. 8vo. Pp. 278. Price 3s. 6d.

The previous numbers of this new Quarterly we have already had the pleasure of introducing to our readers. The article with which the present number opens is interesting, and one of those which belong to the newly introduced Original Department. It contains a comprehensive account of the life and characteristics of that great and evangelical German critic Bengel, or Bengelius, who was born in Wirtemberg in 1687, and fell asleep in 1752. It is said that his "uncommon wisdom and gracious affections, diffused in numberless ways, were health to those who felt them, at that time of sapless orthodoxy and heated enthusiasm." Another article which has afforded us great pleasure is that on German hymns and hymn writers, in which we find much pleasing information which we suspect would be new to many of our readers, as it is to ourselves.

The Irish Presbyterian. January, 1853. Belfast. 8vo. Pp. 32.

The first number of a new monthly periodical; truly Christian, apparently, and, to a certainty, thoroughly presbyterian.

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Secular Tracts. By the Rev. J. H. Hinton, M.A. No. 1. A Lecture delivered at the Royal British Institution, Cowper Street, London, March 3rd, 1853, on the Conclusion of the Discussion between Mr. G. J. Holyoake and the Rev. Brewin Grant. Samuel Morley, Esq., in the Chair. *London: Houlston and Stoneman.* 12mo., *pp.* 26.

Secular Tracts. By the Rev. J. H. Hinton, M.A. No. 2. The Reasonableness of Prayer Vindicated. *London:* 12mo., *pp.* 8. *Price* 1d., *or* 7s. *per hundred.* 1853.

Secular Tracts. By the Rev. J. H. Hinton, M.A. No. 3. Godliness Profitable for all Things: the Substance of a Sermon Preached at Devonshire Square Chapel, London, February 27th, 1853, on the Secular Aspects of Christianity. *London:* 12mo., *pp.* 16. *Price* 2d., *or* 14s. *per hundred.*

Realities of Eternity. A Sermon preached in Garden Street Chapel, Sheffield, on Sunday, February 20, 1853. To which are added Memorials of the Rev. Thomas Smith, A.M. By the Rev. Samuel Dunn. *London: John Snow.* 16mo., *pp.* 31.

Early Sunset; or Brief Notices of the late Mrs. Eliza W——, who died March 23, 1852, aged Twenty-six. *London: Ward and Co.* 24mo., *pp.* 52.

The Sons of Toil and the Crystal Palace. In reply to Mr. Mayhew. By Rev. John Hall, Union Chapel, Brixton Road. *London: John Snow.* 16mo., *pp.* 39.

The Bible Story Book. By the Rev. B. H. Draper. First and Second Series. *London: Ward and Co.* 24mo., *pp.* 259.

The Hive and its Wonders. *Edinburgh: Johnstone and Hunter. Square* 16mo., *pp.* 126.

The Eclectic Review, March, 1853. Contents: I. Cambridge University Commission. II. Alison's History of Modern Europe. III. Vegetation of Europe: its Condition and Causes. IV. Currer Bell's Villette. V. Davidson's Treatise on Biblical Criticism. VI. The Martyrs, Heroes, and Bards of the Covenant. VII. Sanitary Reform. *London:* 8vo., *pp.* 128. *Price* 1s. 6d.

The Christian Treasury; containing Contributions from Ministers and Members of Various Evangelical Denominations. March, 1853. *Edinburgh: Johnstone and Hunter.* 8vo., *pp.* 48.

The Christian Treasury, containing Contributions from Ministers and Members of Various Evangelical Denominations. Supplementary Part March, 1853 *Edinburgh: Johnstone and Hunter.* 8vo., *pp.* 48.

INTELLIGENCE.

AMERICA.

NEW YORK.

A pleasing state of religious feeling exists in several of the baptist churches in this city and vicinity. Conversions are occurring constantly, and in most churches the interest seems to be on the increase.—*Recorder.*

MISSIONARY UNION.

We are happy to learn that the churches in this city and vicinity are largely exceeding their contributions of last year to the Missionary Union. The receipts at the Mission Rooms are larger by about seven thousand dollars than at this period last year.—*Recorder.*

STATISTICS.

The Tribune, in gleaning from the recent report to Congress of Mr. Kennedy, superintendent of the census, has the following:—

"The churches or edifices for public divine worship in the United States number 36,000, (36011), of which the methodists own one third, or 12,467; the baptists nearly one fourth, or 8,791; the presbyterians the next number, or 4,584; and if we count the Dutch reformed, congregational, Lutheran, and German reformed with the presbyterian (and the differences between all these seem slight and unessential), the total is 8,112. But the estimated capacity of the presbyterian and allied churches is greater in the average than that of the baptist and methodist churches, so that, while all the methodist churches will accommodate but 4,209,333 worshippers, and all the baptist but 3,130,878, the presbyterian and related churches aforesaid have room for 3,705,211 worshippers. The catholics have but 1,112 churches, accommodating 620,950 worshippers. The episcopalians have 1,422 churches, accommodating 625,313 worshippers. The average number that each church edifice in the Union will accommodate is 384; the total value of church property, 86,416,639 dollars; and if all the churches should be filled at one time, they would hold 13,849,896 persons, probably something near the total population that could at one time attend church.—

WEST INDIES.

EARLY HISTORY OF MISSIONARY OPERATIONS AT SPANISH TOWN.

Having received from the Rev. J. M. Phillippo a paper containing information respecting the Baptist Mission in Spanish Town, which has never previously been published, and is not generally known, we have pleasure in presenting to our readers the following interesting facts. Referring to the death of the late Joseph Fletcher, Esq., Mr. Phillippo says, after expatiating on that gentleman's character, "My first knowledge of Mr. Fletcher arose from the peculiarly trying situation in which I was placed on my first arrival as a missionary in Jamaica, in 1823. This was the year in which the insurrection of the slaves in Demarara occurred, in relation to which the pious and devoted Rev. John Smith of the London Missionary Society yielded his life as a martyr for the cause of God. The tidings of these tragical occurrences arriving in Jamaica, aroused afresh the prejudices of the principal inhabitants, and determined some of the authorities on adopting every expedient in their power to prevent the settlement of additional missionaries on the island, on the plea of their supposed connection with the anti-slavery society, and that their design was the destruction of the social institutions of the colony. Accordingly, on my application to the civil authorities in quarter sessions for a licence to execute the duties of my office, and which was then required of all ministers unconnected with the established church, my claim was peremptorily refused; and I was urged to leave the island on the assurance that any future application would be equally unavailing. I immediately wrote to our then venerable secretary the Rev. John Dyer, detailing the circumstances, at the same time also, stating, as the result of persevering suit to the officiating magistrates to ascertain the real ground of their refusal, that I must be supplied with credentials affirmed to before the Lord Mayor of London, and ratified with the city seal.

Meanwhile, having heard that the senior magistrate, or custos rotulorum of the parish and precinct and who had long possessed the highest influence in the town and neighbourhood, was on terms of commercial and friendly intercourse with Mr. Fletcher, and that he had, indeed, at the request of the latter, interested himself on behalf of my predecessor, I requested Mr. Dyer to acquaint Mr. Fletcher with our circumstances as a

a young couple just arrived as strangers and aliens in the country, and to solicit his friendly interposition. Mr. Fletcher accordingly wrote to the honourable gentleman requesting him to show us civilities, and to the utmost of his power to forward our objects, pledging himself for our prudent and becoming conduct. This gentleman on the reception of this communication sent for me requesting a personal interview, as the result of which he stated in words to the effect that he felt himself laid under great obligations to Mr. Fletcher, for whom, as a Christian and a man of business, he had a high esteem, and that nothing would give him more pleasure than to do justice to his recommendation, requesting me from that time to regard him as a friend. The required testimonials, owing to causes it would be unnecessary here to detail, did not arrive, or were not available, until nearly fifteen months after the first application already named. I, however, renewed my suit at every succeeding session, though without success, until their presentation was allowed, while by the connivance of my recently acquired friend, who discouraged all informers of my irregularity, I preached at several intervals during that period with but little molestation. On my final application to the court, his honour the custos publicly congratulated me on the success that had at last resulted, and stated his regret that after the testimony that had been previously borne both publicly and privately by gentlemen of the highest respectabilty, that I should have suffered so much annoyance and been treated with so little courtesy; adding, you can now make up your lost time by preaching in the whole precinct, which included four parishes, persisting against the suggestions of an interested official, that the licence should be made out to include these several parishes, thereby to save me also the expense of about sixteen pounds then current money of Jamaica; five pounds, six shillings and eight pence being then demanded by the clerk of the peace for a licence for each respective parish.

In the interval between my first and last efforts to obtain the necessary authority to commence my stated labours, I had made arrangements for the erection of a new place of worship; and soon after entering upon my duties, I received a letter from the custos stating that on a personal application he would present me with a liberal subscription in aid of the building, subject to the condition of my making no inquiry as to the name of the donor (but which I subsequently found to be Mr. Fletcher), he himself adding twenty pounds as his own donation to the same object. Our case, as a church and congregation, thus happily introduced, added to some other favourable circumstances originated by Mr. Fletcher, prejudice and suspicion considerably subsided, and our appeals to the respectable portion of the inhabitants of the town were rewarded by pecuniary aid to the amount of between two and three hundred pounds.

In such a state of society and public feeling as then existed in the island, suspicions, however, if not overt and active were ever latent, and were therefore on the most trivial pretext aroused against missionaries in general; and my refusal of a licence was followed by a demand for my enrolment as a private in the militia of the island; thus to become subject to monthly military duty. After suffering much annoyance that I was ill able to endure from severe personal illness and family bereavement, I applied to the custos to extricate me from my difficulties, to which he responded by personally preparing and presenting a petition to his Excellency the Duke of Manchester, then governor of the island, by whom it was graciously received and its prayer granted. Meanwhile, I acquainted the secretary of the mission society of the occurrence; and as the result, I believe, of the representations of Mr. Fletcher, with other influential members of the mission committee, to Earl Bathurst, then colonial secretary, not only was my own exemption from all future liability to similar annoyances obviated, but that of all missionaries and schoolmasters in all his majesty's colonies, who were then, or should thereafter become, connected with regularly organized societies at home. These instructions were forwarded by the colonial secretary in a despatch to the Duke of Manchester and other governors of British dependencies for communication to the different colonels of militia; but its advantages, probably, would not have been generally known or available in Jamaica, but for the conduct of the custos, who not only informed me that such a document had been received from Downing Street, but procured and forwarded me a copy of the original, advising me to keep it in safe custody in the event of "future changes."

Mr. Fletcher, subsequently learning through some private channel that additional assistance was required to enable us to complete the payments for our chapel, sent another munificent gift through his agent, with the same injunction of secresy as to its source, and was frequent in his inquiries in his business communications with the latter, as to our prospects and welfare;—circumstances which tended to facilitate our objects as missionaries in general, at the some time that they diminished the difficulties of our position. This gentleman, though a rigid member of another communion,—a high aristocratic churchman, proved a friend to the hour of his death; manifesting deep and generous sympathy with us in seasons of personal and relative affliction, and otherwise treating us with the hospitality and kindness of a sincere and devoted friend. In every perplexity or

in every circumstance of temporary privation, we knew where to find a heart ready to sympathize with us and a hand ready and able to assist us.

Nor were we indebted to Mr. Fletcher for the friendship of this gentleman alone. The captains of his vessels, of which he had several trading to the different ports of the island, knowing the interest he felt on our behalf as missionaries, were ever disposed to show us kindness. Captain E. especially, who was often accompanied by his wife, the latter highly connected in the island, by their conduct towards us did much to subdue the prejudice and allay the suspicions that existed as to our real objects, and by their influence secured to some of us friends among the highest official characters on the island, who without reward, on more than one occasion, proved of essential service to the mission in their official character.

These individuals knew that Mr. Fletcher would be gratified with their conduct towards us, if they did not say they were specially influenced by his request. Mr. Fletcher learning, as I suppose, through Captain — the fatigues to which the writer and his companions were often exposed in their journeying to and from one of their country stations, on one occasion presented them with the means of travelling with greater facility and ease, and in various other ways effectually aided the mission as well as added to the individual usefulness and happiness of its agents, when baptist and methodist ministers were treated with distrust and hauteur, and the very name of missionary was a synonym for ignorance and persecution.

In about the year 1832, being greatly enfeebled in health, myself and family returned to England; and, owing to some circumstances which then existed, but which neglect has ever since caused pain in the reminiscence, we returned to our sphere of labour without seeing our friend; although I had once or twice called at his place of business for the purpose in his absence. We felt on our voyage that we had left one duty unperformed for which we could never atone; thus manifesting an appearance of ingratitude that would justly deprive us of all future confidence and consideration. Scarcely, however, had we returned to the island and commenced an enlargement of our chapel, and the erection of schoolrooms, than we received a letter from this disinterested and generous, though ill-requited friend, reproving us indeed for our remissness, but in the kindest, mildest, and most Christian-like manner, attributing it to influences which he supposed we could scarcely control, enclosing in the same letter, a munificent donation towards the enlargement and another towards the schools. And these evidences of his truly Christian conduct and benevolence Mr. Fletcher accompanied by expressions of the kindest and warmest interest in our work; commending us to God and to the word of his grace. We continued subsequently to hear from him, and were greatly cheered from time to time by the general tone and spirit of his communications. In 1842, he wrote me on some benevolent design he was contemplating, in relation both to the temporal and spiritual benefit of a portion of the recently emancipated peasantry. I fully approved his design and collected the information he desired towards its execution; but informed him, I hoped to confer with him on the subject shortly in person; being then about to revisit England, on the recurrence of ill-health, and on service for the society. To this time, though corresponding with him and receiving from him such substantial tokens of his consideration and regard, I had never seen my generous friend; and on my arrival in England, I made no delay in gratifying a desire of a personal interview, that now became earnest from feelings of veneration and gratitude, as well as from duty and obligation. I knocked at the door of his counting room, and, addressing myself to a fine looking hale old English gentleman, I asked if I had the pleasure of speaking to Mr. Fletcher. He replied, with a stern countenance, accompanied by manly dignity of mien, "My name is Fletcher, sir, what is your business?" I announced my name; when he arose suddenly from his seat, the rigidity of his countenance immediately relaxing into the kindest, tenderest expression, and received me with all the affectionate emotion and tenderness of a father.

Myself and family were immediately invited to his hospitable mansion; where we often afterwards found a peaceful and happy retreat amidst hospitalities from himself and his amiable and beloved partner and family, that we can never forget; reviewing them as having contributed more than all else to restore both body and mind to former tone and vigour; and regarding the days thus passed as among the happiest of our existence.

Involved in engagements, however, at too early a period my symptoms of disease returned; and I was urged by medical advisers to retire to some mild, healthy spot for the winter. I consulted my kind friend, then residing at Shooter's Hill, who recommended me to Hastings. Himself and family soon after followed; and here again, myself and those nearest to me not only participated the calm soothing domestic pleasures which, perhaps, languid toil-worn missionaries from a sultry clime can only duly estimate, but were provided with means of restoration of which we could not have availed ourselves, but for their united kindness and generosity.

About this time also, I was the subject of mental anxieties that materially interfered with my progress towards recovery, occa-

sioned by circumstances relating to the establishment of new townships for the emancipated peasantry. On acquainting Mr. Fletcher with the facts and circumstances of the case, he relieved me at once both generously and promptly, from all further difficulty and concern.

Towards the close of our sojourn in England myself and family again found ourselves the happy guests at Shooter's Hill, and on the evening previous to our departure, several ministers and a considerable number of friends were invited to meet us; a public service having been previously held in the chapel that was contiguous to the dwelling, and which formed a part of the estate. The occasion was a deeply interesting one, and I could not but be struck with the feeling manifested, especially by the stern inflexible man of business before us, and with his affability and kindness towards all, both old and young. The apparent hauteur and sternness of the counting house and exchange, as always when he crossed the portal of his domicile, had vanished; and he was now in all its attractive external aspects, the affectionate husband and father, and the cheerful, affable, sympathizing friend.

The whole family seemed as though they were about to part, with little prospect of meeting again on earth, from some of their own most cherished relatives.

On the following morning the servants of the household and the family, as was usual, assembled round the domestic altar at an early hour. The venerable head of the mansion sat down and began to read a portion of scripture in an audible voice; but soon his stern English nature, so little to appearance subject to outward signs of emotion, gave way—his fine, clear voice faltered; while the tears which he ineffectually endeavoured to conceal, were seen dropping upon the sacred page. He suddenly ceased, unable to proceed; and closing the book, requested me to pray. I did so. He immediately afterwards took me by the hand, and leading me into a near apartment, withdrew a paper from his drawer and tearing it in pieces said, "Your obligation to me is cancelled. I am glad God has placed it in my power thus to relieve the anxieties of a faithful missionary;" adding, amidst tears that almost choked his utterance, "I shall never perhaps see you again, may God go with you and bless you." Nor were other constituent members of the household less generous and affectionate towards one who was again to share with me the toils and anxieties of a missionary life.

We left these kind and generous friends, promising to renew our epistolary intercourse on our arrival in Jamaica—little anticipating the nature and the magnitude of the interests and sacrifices that correspondence would involve.

I had scarcely despatched my first communication announcing our safe arrival, than it was followed by another, indicating the commencement of occurrences that excited serious alarm. Mr. Fletcher applied to me for a statement of the facts of the case. They were given. He saw the matter at once in all its bearings and consequences, consulted with several influential ministers and others on the subject, and they conjointly conferred with the mission committee. Obtaining the sanction of the latter to his plans, Mr. Fletcher organized a committee to co-operate with him in their execution; while he himself especially entered into the purpose with his characteristic energy and zeal, giving me a pledge of unshaken fidelity to the end. And nobly was that pledge redeemed. At a greatly advanced age, and in the midst of cares and anxieties of a business that connected him with all almost all parts of the world; together with discouragements, anxieties, and sacrifices from other sources; he held on his way, firm and constant to his purpose, uninfluenced alike by misrepresentation on the one hand, and by entreaty on the other, and never during that period, extending over seven years, did he write a sentence or a line implying even an expression of regret at the responsibility he had assumed, intimated a suspicion of the justice of the cause he had undertaken, or uttered a murmur at the inconceivable anxiety, labour, and costliness of the sacrifice involved. The results of his efforts and pecuniary sacrifices are now known to the Christian world; and he is now doubtless more than satisfied with his reward. Let it suffice that in so nobly, I might say, with so much moral sublimity, braving the issue of that contest, he has been instrumental in effecting an amount of good to the cause of God at Spanish Town, and to the interests of dissent in Jamaica in general, that will embalm his name and that of others associated with him, in the memory of thousands now living and of generations yet unborn."

SPANISH TOWN RESOLUTIONS.

The following Resolutions, passed at a meeting of the Church and Congregation at Spanish Town, Jamaica, under the pastoral care of the Rev. J. M. Phillippo have been forwarded to us with a request for their insertion:—

I. That the church and congregation at Spanish Town, in connection with their brethren and friends residing in the parishes of St. John and Thomas in the Vale, have heard with feelings of heart-felt sorrow, the death of their venerated friend and benefactor, Joseph Fletcher Esq.; but at the same time cannot but adore the Providence that spared his valuable life to so long a period, and continued,

to him until his decease his health, his faculties and his usefulness.

By those who knew him either as a Christian or as a man of business, his character for sterling integrity, generosity, and piety, will doubtless be duly acknow-ledged; while the virtues that adorned his private life will especially live in the remembrance of his sorrowing family and intimate friends.

For ourselves, our obligations for his princely generosity and almost parental kindness we feel to be unspeakable. At a time of severe and long continued trial, which not only affected the church at Spanish town but threatened the whole mission in Jamaica, he nobly stood forward for our help, and, persuaded of the justice and importance of our cause, with a disinterestedness and munificence that can scarcely be paralleled, and with a devotion and magnanimity which no discouragements nor difficulties appalled, persevered in his benevolent efforts until they issued in complete success.

But for the generous pecuniary means he afforded, and for his still more generous and self-sacrificing labours and anxieties voluntarily undertaken at so advanced an age and amidst the claims and cares of secular business sufficient to overwhelm a less bold and vigorous mind, we feel indeed that the church of Christ here would have been ruined, and a deep and lasting injury sustained to the cause of God in general.

At the same time we feel that our present peace, prosperity, and happiness also are mainly attributable to his energy and benevolence; and we are therefore constrained to add our testimony to that of thousands in England and elsewhere to his great private and public worth.

While, however, we thus mingle our sorrows and our thanksgivings in commemoration of the life and death of so great and good a man, we would not forget our duty to his sorrowing widow and family. Most deeply do we sympathize with them in the loss they have sustained; and while we commend them to the comfort and grace of God which so manifestly sustained the deceased to the close of his earthly course, we earnestly pray that it may be the happiness of all so to follow him that they may participate his rest and his reward.

II. That in connection with the tribute we thus pay to the character of our generous and devoted friend, Mr. Fletcher, we feel that we should be justly charged with ingratitude towards our kind friends who associated themselves with him in counsel and in action as the Spanish Town Committee, viz., George Bailey Esq., and the Rev. Messrs. Mursell, Aldis, and Cox, with Drs. Godwin, Price, and others, were we to withhold from them our expression of sincere esteem and obligation; and we thus request them and all who have sympathized with and aided us in our trials, to accept our most grateful and unfeigned acknowledgments accordingly.

On behalf of the church and congregations,

(Signed) JAMES M. PHILLIPPO,
Pastor.

Spanish Town, Jan. 8, 1853.

RECENT FACTS.

A letter from Mr. Phillippo, dated Spanish Town, 9th of Februrary, 1853, contains more recent information. His language is,—

"I am thankful to say that our peace and prosperity, as a church and congregation, continue. On the morning of the new year I had the pleasure of adding to the church by baptism thirty-two persons, and on the following day, being the first sabbath of the new year, they were received into the fellowship of the church, in the presence of a very large and deeply interested assembly. The greater number of those thus received were, as have been usual of late, young persons, the children of pious parents, who have mostly been taught the first elements of education in our schools. It is gratifying also to notice that not fewer than eight or ten of the number attributed their conversion to God to services that were held during the prevalence of cholera. Among the young people was an African girl,* some short time since, together with some twenty or thirty more, rescued from a slave ship and placed on an estate in the neighbourhood. She gave such clear and in every respect such satisfactory evidences of her piety, as both interested and astonished me. A very large number of people from the district around, and some from a distance of ten or twelve miles, having arrived on the chapel premises on the preceding evening, I conducted, I may say, a succession of services that continued until after midnight. At six o'clock on the following morning, booths constructed of posts and cocoa-nut branches, having been previously erected by the river-side, the candidates, who as customary, were clothed in white, walked in procession from the chapel to the spot selected for the ceremony, and I administered the solemn rite in the presence of several hundreds of spectators, among whom were many of the young Africans already named, and who seemed deeply interested; while all present conducted themselves with great seriousness and propriety.

Thus, I have had the great happiness of adding to the church by baptism, since I have been restored to full possession of the chapel, including a period of about two years, upwards of one hundred and fifty members, and have received about fifty, who had from various causes, previously discontinued their attendance on the public means of grace, or who had gone to other places of worship, making a total of full two hundred.

Yesterday, in accordance with previous announcement, I preached a sermon to young people, when the chapel was crowded; and more strangers were present than I have

*I believe this girl and her companions were some of the cargo of slaves brought into Port Royal Harbour during the visit of Messrs. Alexander and Candler to the island, two or three years since.

seen for many years past; some, indeed, were present who, I believe, were never in our place of worship before.

Thus, though great poverty is experienced by the people of which we as ministers of voluntary churches of course largely participate, we have much to encourage us. May God graciously, in his own good time, afford us temporal as well as spiritual prosperity.

As soon as we can get a little free from our embarrassments, I hope to hold a missionary meeting here, to try what we can do for Africa and the Calabar Institution. We shall, however, have much to do for some time to come in the repairs of the mission premises at Sligoville and Passage Fort, which have suffered much during our long struggle, and consequent inability to preserve them from decay. Another object that claims our anxious concern and most vigorous efforts, are our schools, which have greatly suffered also from the same cause. We have, indeed, much work before us, and I pray God to give us grace to do what we have to do with all our might.

Both myself and people are much gratified and cheered by the kindness of the different individuals and churches who have so readily and generously assisted us by their donations towards our repairs at Spanish Town; as also to the brethren by whom our cause has been espoused and advocated."

EUROPE.

FRANCE.

The following letter from the Rev. E. Lorriaux, pastor of the free church at Vieux Condé, has been transmitted to us from Mr. Joseph Freeman of Stratford to whom it was addressed, and who informs us that it will afford pleasure to him and to Mr. Gilbert Blight, 67, Gracechurch Street, to take charge of any contributions that may be entrusted to them for this worthy French pastor and his flock.

"Since I had the pleasure of visiting you I have been appointed pastor of the free church of Vieux Condé. We have here numerous friends, formerly papists but now converted to the truth as it is in Jesus. Our number is from a hundred and fifty to two hundred.

Our brethren of Vieux Condé are employed in the coal mines. They are laborious and sober, observing habits of order and economy; their exemplary conduct affords a pleasing testimony to the vital power of the gospel they profess.

"The curé of this parish said to a woman who told him that her son went to the protestant school, "You do well, these people follow their religion much better than we do ours." The mayor also said, "The protestants are easily governed, we never have to complain of them." I may add also that at Vieux Condé there are many families disposed to receive the gospel, so that this field of labour promises abundant fruit. Only, my dear brother, it is painful to tell you that we have no chapel. The house which we use for a school and as a place of worship is about to be sold. All our friends are poor, earning only ten pence per day. A sum of £80 would be necessary to buy this house for the use of the school, and as a place of worship. Would you be good enough, my dear friend, to translate this letter, and the editor of the Baptist Magazine would no doubt publish it.

"Is there not a good brother or sister to whom the Lord has given an abundance of this world's wealth who would compassionate our case? Their liberality could scarcely be better bestowed. We pray the Lord that he would abundantly bless those whose sympathizing hearts may prompt them to render the necessary assistance."

HANOVER.

A short note from Herr Steinhoff of Eimbeck appeared in the Missionsblatt for July, expressing great joy at the publication of an order in council permitting free religious worship to himself and his friends. The order itself was not forwarded, and did not appear till January in the Missionsblatt. It is as follows:—

"In returning to the magistrate the account of the proceedings against C. Steinhoff, brush manufacturer, for holding religious meetings among the anabaptists enclosed with the report of 21st Dec. last, we inform the magistrate that the Minister of Worship and Instruction (in conformity with orders received the 7th and 13th of this month) has not expressed his concurrence with the proceedings enclosed, but intends rather, under present circumstances, that the members of sects shall no longer be prohibited from holding religious services of a more extended character than their own family worship.

"With regard to details we communicate to the magistrate a clause extracted from an edict of the 23rd of Dec. 1850, issued by the royal consistory, and give the magistrate to understand that any proceedings against the Eimbecker baptists, except on the ground maintained in our enactments of the 21st Nov., 1851, shall not be regarded as valid. We commission the magistrate to make the necessary communications to C. Steinhoff, and to return to him the Resolutions of the Court at Wilhelmsburg.

"Hiddesheim, *Mai* 17, 1852.

"Royal Hanoverian Seneschal's Court.

"Signed BAR.

"To the magistrate of Eimbeck."

A note from Herr Steinhoff, dated Jan.

28th, speaks of a cup overflowing with blessing, of members added to their church, of tract distribution. "We carry on the commanded work of God *unhindered*. Thanks be to Him for the mercy which he has given us for our portion."

Still perfect liberty is not gained, as the following abridgment of a long letter of Herr J. F. Oncken will show.

"*Bremen, Dec.* 20.

"I had long promised to spend the 15th of December, a fast day in Hanover, with the brethren at Fischerbude and Als Bulstede, and accordingly at the appointed time I repaired thither. It had become known, without our foreboding anything serious, that I should preach there and administer the Lord's supper.

"After I had been some hours at brother K.'s, and many persons had assembled, a gend'arme came in suddenly. He bade the constable allow no one to leave the house, took me into another room, and asked me whether I intended to hold a service there, to which I answered "yes." Then he said he must take me to the office at Ottersburg, and returned to the congregation, where he wrote down the names of all present and told them to go home at once.

"As I had already walked a mile and half,* and had a sore foot, the weather also being bad, and the night coming on, I did not at all want to walk another mile and a half by the side of the gend'arme's horse, so I desired leave to stay the night where I was, and a friend gave bail for my appearance the next morning. The constable, a good man, undertook to lodge me and see that I did not attempt to hold another service that night.

"The next morning after prayer together brother K. and I set out for the court quite cheerfully. An inexpressibly happy feeling pervaded my heart, in the belief that all that might happen to me was decided in the eternal counsel of God, and would certainly advance his glory.

"When asked what peculiar tenets we held, our faithful Lord enabled me to take this opportunity of witnessing for him without the least fear.

"By the magistrate's order I was put in prison, and soon found myself surrounded by gray walls, and within strong bolts and bars.

"A painful situation for a criminal, thought I, but although I felt uncomfortable as the bolts were shot to, I soon became conscious that the Lord was with me, and had withdrawn me for a season because he had something more to teach me. It became perfectly clear to me how much better it was to be in prison with Christ, than to possess the glory of the world with a heart void of the peace of God.

"After a suspense of two days, the following sentence was brought me:—'John Frederick Oncken of Varel, is imprisoned for three days, because he is a foreigner, and has taken upon himself ecclesiastical functions which the law does not allow to private persons.'

"On the 18th, I was brought into court. After the complaint against me had been stated, I was asked what I had to say on my own behalf. It was given me to speak freely, founding all my arguments on the word of God. Much as I often have to struggle with fear of man, I had none of it at that time, and however ill they might behave to me, I could not help seeing that God accompanied his word with power. They were not ashamed, however, in spite of the clear word of God and of the imprisonment I had already undergone, to fine me, only I was told I might appeal within ten days to a higher court.

"'All things work together for good to them that love God.'"

* About seven English miles.

GREECE.

The Foreign Secretary of the American Baptist Missionary Union is now visiting Greece. The account which he gives of the present state of the country contains the following passages.—

"The very aspect of Free Greece, especially of Athens, Piræus, and Syra, contrasted with what it was twenty years ago, gives information alike authentic and inspiriting.

"A little more than twenty years ago the present kingdom of Greece was a desolation. Not a dwelling was standing in Athens or Piræus. Ancient and modern structures alike wore one promiscuous ruin. Athens is now a well built city, with numerous lofty and spacious edifices, public and private, and a population of 25,000. It has, beside its regal palace, a parliament-house and its halls of justice, a magnificent university, and a still more magnificent edifice for a female seminary; the latter the fruit of private but princely munificence, involving an expenditure of more than 50,000 dollars. Piræus, the port of Athens, has an additional population of from four to five thousand, all Greeks. The principal town of Syra, Hermoupolis, numbers 18,000. And everywhere are marks of industry, intelligence and thrift; everywhere are unmistakeable signs of native energy, stimulated by conscious personal and national freedom, unaided though it is, or rather burdened, by corrupt and imbecile misrule.

"The educational movement among the Greeks during these twenty years is still more noteworthy. In Greece at the present hour, there are more than 300 schools with 30,000

pupils, the population of all Greece rising to about 1,000,000. In Athens one person in every five is engaged in study. Five hundred students are in the university. One in every five or six at Syra are also pupils. The number of schools in Hermoupolis is twenty-two, and of pupils 3,500. The impulse is beginning to be felt in the remotest valleys of Greece, and the coming generation, so far at least as regards elementary teaching, I speak of the masses, will be an educated people.

"There are peculiar considerations that encourage the hope of success in evangelization. The principal may be summed up under three heads; the youthfulness of the Greek kingdom, well denominated by the missionaries "the national spring time," the impulse already given to general education, and the pre-eminence universally awarded in religious matters, professedly at least, to the sacred Scriptures. No pope, patriarch, or council, can overweigh the supreme authority of the word of God. And to this give all their most revered fathers in the Greek church witness, a 'thus saith the Lord' being an end to all controversy. This consideration makes a peculiar appeal to us, inasmuch as it is our glory and boast to hold to the uttermost that cardinal principle, 'the bible the only and sufficient rule of religious belief and practice.'"

HOME.

DUNDEE.

Mr. Robert Menzies, from Horton College, Bradford, was ordained pastor of the first baptist church in this town, on Tuesday the 22nd of February. The following ministers took part in the services:—Revs. J. Menzies (congregational church), Falkland; J. Clare, Perth; J. Blair, Dundee; R. Thomson, Dunfermline; J. Davis, Cupar. The services were deeply interesting, and the whole of the addresses were characterized by ability, earnestness, and fitness for the occasion. At the close of the meeting the ministers above-named and others belonging to the town were hospitably entertained to dinner by Mr. Blair, the late pastor of the church, who had resigned in consequence of ill health ten months ago.

The morning meeting was followed up by a soirée in the evening, Mr. Blair in the chair. Interesting addresses were delivered by Revs. David Cook, congregationalist, George Gilfillan, and John C. Baxter, U. P. church, Andrew Low, Esq., and others who had taken part in the proceedings during the day. The ministers just named gave a cordial welcome to Mr. Menzies as a fellow labourer, and breathed a kind and catholic spirit towards his flock.

On sabbath the 27th Mr. Menzies was introduced to his charge by his predecessor, the Rev. James Blair. Mr. Menzies himself conducted the services of the afternoon, and the Rev. George Gilfillan preached in the evening. The discourses were appropriate, and the services of the day throughout were interesting and impressive. May the great Head of the church own and bless the union which has thus been formed.

EAGLE STREET.

On the 23rd of February, the annual meeting of the Eagle Street Sunday and British Day Schools was held in Fisher Street school rooms, Red Lion Square, when a large number of friends assembled to tea. On the preceding Lord's day, Mr. Overbury closed his public labours as pastor of Eagle Street church, having sustained that office nineteen years, and having been associated with the late respected and beloved Joseph Ivimy, as assistant minister nine months previous. The meeting partook of a valedictory character, and was unusually interesting. Several pastors and friends from other churches were present, and delivered addresses on the occasion. Among them were the Rev. Messrs. Miall of Dalston, Woollacott of Wild Street, Bonner of Keppel Street, Jennings of Spencer Place, and Bowes of Blandford Street, also Messrs. Cartwright, Oliver, Reynolds, &c. The business connected with the schools having been gone through, Mr. Bailey, the senior deacon, came forward, and read a very numerously signed address from members of the church and congregation to Mr. Overbury, expressive of their regard for him, of their sense of the fidelity and usefulness of his labours among them, and their earnest wishes and prayers for his success in the new sphere now open before him, as pastor of the baptist church, Morice Square, Devonport. A purse containing fifty sovereigns was then handed to him as a tribute of esteem. Mr. Bailey then read an address to Mrs. Overbury on behalf of the ladies of the Eagle Street Dorcas and Alms Rooms committees; acknowledging her valuable services as secretary of the one and treasurer of the other, and presenting her a most handsome and elegant workbox, as a token of affectionate regard. A youth then stepped forward, and, on behalf of a few elder scholars in the Sunday school and a few other young friends, read an address to Mr. Overbury, and requested his acceptance of a handsome gold pencil-case. Mr. Overbury responded by expressing his gratitude to the Lord and to his Christian friends for the substantial kindness thus shown to him and to his beloved partner, and for the encouraging testimony borne to his unworthy labours. He affectionately counselled all present, and exhorted them to stand fast, in one spirit, of one mind, striving together for the faith of the gospel; and to be of one heart and of one

mind in seeking the prosperity of Eagle Street church, and of the institutions connected with it. The addresses delivered by the ministerial and other friends present were in excellent keeping, and salutary impressions were, it is believed, made on many minds, which will not be forgotten.

LLANDAGO, MONMOUTHSHIRE.

Mr. Harrison, late of Guernsey, has accepted a cordial invitation to the pastorate of the baptist church of Llandago and Whitebrook, and has entered upon his engagements with encouraging prospects of success.

SAFFRON WALDEN.

The Rev. Thomas Burditt has resigned the pastoral charge of the baptist church assembling in the Upper Meeting in this place. His friends are requested to address him as usual.

BIRKENHEAD.

The Rev. John Metcalfe informs us that, having resigned the pastoral charge of the baptist church, Birkenhead, he is open to invitation. His address is 10, Richmond Terrace, Birkenhead, Cheshire.

WELLS, SOMERSET.

The deacons of the baptist church in this city have requested us to say that they expect to be very shortly without a pastor, the Rev. John Henry Osborne having determined to resign his charge at the commencement of the present month.

LIPTON, DEVONSHIRE.

In the rear of the principal inn stands a detached polygonal building of the style of the eighteenth century, and characteristic of its manners. It is the Cockpit, where the surrounding gentry met their tenants and indulged their dependants with the popular pastime of that godless age. Hard by there is a newly raised meeting-house in which is gathered a crowded congregation and an increasing church, under the pastoral care of Mr. Wheeler, recently returned from the fever-haunted shores of Western Africa.

The hills and dales of this picturesque neighbourhood contain many farm-houses and hamlets where the light of the gospel is unseen, and furnish many persons who resort to intelligent gospel preaching as to some new thing. Evangelism does not here pervade or even tincture the national establishment, nor has Wesleyanism found a congenial home. The field was promising and is now beginning to produce its fruit. Should any friends of truth in search of bracing air or change of scene be attracted by the beautiful landscapes of West Devon, a resident is anxious to propose to them a sojourn in this village, where the dulness of the little street is abundantly compensated by the charms at hand, and the traveller, in addition to novelty, may enjoy the luxury of doing and getting good.

CHESTER.

We are informed that the Rev. William Giles, principal of Netherlegh House school, Chester, and eldest son of the late Rev. William Giles of Ashton-under-Lyne, was elected a Fellow of the Royal Astronomical Society, at a recent meeting of that society held at Somerset House, London.

BRADFORD, YORKSHIRE.

Our readers have been already apprised that Dr. Godwin has been recently delivering a series of Lectures to the Working Classes in the Mechanics' Institute of this town on Lord's day afternoons; and they will read with interest the following account of their conclusion, published in the Bradford Observer of March 17th :—

"From Sunday to Sunday the theatre of the Institute has been crowded by attentive listeners, and it has not unfrequently happened that the room has been inadequate to accommodate all who wished to be present. The great bulk of these audiences have belonged to the working classes, the larger proportion of whom, it is believed, were not, and are not, in the habit of attending the ordinary religious services in places of worship. Many have been attracted from the surrounding villages; and we have heard of regular attendants from a distance of three, four, and in one case, at least, nine miles. With very few exceptions, all have been well dressed, with an aspect of comfort which it was pleasing and satisfactory to witness.

"The audience, on Sunday last, was not less numerous than on former occasions, orchestra, front seats, back seats, and gallery being alike filled; several groups standing the whole time. The venerable Doctor commenced by offering a brief and appropriate prayer, and after two or three verses had been sung, entered upon his subject, proceeding to draw a contrast between Christianity and the "Atheistic philosophy," and to show the bearing of the two systems on man, morals, and happiness. The subject was ably and logically treated, the style of delivery being, as usual, easy, unaffected, and attractive, but as the lectures are about to be published, it is unnecessary to indicate the course of argu-

ment pursued. An announcement as to the publication of the lectures was made by Dr. Godwin shortly before closing. He stated that some time ago he had received an urgent request to publish the lectures to which he had acceded. The publishing price, as fixed by the publishers, was 3s., but he had concluded an arrangement with them by which, in consideration of his relinquishing all pecuniary interest in the work, he was to be allowed to procure 1000 copies (or a larger number) for the working classes at 1s. 6d. each, or half price. Some gentlemen of the town had, however, kindly given donations, by the aid of which the working classes would be supplied at *one shilling* each, or one-third of the publishing price. He expected that the book would be out in about five or six weeks. Dr. Godwin then proceeded with his lecture. As he drew to a close, he remarked that the delivery of these lectures had been in every sense 'a labour of love.' With his diminished strength, it had been indeed a labour, but the interest he had felt in it, and his concern for the welfare of those whom he addressed, had carried him through. We give the Doctor's concluding words:

"'And now I must close, and with it I mean to close my public labours, at least to any arduous extent. I must henceforth seek more retirement. It has been at very considerable expense—more than those who have seen the warmth with which I have spoken can imagine—it has been at a considerable expense of labour, time, and feeling that I have gone through this course. Henceforth I must more calmly "wait the days of my appointed time, till my change come." In this work and labour of love in which I have been engaged, it has been my earnest desire to do something, however small, additional to what I have been enabled to do in my days of greater activity and strength, for the sacred cause of religion. In closing, allow me, respected friends, to bear my humble, but decided testimony to the truth and value of that religion which I have endeavoured to recommend to others. A man advanced in years may be tolerated if perhaps he refers to himself. Religion—the religion of the bible—has been the guide of my youth, and is now the support of my age. For about fifty years it has been my light and comfort, my chief support in seasons of sorrow and tribulation, and my guide in perplexities. I do most cheerfully acknowledge that for whatever I have of character and usefulness, of happiness in reflecting on the past, or hope for the future, I am indebted entirely to the power, and to the benign influence of religion. It was that—I acknowledge it with gratitude—which kept my early manhood from folly; it is that which has been a light unto my feet and a lamp unto my path to the present moment. It has been that which, in all the past exertions of a benevolent nature to which I have consecrated my activities—it was that which has been my prompting motive, and my sustaining power. But I must now retire. I feel that the shadows of evening are lengthening, that my journey, as a traveller though life, is approaching to its close. During the few years which have elapsed since I retired from more stated ministerial labours, and have returned to Bradford, the scene of my former labours, I have employed a great portion of my time and thoughts—by day, I may say, and even by night—in re-examining every ground of my hope. I have looked at all the objections I could find that have been made against Christianity and the bible. I have looked them fairly in the face; I have asked them what they could say, why I should not die as I had lived, in the faith of the gospel; and my full, my most assured conviction is, that the bible is God's word, and that the religion of the bible is man's best hope and man's best friend. I know that in a very short time I shall pass hence. I am not insensible of it—I contemplate it daily. But while I am thankful that I can look on the past with humble gratitude, I say, to the honour of Him whose I am and whom I serve, that I can look to the future without fear—without fear as to the result of the great change. The valley of the shadow of death indeed looks dark and chilly, but it must be passed, and I see brightness beyond it. Through him who is the great Forerunner, I hope to arrive at that state—and I think I may not be presumptuous in adopting the language of one of our poets which refers to it—

> "Then I shall see, and hear, and know,
> All I desired or wished below;
> And every power find sweet employ
> In that eternal world of joy."

In that world may many of us—my heart would say, may all of us—find a place!'

"The venerable gentleman evidently spoke under feelings of no ordinary emotion, and as he proceeded not a few around him were moved to tears. After pronouncing the benediction in a low tone of voice, he retired, accompanied by Mr. J. V. Godwin, and a few intimate friends by whom he was surrounded.

"As the audience were about to leave, Mr. Logan stepped forward, and gave some further explanations as to the publication of the lectures, stating that a meeting would be held in a few weeks at the Temperance Hall, when the volumes would be destributed at the reduced price.

"A few weeks ago a wish was expressed by many of the attendants at these lectures to present Dr. Godwin with some trifling memorial of their gratitude for the efforts made on their behalf. On Sunday last, and on a previous Sunday, a 'voluntary offering' was made at the doors by those who

were so disposed, and the result has been a sum sufficient to purchase a beautiful copy of Bagster's Comprehensive Bible (4to, bound in chaste antique russia, with cover to correspond), which will probably be presented at the public meeting already referred to."

The Lectures themselves are about to be published by Hall, Virtue, and Co., Paternoster Row, entitled, "The Philosophy of Atheism Examined, and Compared with Christianity, a course of popular Lectures, delivered in the Mechanics' Institute, Bradford, on Sunday afternoons, during the winter of 1852, 1853. By the Rev. B. Godwin, D.D." The volume is expected to be ready in four or five weeks.

MARE STREET, HACKNEY.

An interesting meeting of the congregation accustomed to worship here was held on the 10th of March, to congratulate the senior pastor, Dr. Cox, on his having completed the seventieth year of his age. The deacons presented to him an affectionate address, reviewing the forty-two years in which the church had enjoyed his labours, to which he responded with equal kindness. The proceedings of the evening are reported at full length in the *Patriot*, where they will be read with pleasure by many of Dr. Cox's distant friends. The speech of his co-pastor, Mr. Katterns, will especially gratify them. "Long continuance in any one place," said Mr. Katterns, "is a decisive test as to the capabilities and resources of the Christian ministry. None can survive that test but those who, from growing knowledge as well as experience, can throw over their instructions an unexhausted freshness and sustained intellectual vigour. You have been put to that severe test, and are found this day the beloved centre of a people never more numerous than at the present moment. May I not venture to congratulate you upon another point, though it touches a subject somewhat personal to myself? I know not why the remark should come from all other lips except mine. You have proved yourself to be one of the very few men who have been able to endure a divided empire. It is not easy for one who has long enjoyed alone the affections of a congregation, to admit another into any thing like participation; no man, in fact, *could* do it who was not above the influence of petty jealousies, and, at the same time, conscious of being able to afford it. This difficulty, my dear sir, you have conquered. To say that we have been all along perfectly harmonious and united, is to speak the truth in the weakest terms. We have not only been enabled, by God's grace, to maintain unbroken co-operation before the world, but to find the reality of it in our closest intercourse with me. And now, sir, so far from entertaining the remotest wish that you should retire, I can solemnly declare, that I should view any such act on your part as one of the most alarming and distressing things that could possibly befall me. But, sir, the best thing that I have to say is the last. We have not met to take our leave of you, but to congratulate you; and we are all rejoicing, none more than myself, that you appear among us with no signs of either mental or bodily decay."

BAPTIST BOARD.

The Annual Meeting of the Board of Baptist Ministers residing in and about the cities of London and Westminster took place on the 15th of March.

The Rev. William Groser who has been Secretary to the Board the last ten years was re-elected. The Rev. J. H. Blake and the Rev. R. W. Overbury having removed to distant parts of the country have ceased to be members, and the Rev. Spencer Murch of Waltham Abbey has been added. Messrs. Groser, Hinton, Green, Fishbourne, Miall, and Burns were appointed to be the representatives of this Board in the Committee of the general body for the ensuing year.

In answer to the Memorial to the Directors of the Crystal Palace Company, recorded in the Baptist Magazine for February, a letter was read from the Secretary, stating that the Memorial had been laid before the Directors of the Crystal Palace Company, and that he was instructed to say that its contents would meet with due consideration from them.

THE BAPTIST HOME MISSIONARY SOCIETY FOR SCOTLAND.

In consequence of the increasing infirmities of Mr. Lachlan Mackintosh, the society's travelling agent, the committee have requested Mr. William Grant, missionary at Grantown, to undertake the English journey at this time. The committee commend him to their friends in England, and rely on their liberality in the present very low state of the society's funds.

ALBION CHAPEL, MOORFIELDS.

The congregation frequenting this well known place of worship, which has been without a pastor ever since the resignation of the Rev. John Young, M.A., about three years ago, now enjoys the ministry of the Rev. John Macfarlane, B.A., licentiate of the United Presbytery of Glasgow. Public services took place in the last week of January connected with his settlement, at which many ministers of different denominations were present and expressed their good wishes for pastor and people.

DISSENTERS' PLACES OF WORSHIP.

Statistical papers of considerable value have recently been published by the Registrar General, which may be obtained for one shilling at the office for the sale of parliamentary papers at Great Turnstyle, Lincoln's Inn Fields. They include the following items;—

I. A List "of the Returns made to the Registrar-General of Births, Deaths, and Marriages, pursuant to an Act passed in the last Session of Parliament, to amend the Law relating to the certifying and registering Places of Religious Worship of Protestant Dissenters; preceded by Copies of the Forms and Instructions issued by the Registrar-General for the Preparation, Revision, and Completion of the same; and showing, in connexion with each Return, the Total Number of certified Places comprised therein, the Period over which it extends, by whom the Return was made, and the Mode in which it was afterwards tested and verified."

II. "Analysis and Summary of the said Returns, showing, decennially, the Number of Places certified in each County of England and Wales by each Religious Denomination, and specifying the particular Returns from which each County Analysis was compiled, distinguishing permanent Places of Worship from those of a temporary character; and also distinguishing disused Places from those which are still existing."

III. "And, Statement of the Total Number of Places of meeting for Religious Worship certified to the Registrar-General under the aforesaid Act, up to the 1st day of January, 1853, distinguishing the Total Number of Places so certified in each of the Six preceding Months by each Religious Denomination."

RECENT DEATHS.

REV. T. CLARKE.

Died, on February 17th at his residence at Woodend, near Towcester, Northamptonshire, Rev. T. Clarke, late pastor of the baptist church, Ashford, Kent, in the sixty-seventh year of his age. His illness was long and painful; but as his sufferings abounded so also did his consolation. In a future number a more full account of this devoted labourer in Christ's vineyard may be expected.

REV. WILLIAM HAWKINS, M.A.

Mr. Hawkins, who was a man of considerable classical attainments, was originally a member of the church at Norwich, under the care of Mr. Kinghorn. His first pastoral charge was at White's Row, Portsea, where he was ordained in 1816. In 1827, he accepted an invitation from the particular baptist church at Derby, where he continued many years. Of late he has been living in compartive retirement; and he died at Clifton, March 13th, aged sixty-two.

MR. THOMAS PARNELL.

On the 27th of January last, at the age of sixty-one, Mr. Thomas Parnell, a truly valuable and highly esteemed deacon of the baptist church at Bow, entered into his rest and reward.

About forty years ago Mr. Parnell came from Canterbury to reside at Bow. And, on the 1st of May, 1817, he followed the great Redeemer through the waters of baptism, and, on Lord's day May the 4th, was received into the church now sensibly feeling the value of his diversified services in the loss of them.

Those services began at an early period; and, on the 8th of February, 1842, the church chose brother Parnell for one of their deacons; and memory fondly dwells on those bright days when the pastor was cheered, when the other deacons were cheered, and when every private member was cheered by all that was official in the conduct of Mr. Parnell.

Well, indeed, would it be for us, to be as frequent intercessors at the throne of grace, as the dying development of our brother's habits proved him to have been. At length our brother, who in rapidly declining health showed that his all-sufficient safeguard was in the Rock of ages, fell asleep in Jesus. Yea, amidst apparently literal sleep, our brother exchanged worlds with no other indication of death than the weary wheels of life standing still. In one sense none of us can claim perfection; but, to follow our brother as far as he followed Christ, would be to thousands and to tens of thousands, a blessed life in this world and a blessed life in the world to come. J. F.

MR. J. M. THOMAS.

On Saturday the 19th Feb. at Cardigan, in his fifty-eighth year, after a protracted suffering from nervous debility, Mr. Joshua M. Thomas, son of the late renowned nonconformist Mr. Timothy Thomas, baptist minister, Aberduar, and brother of the Rev. T. Thomas, pastor of the baptist church at Newcastle Emlyn. The unexpected departure of Mr. J. M. Thomas will be an irreparable loss to the baptist church at Cardigan of which he had been for many years a member and deacon, as well as to the denomination in Wales among whom he occupied a prominent position. His character and literary productions will deservedly be highly valued, and revered for ages to come. The large multitude that attended the depositing of his mortal remains at Penybryn on Wednesday last, testified the high esteem entertained towards him by his religious friends and fellow townsmen. T. T.

EDITORIAL POSTSCRIPT.

The Madiais, it appears, have been released; or rather, have been thrust out privily; but others are suffering for conscience' sake still, both under popish and under protestant oppressors. A letter from Mr. Oncken to Mr. Wilkin, written on the 10th of March says, "Six of our dear brethren are now confined in a dark prison at Bürkeburg, and on their release it is feared some of their wives will share the same fate. The brethren continue steadfast under their trials, not only the imprisonment but their not being able to work for the maintenance of their families. We have sent them 25 thalers (75s.) for the present, and I hope some of the brethren in England will also send them a mite."

Any one who desires to possess a complete copy of the Baptist Magazine from its commencement in 1809 to the end of 1852, forty-four volumes, may learn on application to the editor the name and residence of the widow of a minister, recently deceased, who would be willing to dispose of the set for a comparatively small sum.

We are informed that Joseph H. Allen, Esq. of Brixton Hill has accepted the office of Treasurer to the Baptist Building Fund, rendered vacant by the decease of Joseph Fletcher, Esq.

Tuesday, April 5th, is the day appointed for the opening of Westbourne Grove Chapel, a full notice of which, we learn, will appear among the advertisements on the wrapper. We regret that this happens to be the day for the regular meeting of the Committee of the Baptist Irish Society, as this will render it impossible for some who would wish to be there to partake of that pleasure without neglect of paramount duty. We hope however that there will be a large assembly, that it will enjoy the services greatly, and that it will leave with our friends substantial tokens of their sympathy and good will.

ANNUAL MEETINGS.

As the arrangements for this year's annual meetings differ in some respects from those which have been customary, our friends will perhaps find advantage in the following chronological list.

On Thursday, April 21st.

A meeting for prayer is to be held in the Library of the Mission House, 33, Moorgate Street, commencing at eleven o'clock.

On Thursday evening, the Annual Meeting of the Hanserd Knollys Society is to be held at the Mission House, at six o'clock.

At eight o'clock the same evening, a sermon to Young Men will be delivered at the Poultry Chapel, by the Rev. Daniel Katterns of Hackney.

Friday, April 22nd.

In the morning, the forty-first session of the Baptist Union is to commence, at ten o'clock. The Rev. EDWARD STEANE, D.D., will then deliver an opening address, and afterwards preside during the transaction of business.

In the evening, at seven, worship will begin at Devonshire Square Chapel, Bishopsgate Street, when a sermon on behalf of the Baptist Irish Society is to be delivered by the Rev. N. Haycroft, M.A., of Bristol.

Lord's day, April 24th.

Sermons and collections for the Baptist Missionary Society are expected at baptist places of worship throughout the metropolis, a list of which may be found in the Missionary Herald.

Monday, April 25th.

In the morning at eleven, the annual meeting of the Baptist Irish Society for the transaction of business will be held in the Library at the Mission House.

In the evening, at half-past six, the Annual Public Meeting of the Baptist Home Missionary Society will be held in Albion Chapel, Moorfields: Sir George Goodman of Leeds is expected to take the chair. This chapel is within a few yards of the Mission House, in Moorgate Street.

Tuesday, April 26th.

In the morning, at ten, the annual meeting of the members of the Baptist Missionary Society for the transaction of business, in the Library, Moorgate Street.

In the evening, at half-past six, the annual public meeting of the Baptist Irish Society; at Albion Chapel, at which Henry Kelsall, Esq., of Rochdale, is to preside.

Wednesday, April 27th.

In the morning, at eleven o'clock, service will commence, at Bloomsbury chapel, when a sermon on behalf of the Baptist Missionary Society, will be preached by the Rev. James Hill, of Clapham.

In the evening, at half-past six, service will commence, at Surrey Chapel, when a sermon will be preached by the Rev. W. Landels of Birmingham.

Thursday, April 28th.

Annual Public Meeting of the Baptist Missionary Society in Exeter Hall. W. B. Gurney, Esq., is to take the chair at eleven o'clock.

Annual Meeting of the Bible Translation Society at half-past six, at Bloomsbury Chapel.

Between the services on Wednesday, we are informed that ministers educated at Bristol, Bradford, Stepney, and other colleges, intend to dine together at Radley's Hotel, Bridge Street, Blackfriars.

IRISH CHRONICLE.

APRIL, 1853.

APPROACHING MEETINGS.

DEVONSHIRE SQUARE Chapel has been kindly granted for the Annual Sermon on behalf of the Baptist Irish Society on Friday evening, April 22nd; and the Rev. NATHANIEL HAYCROFT, M.A. of Broadmead, Bristol, has consented to preach. The service is to commence at seven o'clock.

The MEETING for BUSINESS is to be held in the Library of the Mission House, 33, Moorgate Street, on Monday, April 25th, the chair to be taken at eleven o'clock. It will afford the Committee great pleasure to see a large number of their constituents present on this occasion, when the transactions of the past year will be reported, and the officers and committee for the ensuing year elected. The persons entitled to take part in the proceedings of this meeting are, every donor of ten guineas or upwards at one time; every subscriber of ten shillings and sixpence a year, or upwards; and every baptist minister making an annual contribution or collection for the society.

For the PUBLIC MEETING on Tuesday evening, April 26th, instead of the place in which it has been held usually, the Committee have obtained this year an eligible building very near the Mission House—Albion Chapel, the front of which is in Finsbury Place, South, and the side in London Wall. HENRY KELSALL, Esq. of Rochdale has kindly engaged to preside. The chair is to be taken at half-past six.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.
J. W.				5	0	0
L. S. D., *for the Debt*				5	0	0
Acerington, Collection by Rev. C. Williams				4	5	6
Beaulieu, Rev. J. B. Burt				10	0	0
Blaenllyn, Collection by Rev. T. W. Thomas				1	10	0
Blisworth, Friends by Rev. R. Turner				0	5	0
Brampton, Miss Walton				0	1	0
Bratton, by J. Whitaker, Esq.—						
Collection	1	10	8			
Box, by J. S. Whitaker	2	15	8			
Anderson, Mr.	0	5	0			
Blatch, Miss	0	10	0			
Brent, Mr.	0	5	0			
Reeves, Mr.	0	2	0			
Salter, Miss	1	0	0			
Whitaker, Mrs.	1	0	0			
Whitaker, Mr. J.	1	0	0			
Whitaker, Mr. T.	0	10	0			
				8	18	4
Bridgenorth, by the Rev. S. J. Davis—						
Allender, Mr. D.				1	0	0
Caerphilly, Mrs. E. Edmunds				1	0	0
Camberwell, Collected by Miss K. Watson—						
Colls, Mr.	0	5	0			
Freeman, Mr.	0	10	6			
Hepburn, J., Esq.	1	1	0			
Hepburn, Mrs. J.	1	1	0			
Harwood, J. U., Esq.	0	10	6			
Ivatts, Mrs.	0	5	0			
Jones, C., Esq.	0	10	6			
Stringer, Miss	0	2	6			
Watson, R., Esq.	1	1	0			
Watson, Miss K.	0	2	6			
Young, T., Esq.	1	1	0			
				6	10	6
Cheltenham, E. S.				0	5	0
Cloughfold, Collection by Rev. W. E. Jackson				1	5	0
Cosely, Mr. J. Green, by Rev. B. C. Young				5	0	0
Cranfield, Second Church, by Rev. T. Hart				1	2	9
Dalston, Mrs. P. Groser's Card *for the Debt*—						
Groser, Mrs. P.	0	5	0			
Miall, Mr. J.	0	10	6			
Miall, Mrs.	0	5	0			
Miall, Miss M.	0	2	6			
Friend	0	5	0			
Friend	0	2	6			
				1	10	6
Diss				1	11	6

	£	s.	d.	£	s.	d.
Dunstable, by Rev. D. Gould—						
Moiety of Collection	3	8	2½			
Monday Evening Collection	1	0	11½			
Boys of Sunday School	0	1	9			
Girls of Sunday School	0	1	3			
Boxes—						
Chester, Miss S.	0	4	4½			
Dell, Miss	0	3	9			
Francis, Miss C.	0	10	1½			
Gutteridge, Miss E. S.	0	4	0			
Holmes, Miss	0	2	1			
Norris, Miss	0	9	7½			
Osborn, Mrs. J.	0	6	6			
Ridgway, Miss.	1	12	2½			
Sharman, Miss	0	5	0			
				3	17	8
				8	9	10
Expenses				0	5	2½
				8	4	7½
Falmouth, Collected by Miss H. Ostler				0	16	3
Fishguard, Collections by Rev. B. Davis—						
Beulah				0	14	8
Smyrna				0	6	0
				1	0	8
Frome, Collection by Rev. S. Manning				5	3	0
Hastings, Samuel Ridley, Esq., by Rev. C. Woollacott				2	0	0
Hackleton, by Rev. W. Knowles—						
Cave, Mr. J.				0	10	0
Cave, Mr. T.				0	10	6
Higgins, Mr. R.				0	10	0
Knowles, Mr. W.				0	5	0
				1	15	0
Hackney, Mrs. Meacher				1	0	0
Halifax, by Rev. S. Whitewood—						
Abbott, John, Esq.				0	10	6
Browne, G. B., Esq. (two years)				1	1	0
Clay, Mr. J. (two years)				0	5	0
Edwards, George, Esq.				1	1	0
Fawcett, Rev. W.				1	0	0
Fawcett, Mr. S. (2 years)				0	10	0
Haigh, Mrs. (two years)				0	5	0
Hebblethwaite, Mrs.				0	5	0
Holland, Mr. Alexander (2 years)				2	0	0
Hoyle, Mr. R.				0	5	0
Hoyle, Mrs. James				0	2	6
Tate, Miss				0	10	0
Walker, Mr. J. (two years)				1	0	0
Walker, Mrs. J. (two years)				0	10	0
Walker, Mrs.				0	5	0
Whitewood, Mr. S.				0	10	0
				10	1	0
Haslingden, Ebenezer Chapel, by Rev. James Bury				1	9	0
Ingham, by Rev, J. Venimore—						
Botton, Mr.				0	5	0
Cooke, Mr. Robert				0	10	0
Cooke, Mrs. Robert				0	2	6
Cooke, Mr. W.				0	10	0
Cooke, Mrs., sen.				0	10	0
Frarey, Mr.				0	10	0
Matthews, Mr.				0	5	0
Ridd, Mr.				0	2	6
Silcock, Mr. John				1	0	0
Silcock, Mr. R. B.				1	0	0
Silcock, Mrs. C.				0	5	0
Slipper, Mr.				0	10	0
Slipper, Mrs.				0	2	6
Venimore, Mr.				0	10	0
Wells, Miss				0	2	6
Whitaker, Mr.				0	2	6
A Friend				0	2	0
Collection				1	18	0
				8	7	6
Kidderminster, by Rev. S. J Davis				1	0	0
Kislingbury, Collection by Rev. J. Lea				0	15	6
Leeds, Mr. Heaton				0	10	0
Leeds, Collected by Mrs. Gresham—						
Barran, Mr.				0	5	0
Bilborough, Mr. J. B.				0	10	0
Binns, Mr. W.				0	10	0
Bingley, Mr. G. M.				0	5	0
Burras, Mr. J.				0	10	0
Craven, Dr.				0	10	0
Dean, Mr. John				0	5	0
Executors of James Brown, Esq.				1	1	0
Friend, Mr. R.				0	5	0
Gresham, Mr. H.				0	10	0
Illingworth, Mr. W.				0	10	6
Johnson, Miss				0	2	6
Morgan, Mr. T.				0	5	0
Parkin, Mr.				0	5	0
Stacks, Mr. J.				0	5	0
Taylor, Mr. T. M.				0	2	6
Taylor, Mr. W. M.				0	4	0
Tilney, Mr.				0	5	0
Town, Mr. J.				1	1	0
Wales, Mr. C.				0	2	6
White, Mrs.				0	2	0
Willis, Mr.				0	5	0
Wylde, John, Esq.				2	2	0
				10	3	0
Liverpool, Half-yearly Vote from Weekly Collections at Pembroke Chapel, by J. Coward, Esq.				25	0	0
Llanwrst, by Rev. Owen Owens				1	0	0
London, Beddome, W. B., Esq.				1	1	0
Blackmore, Walter, Esq.				2	2	0
Bousfield, Mr.				1	1	0
Cadby, S., Esq.				1	1	0
Haddon, Mr. John				1	1	0
Maliphant, Mr.				0	10	6
Murch, Rev. W. H., D.D.				1	1	0
Murphy, Mr. G.				1	1	0
Oliver, Mr. James				1	1	0
Rippon, Mrs.				1	1	0
Roe, Mr. Freeman				1	1	0
Watson, Samuel, Esq.				1	1	0
Keppel Street, by Mr. Marshall—						
Ashlin, Miss				1	1	0
Wilmshurst, Mr.				1	0	0
Sums under 10s.				2	4	7
				17	8	1
Manchester, by Mr. W. Coulter—						
Chennery, Rev. R.				0	10	0
Coulter, Mr. W.				0	10	0
Coulter, Miss E.				0	8	0
Dowler, Mr.				0	2	6
Dunning, Mr.				0	2	6
Evans, Mr. J. J.				0	2	6
Hallott, Mr.				0	2	6
Horner, Mr.				0	2	6
Hule, Mr. J. E.				0	2	6
Jones, Mr. B.				0	2	6
Jones, Mr. B., jun.				0	2	6
Jones, Mr. T.				0	2	6
Lindley, Mr.				0	2	6
Lindsay, Mr.				0	2	6
Mc Henry, Mr.				0	14	0
Ralson, Mr.				0	2	6
Sargent, Mr				0	5	0
Sykes, Mr. J				0	2	6
Whiteman, Mr.				0	1	6
Wood, Mrs., *The Grange*				0	5	0
				4	6	0
Missenden, Mrs. Olliff				2	10	0
Newbury, by Rev. Joseph Drew, Collected by Mrs. Coxhead—						
Brown, Mrs. (two years)				1	0	0
Coxeter, Mr. (two years)				0	10	0
Coxhead, Mrs. (two years)				0	10	0
Davies, Mr. J. J.				0	2	6
Davies, Mrs. (two years)				0	10	0
Drew, Rev. Joseph				0	5	0
Elkins, Mr.				0	2	6
Flint, Mr.				0	10	0
Keens, Mr.				0	2	6
Keens, Mr. H. (two years)				0	10	0
Tanner, Mr.				0	2	6
Friends				0	5	0
				4	10	0

	£	s.	d.	£	s.	d.
Newcastle, Friend, by Rev. T. Pottenger				0	10	0
Newtown, by Rev. — Morgan				2	0	0
Northampton, G. Cave, Esq., two years' Subs.				2	0	0
Norwich, by Mr. O. B. Silcock—						
Bignold, Thomas, Esq.	1	1	0			
Bignold, Miss Grace	0	10	6			
Birkbeck, H., Esq.	1	1	0			
Brooks, Mr. Thomas	0	10	0			
Cates, Mr. R.	1	0	0			
Claxton, Mrs. R.	1	0	0			
Colman, James, Esq.	1	1	0			
Colman, Mrs. Jeremiah	1	0	0			
Copeman, Messrs.	0	10	0			
Cross, Mr. James	0	5	0			
Crowe, Mr.	0	2	6			
Culley, Mrs. and Miss	1	0	0			
Culley, John, Esq.	1	1	0			
Culley, Mr. H. U.	1	1	0			
Culley, Mrs. R.	0	10	0			
Darkins, Mr.	0	10	0			
Davey, Miss	5	0	0			
Etheridge, Mr.	0	5	0			
Fletcher, Josiah, Esq.	1	0	0			
French, Mr.	0	10	0			
Glendenning, Mr.	0	10	0			
Goodenson & Moll, Messrs.	1	0	0			
Gould, Rev. George	0	10	0			
Gurney, J. H., Esq.	2	2	0			
Harmer, Mrs.	1	0	0			
Hodds, Mr.	0	10	0			
Kett, George, Esq.	2	2	0			
Mackie, Mr.	0	10	0			
Silcock, Mr. Obadiah B.	0	10	0			
Smith, Mr. J. D.	0	10	0			
Taylor, J. O., Esq.	1	1	0			
Tillyard, Mr. R.	0	10	0			
Venning, J., Esq.	0	10	0			
Wheeler, Rev. T. A.	0	10	0			
Willett, Edward, Esq.	1	1	0			
Collection at St. Mary's	9	6	4			
Collection at St. Clement's	6	15	0			
	47	15	4			
Acknowledged in January	26	11	4			
				21	4	0
Penshore, by Mrs. Risden—						
Andrews, Mr. E.	0	5	0			
Andrews, Mr. J.	1	0	0			
Calkwell, Miss	0	5	0			
Edwards, Mrs.	0	10	0			
Fletcher, Mrs.	0	2	6			
Grove, Miss	0	10	0			
Hudson, Mrs.	1	0	0			
Hudson, Mrs. H.	1	0	0			
Overbury, Rev. F.	0	10	0			
Page, Miss	2	0	0			
Perkins, Mrs.	0	10	0			
Risdon, Mrs.	1	0	0			
Salisbury, Mrs.	0	1	0			
Sherer, Mrs.	0	2	6			
Wagstaff, Mrs.	0	5	0			
Warner, Mr.	0	3	6			
White, Mr.	0	10	0			
				9	14	6
Presteign, Jones, Mr. T.				1	1	0
Ripon, Earle, Mrs.				1	1	0
Rye, by Rev. T. Wall				1	6	0
Sabden, by G. Foster, Esq.—						
Collection	4	4	3			
Subscriptions	25	0	0			
Sunday Scholars	0	11	4½			
				29	15	7½
Stanwick, by Rev. J. B. Walcot				1	0	0
Spellers, by Rev. H. Davies				0	7	0
Tottenham, by Rev. R. Wallace—						
Cards—						
Arnold, Miss	0	7	0			
Brice, Miss	1	10	1			
Chapman, Miss	0	8	4			
Jones, Mr.	0	5	0			
Jones, Mrs.	2	0	0			
Pitt, Mrs.	0	4	0			
Pownall, Miss	0	6	0			
				5	0	5
Trowbridge, Back Street, by Rev. W. Barnes, Mr. H. Chapman, Collector—						
Collection	9	7	1			
Barnes, Mr.	0	5	0			
Cadby, Mr.	0	2	6			
Chapman, Mr. H.	0	5	0			
Chapman, Mr. H., *for the Debt*	1	0	0			
Chapman, Mr. J.	0	5	0			
Clift, Mr	1	1	0			
Diplock, Mr.	0	2	6			
Fowler, Mr.	1	1	0			
Gouldsmith, Mr.	1	1	0			
Gouldsmith, Mr. Jesse, jun.	0	5	0			
Hayward, Mr. J., sen.	0	10	0			
Hayward, Mr. J., jun.	0	10	0			
Hayward, Mr. S.	0	5	0			
Hooper, Mr. R.	0	1	0			
Knee, Mr.	0	1	6			
Miner, Mr.	0	2	6			
Moore, Mr. J.	0	5	0			
Rimer, Mr.	0	2	6			
Salter, Mrs.	5	0	0			
Smith, Mr.	0	2	6			
Stancomb, Mrs.	1	1	0			
Stancomb, Mr. J. P.	1	0	0			
Tompkins, Mr. W.	0	1	0			
Wicks, Mr. J.	0	5	0			
Sunday School Boys	1	7	9			
Sunday School Girls	0	5	6½			
				1	13	3½
Collecting Cards—						
Isely, Miss S.	0	0	6			
Scott, Miss M.	0	5	6			
				0	6	0
Boxes—						
Chapman, Mrs.	0	7	0½			
Chapman, Mrs. J.	0	1	0			
Drinkwater, Miss M.	0	1	9½			
Griffin, Master W.	0	1	4½			
Hilliker, Master T.	0	1	10½			
Miner, Master J.	0	1	1½			
Moody, Master W.	0	0	5½			
Parsons, Master C.	0	2	1			
Roberts, Master S.	0	2	1½			
Silcox, Mast. T.	0	2	11½			
Smith, Master C., jun.	0	1	9½			
Stevens, Master F., jun.	0	5	3			
				1	8	9½
	27	10	2			
Expenses	0	2	0			
				27	8	2
Wallingford, by Rev. S. Davies				3	3	9
Walworth, Lion Street, Female Auxiliary, by Mrs. W. H. Watson				9	12	0
Watford, Miss King, Subs. £1, Don. £1				2	0	0
Willingham				0	2	0
Wokingham, by Rev. C. H. Harcourt—						
Collection	2	17	6			
Foster, Mrs.	0	10	0			
Heeles, J., Esq.	1	0	0			
Heeles, W., Esq.	1	0	0			
				5	7	6
Wotton under Edge, by Rev. John Watts—						
Eley, Miss	1	0	0			
Griffiths, John, Esq.	2	10	0			
				3	10	0

	£	s.	d.	£	s.	d.
SCOTLAND.						
Fife Central Bible Society, to be employed in the Circulation of the Scriptures in Ireland				2	10	0
Sterling, A Friend				3	0	0
IRELAND.						
Athlone, by Rev. T. Berry—						
Barker, Mr. George	0	2	6			
Berry, Rev. Thomas	0	5	0			
Berry, Mrs.	0	5	0			
Berry, William	0	2	6			
Berry, John	0	2	6			
Berry, Thomas	0	2	6			
Berry, George	0	2	6			
Berry, K. Anne	0	2	6			
Berry, Rebecca	0	2	6			
Berry, Margaret	0	2	6			
Berry, Jane	0	2	6			
Berry, Rachel	0	2	6			
Berry, Eliza	0	2	6			
Burgess, Thomas, Esq.	0	5	0			
Caulfield, Captain	0	2	6			
English, Mr. Robert	0	2	6			
English, Mr. William	0	1	0			
English, Mrs.	0	2	6			
Fleming, Mrs.	0	2	0			
Friend, A	0	2	6			
Friends	0	3	0			
Gains, Mr. G.	0	2	6			
Heatly, H. N., Esq.	1	0	0			
Hetherington, G., Esq.	0	5	0			
Hubbard, Mr. C.	0	1	0			
Holton, Mr. W. N.	0	1	6			
Holton, Mr. J.	0	2	6			
Hall, Mr. Richard	0	1	0			
Home, Mr. R. C.	0	2	6			
Hogg, Mr. Hugh	0	2	6			
Judge, Mr. Robert	0	1	0			
Judge, Mr. James	0	1	0			
Leel, Doctor	0	2	6			
Lydia	0	1	0			
Martin, Mr.	0	2	6			
Moynan, Mr.	0	2	0			
Nash, Miss	0	2	6			
Poyntz, Doctor	0	2	6			
Poe, Mr.	0	1	0			
Rorke, Mr. S.	0	5	0			
Robinson, Mr. C.	0	1	0			
Robinson, Mr. R.	0	2	0			
Sanderson, Adjutant	0	10	0			
Sproule, Mrs.	0	2	6			
Sproule, W., Esq.	0	5	0			
Smith, Mr.	0	2	6			
Swaine, Jonas, Esq.	0	2	6			
Stokes, Mr.	0	2	6			
Seely, Mrs.	0	2	6			
Shaw, Mr. J.	0	1	0			
Sharply, Mr.	0	1	0			
Turkington, Mrs	0	1	0			
Walker, Miss	0	2	6			
Walsh, Mr.	0	5	0			
				7	19	0
Carrickfergus, Friends by J. Weatherup				1	8	0
Coleraine, A Friend				2	0	0
Tubbermore, Collections by Rev. R. H. Carson				8	0	0

We have to acknowledge a very handsome present from the Committee of the British and Foreign Bible Society. They have made to us a grant of two hundred and fifty Bibles, and one thousand New Testaments, one fourth of each in the aboriginal Irish language, the price of which would have been £56 18s. 5d.

The Committee of the Religious Tract Society have also granted us a supply of Tracts, English and Irish, to the amount of £5, and £10 worth of books towards congregational libraries at half-price.

Miss Champion of Reading, and Mr. J. C. Guest of Bourton on the Water, are requested to accept the thanks of the Committee for the Baptist Magazines which they have forwarded.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. He wishes also for books suitable to assist in the formation of congregational libraries. Among others, volumes of the Baptist Magazine, especially if bound, will be cordially welcomed.

Subscriptions and Donations are thankfully received by the Treasurer, Joseph Tritton, Esq. 54, Lombard Street, London; by the Secretary, the Rev. William Groser, at the Mission House, 33, Moorgate Street; and by the Pastors of baptist churches throughout the Kingdom.

Collector for London, Rev. C. Woollacott,

4, Compton Street East, Brunswick Square.

THE MISSIONARY HERALD.

ANNUAL SERVICES
OF THE BAPTIST MISSIONARY SOCIETY FOR 1853.

THURSDAY, APRIL 21ST.

SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER, in connexion with the Mission, will be held in the Library of the Mission House, in the morning at eleven o'clock.

SERMON TO YOUNG MEN.

In the evening of the above day, the Annual Sermon to Young Men will be preached at Poultry Chapel, by the Rev. D. KATTERNS of Hackney, London.

Service to commence at eight o'clock.

LORD'S DAY, APRIL 24TH.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 24th.

The afternoon services marked thus * are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young	... ...	Rev. W. Young.
Alie Street, Little	Rev. P. Dickerson	... ...	Rev. P. Dickerson.
Alperton	... ...	... ...	Rev. J. Deighton.
Battersea	Rev. W. Jones	Rev. I. M. Soule*	Rev. F. Tucker, B.A.
Blackheath, Dacre Park Chapel	Rev. W. P. Balfern	... ...	Rev. W. B. Bowes.
Blandford Street	Rev. J. E. Giles	... ...	Rev. H. Dowson.
Bloomsbury	Rev. J. Aldis	Rev. W. Brock* ...	Rev. W. Landels.
Bow	Rev. J. W. Todd	... ...	Rev. E. Hull.
Brentford, New	Rev. J. Cubitt	... ...	Rev. J. Cubitt.
Brixton Hill (Salem Chapel)	Rev. J. Taylor	... ...	Rev. J. Taylor.
Camberwell	Rev. W. Robinson	Rev. J. Martin, B.A.*	Rev. C. M. Birrell.
Camden Town, Hawley Road	Rev. I. New	... ...	Rev. N. Haycroft, M.A.
Chelsea, Paradise Chapel	Rev. W. H. Bonner.	... ...	Rev. C. Kirtland.
Church Street, Blackfriars	Rev. John Cox	... ...	Rev. John Branch.
Deptford, Lower Road	Rev. J. Kingsford	... ...	Rev. C. C. Smith
Devonshire Square	Rev. J. H. Hinton, M.A	... ...	Rev. H. S. Brown.
Drayton, West	Rev. J. Price	... ...	Rev. J. Price.
Eagle Street	Rev. H. Dowson	... ...	Rev. G. Gould.
Eldon Street (Welsh)	Rev. H. W. Jones	... ...	Rev. H. W. Jones.
Greenwich, Lewisham Road	Rev. Dr. Hoby	... ...	Rev. J. Russell.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Hackney	Rev. S. Manning	Rev. Dr. Cox*	Rev. J. H. Hinton, M. A
Hammersmith	Rev. H. S. Brown.	Rev. J. Leechman*	Rev. J. E. Giles.
Hampstead	Rev. J. Castleden	... ...	Rev. J. Castleden.
Hendon	... ...	... ...	Rev. G. Warn.
Henrietta Street	Rev. F. Wills	... ...	Rev. S. Murch.
Highgate	Rev. C. J. Middleditch	... ...	Rev. S. Davies.
Hoxton, Butteland Street	Rev. J. Rothery ...	... ...	Rev. J. Rothery.
Do., Old Town	Rev. H. P. Simonds.	... ...	Rev. H. P. Simonds.
Islington, Cross Street	Rev. T. Pottenger	... ...	Rev. J. Martin, B.A.
John Street, Bedford Row	Hon. and Rev. B. W. Noel, M.A.	... ...	Hon. and Rev. B. W. Noel, M.A.
Kennington, Charles Street	Rev. T. Atwood	... ...	Rev. C. Woollacott.
Kensal Green	Rev. W. A. Blake	... ...	Rev. J. H. Blake.
Keppel Street	Rev. T. Winter	... ...	Rev. W. H. Beamer.
Lee	Rev. J. Webb	... ...	Rev. J. Stent.
Lessness Heath	... ...	... ...	Rev. J. Pearce.
Maze Pond	Rev. W. Brock	... ...	Rev. J. Aldis.
New Park Street	Rev. I. Lord	... ...	Rev. R. H. Marten, B.A.
Norwood, Upper	Rev. J. J. Brown.	... ...	Rev. W. Jones.
Poplar	Rev. E. Hull	... ...	Rev. J. W. Todd.
Prescot Street, Little	Rev. C. Stovel	... ...	Rev. C. Stovel.
Regent Street, Lambeth	Rev. W. Landels	Rev. J. Davis.*	Rev. J. Davis.
Romford	Rev. S. Pearce	... ...	Rev. R. James.
Romney Street	Rev. T. S. Baker	... ...	Rev. G. W. Lewis, sen.
Salters' Hall	Rev. J. Hobson	... ...	Rev. W. Robinson.
Shacklewell	Rev. C. Kirtland	Rev. J. Cox*	Rev. C. J. Middleditch.
Shouldham Street, Paddington	Rev. J. H. Blake	Rev. Dawson Burns*	Rev. Dr. Acworth.
Spencer Place	Rev. G. H. Davis	... ...	Rev. J. Foster.
Stepney College Chapel	Rev. J. Angus, D.D.	... ...	... ...
Stratford	Rev. J. Russell	... ...	Rev. I. New.
Tottenham	Rev. G. Gould	Rev. R. Wallace*	Rev. G. H. Davis.
Twickenham	Rev. T. Smith	... ...	Rev. C. W. Skemp.
Vernon Chapel	Rev. N. Haycroft	Rev. O. Clarke*	Rev. T. Pottenger.
Waltham Abbey	Rev. Dr. Murch	... ...	Rev. Dr. Murch.
Walworth, Lion Street	Rev. C. M. Birrell	Rev. R. H. Marten, B.A.*	Rev. I. Lord.
Walworth, Horsley Street	Rev. J. Foster	... ...	Rev. F. Wills.
Wandsworth	Rev. W. Ball	... ...	Rev. W. Ball.
Waterloo Road	Rev. J. Stent	... ...	Rev. J. F. Sparks.
Wild Street, Little	Rev. C. Woollacott.	... ...	Rev. T. Atwood.
Westbourne Grove	Rev. W. G. Lewis, sen.	Rev. S. Manning.	Rev. J. J. Brown.

N.B. Collections will be made after these services.

TUESDAY, APRIL 26TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

WEDNESDAY, APRIL 27TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. JAMES HILL of Clapham, formerly a Missionary in Calcutta of the London Missionary Society, will preach the Annual Morning Sermon on behalf of the Society at BLOOMSBURY CHAPEL. Service to commence at eleven o'clock.

ANNUAL EVENING SERMON.

On the evening of the same day, the Annual Evening Sermon on behalf of the Society will be preached at Surrey Chapel. The Committee have pleasure in announcing that the Rev. W. LANDELS of Birmingham will be the preacher on the occasion.

Service to commence at half-past six.

THURSDAY, APRIL 28TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which W. B. GURNEY, Esq., the senior Treasurer of the Society, has kindly consented to preside.

The Committee have pleasure in announcing that the following speakers are engaged:—the Rev. GEORGE PEARCE, Missionary of the Society in Calcutta; the Rev. Dr. BEAUMONT, of the Wesleyan Missionary Society; Mr. ALDERMAN WIRE, of the London Missionary Society; Rev. Dr. HOBY of London; the Rev. H. S. BROWN of Liverpool, and the Rev. S. MANNING of Frome.

Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

THE MISSION FIELD.

If one thing more than another characterized the early years of the mission in India, it was the widely-diffused itinerancies of the missionary brethren. Their journeys extended from Calcutta to Bootan, and their operations comprehended the provinces of the Tenasserim coast with the islands of the Eastern Archipelago. It was to supply the many races inhabiting these regions that the revered Carey commenced, and so largely accomplished, the numerous

translations and versions of God's word which have made Serampore a name of renown in modern missionary enterprise. To the present day the work of preaching has been the chief occupation of the majority of our missionaries, and, as our pages testify, every cold season exhibits its fair proportion of journeys, to spread in unknown districts and among strange people the knowledge of life eternal. Very useful have been the labours of native converts in this respect; so that over wide spaces of country, in numerous towns and villages, at festivals where throngs of heathen meet in countless multitudes to do homage to idols, and to commit indescribable abominations in the name of their gods, the gospel of God's grace has been proclaimed, and copies of the scriptures freely distributed to all that could read.

It is obvious that in their very nature these labours were not likely to be productive of immediate results. In very many cases the impressions made would be transitory. The seed would literally as well as metaphorically fall on the way side—on the hardened path of human passion and vice. Some few persons would hear gladly, and missionary accounts constantly record examples of a prompt response to the message of life, and an apparent appreciation of the salvation from sin the gospel proffers to all that will receive it. The good and honest hearts would be few, and where found would not necessarily become known to the toiling servant of Christ. The word might take root, yet be long in rising into ear. Far removed from the missionary's influence, it would grow in secret, but its fruit be never gathered by the hand that cast in the seed. Indeed, it might be expected that in numerous cases, the existence of such a blessed result would remain unknown, or at the most be brought to our knowe only by report. Among the dense masses that cover the plains of India, from the want of means of communication, and the slowness with which information is spread, numerous converts might be brought to Christ, to whom it was impossible ever to find or hear of the missionary's abode.

Still, if the gospel have faithfully been preached, some indications might be looked for that these years of toil have not been wasted. We should be justified in expecting that *some* manifestations of its power would appear; that this incessant diffusion by preaching, by scriptures, by tracts, in so many directions, at all seasons, and through so many channels, would result in preparing the people to listen more readily to the preacher's voice, as well as occasionally call forth into light, instances that would justify us in the hope that numbers have received the gift of God, have cherished the hope of immortality, and have died, though untended by the Christian minister, in simple reliance on the Christ of God.

Our recent intelligence abounds in facts that fulfil such anticipations. Where formerly the messengers of Christ were received with scorn, their voices drowned amid the shoutings of the assembled idolaters, there they can now preach with comfort before large crowds of people, both high and low; and this can be distinctly traced to the circulation of the Scriptures and the attendant promulgation of the truths they contain. "The people everywhere," says Mr. Bion, speaking of the great and populous districts of the eastern part of Bengal, "appear prompted by a secret impulse to inquire after the true salvation." The time is past when the leaves of the holy volume were torn before the missionary's face and scattered to the winds. They now for the most part carefully fold them in their clothes. "I have seen, and still see," says the same mis-

sionary, "now and then a Gospel or a New Testament in a shop carefully wrapped up in paper; and at night, and also during the day, people are seen reading them diligently." Brahmins and Babus are found alike to treasure the divine record, and by their intelligent inquiries evince the diligence with which its pages have been perused. In one instance our missionary, Mr. SMITH, records the case of a Mahommedan whom he saw diligently comparing two versions of the New Testament which he had discovered were not exactly alike. At another time a man brings him an old copy of the Hindi Testament, which he regularly read, and the contents of which he was familiar with. Several years must have passed away since it left the hands of the missionary. Can we wonder that he should add, "Amongst the Mohammedans especially there appears to be a spirit of inquiry such as I have not before witnessed."

Our late esteemed missionary, Mr. THOMPSON, gives us a yet more striking example of the effects of these labours, which may seem long dormant, and yet nevertheless, are bearing fruit under the superintending care of the Lord Jesus. On his last visit to Hurdwar fair, in 1850, about two months before his death, an aged Sikh, perhaps the oldest man in the fair, with a venerable snow-white beard, came in the crowd to listen. In the midst of the people, and with a loud voice, he said that ten years before he had received a book at Hurdwar, had read it through, and understood that Christ's kingdom would extend everywhere. The conquests of the English he regarded as a fulfilment of the predictions of Holy Writ. This year, he said, that in coming to Hurdwar he had only washed his body. "I now, he proceeded, "want a book to wash my heart. I have read that Jesus can forgive a hundred sins." Here he was interrupted by the remark of Mr. THOMPSON, "A thousand sins, many thousands of sins, sins unnumbered, we may bring to Him." He resumed, "Jesus can forgive my sins, he will pardon my sins, and wash my heart clean." A subsequent interview with this aged Sikh showed how deeply imbued his mind was with the truths of God's word. All that he knew appeared to centre in Christ. Everything led him to believe in Jesus as his Saviour, and every thing prophetic he had learnt to refer to him. "All the kingdoms and states of this land," said he, "are to be subjected to him, and he is to be the One Lord over all."

A case like this is by no means a solitary instance of the extension of evangelic knowledge among the people. Not unfrequently individuals come forward and cheerfully testify to the truth of the message delivered to them by the missionary or his assistants. Take, for example, the following incident which recently occurred in the neighbourhood of Agra.

"Upon one occasion, a native catechist was preaching in the square before the fort, and about a hundred persons collected round him. A stranger, and that a Brahmin, came up to him, and said, "Please let me also say a few words." He then turning to the people, said, "Oh, brethren! believe me that the nine avatars * are not divine incarnations: if they were, those who believe in them, and call upon their names, would have become free from the power and pollutions of sin. If there were any power in the idols, or in the Gunga,† or in the holy pilgrimages,

* AVATAR.—An avatar is an incarnation of the Deity—that is, the appearance of God in some bodily form. The Hindoos, not having "retained God in their knowledge," believe that there are many incarnations of him. The nine avatars referred to by the brahmin are incarnations of the Hindoo god Vishnu, a false god.

† The river Ganges.

then not one of the Hindoos would have remained a sinner, and our land would never have fallen into the power of the Sahibs.* The real avatar is the Lord Jesus, and in him is that divine power which makes the believer holy and fit for heaven. He it is who has helped the Sahibs in their wars, and given them the victory. If I think of him, then he appears to me like pure light." Here he was interrupted by one of the people giving him a severe slap on the face. The catechist then interfered, telling the people to beat *him* if they wished to do so, but to leave this stranger unmolested. The Brahmin, however, replied, "Let them do so; if they beat me, even with their shoes,† I shall not mind it, I am willing and happy to suffer all this for Jesus' sake. These things they do in their blindness."

It can create no surprise that this bold utterance of the truth should awaken hostility, nor that the power of the gospel over the man, thus singularly displayed, should be attributed to sorcery. No little commotion ensued, in the midst of which the Brahmin walked away, leaving both catechist and people in a state of amazement; nor was the catechist able to learn more of him, whence he had come, or how he had heard of Christ.

Such incidents are not confined to any one part of India. The same unexpected testimony is continually borne to the gospel in places remote from each other, and therefore the more strongly exhibiting the wide-spread influence of missionary toil. Thus a German missionary in the Mahratta country, during a journey for the communication of the gospel, is told of an influential man, who exhorts the people to believe in Christ, and to cast away all confidence in the idols whose symbols they wear on their breasts. On visiting the village where he dwelt, he finds him absent, but on his request by letter the man visits him at the mission house. He comes attended by many disciples, having with them a great number of books, among which are the New Testament, Genesis, the Psalms and Prophets, all in Canarese. "You have, I see," said Mr. WURTH, the missionary, "many of our sacred books; you have read them; do you believe what is written in them?"

"Why should I keep them," he replied, "if I did not believe their contents?"

Mr. WURTH then spoke to him and his disciples of the necessity of receiving Christ for the remission of sins, and of confessing him before men. "I believe," he replied, "that Jesus Christ is the Son of God: and that the Holy Trinity, God the Father, God the Son, and God the Holy Ghost, is the only true God; and though the people call me a mad man, I shall not give up this conviction."

Yet this was the first time this man had met with a missionary! But the scriptures that missionaries had translated and circulated, had fallen into his hands. The eyes of his mind were enlightened, and Christ was proved to be the power of God to his salvation.

Is it then an unsustained conclusion, —a hope that we may not fully cherish, "that many a Hindu, though unseen by any missionary, cleaves to the Saviour" in his distant home, is upheld in his last moments by the presence of Jesus, and is saved with an everlasting salvation? Is it nothing, that by the voices of brethren departed, and of those servants of Christ who now traverse the great wilderness around them, the way of the Lord is prepared? Because as yet thousands

* That is, India would never have been conquered y the British.

† The greatest insult to a Hindoo, and especially to a brahmin.

and tens of thousands of Hindus have not put on Christ, shall we doubt the efficacy of that word which liveth and abideth for ever, or imagine that a faithful preaching of the gospel, according to our Lord's command, can remain without the abundant blessing of Him who said, "Lo! I am with you, even to the end of the world!" Nay; "a little one shall become a thousand and a small one a strong nation; I the Lord will hasten it in his time."

Past experience then, and present appearances, fully justify the proposed extension of evangelic itineracy over the whole field of our missionary operations in India. The results of former labours, encouraging as they are, are the fruit of a wide dissemination of the scriptures, with the attendant oral instruction of the ministers of Christ. The two are not to be separated. With the distribution of the scriptures, the greater need is there that preaching should extend in the like proportion. "Sir," said a native preacher, to one of our missionaries, "Sir, we have given away many books in Bikrampore, and many individuals have appeared, at times, to feel much; but their good impressions die away, and the books are laid aside, because we are not there to keep these good impressions alive by preaching." A just and forcible remark is this. The living voice has power to penetrate and to awaken when the book has lost the charm of novelty, or is perused with an unintelligent eye. We want preachers to follow blow with blow, and to repeat unceasingly the words of life.

WEST INDIES.

TRINIDAD.

In a recent Herald mention was made of the desire of Mr. Law to erect a chapel at Port of Spain, in the place of the very inconvenient room now occupied. On the 7th of July, the foundation stone of this house for God was laid. His Excellency the Governor, Lord Harris, accompanied by the Colonial Secretary, was present on the occasion. After the usual preliminaries, he expressed his pleasure at being present. Religious toleration was now the principle on which all state authority must be exercised. He hoped that the time was at hand in which Christian love should mark all the relations of Christian men, notwithstanding differences of opinion on particular points.

Several ministers took part in the proceedings. At the close bibles were distributed to the workmen, and much sympathy was shown by all, in this effort to promote the progress of divine truth.

Every effort is being made by the church and congregation to meet the cost of the work. About £400, including a donation from the committee of the society, will be raised on the spot, leaving £300 yet to be provided for. The materials and labour are obtained on the most moderate terms, and our missionary is greatly encouraged by the readiness of the people of Port of Spain to help him.

The building is forty feet wide and sixty feet in length. We shall rejoice to be the channel of forwarding assistance to Mr. Law from friends disposed to aid him in his work.

ST. DOMINGO.

PORT AU PLAT.

From a letter of Mr. RYCROFT, dated December 7, 1852, we glean some few particulars of the work he has undertaken. He and his family have suffered much from sickness. Their present residence seems to be unhealthy, and it is highly desirable that a better abode should be found. These trials, however, are among the least trying portions of a missionary's life. Those connected with his work are the most depressing. The hardheartedness of the people, their ignorant blasphemies of the truth, or the bitter opposition awakened by the preaching of the cross often give him occasion to mourn. Let our excellent missionary have, therefore, the sympathy and prayers of our readers.

We might join with our distant friends in their account of painful affliction at Jacmel. If any respect is given to our health we must obtain a house of our own. This no doubt the society will help me to obtain. Our cheapest plan will be to build, as people here demand very high prices for houses and every thing else. Had I liberty just now, ground in a good situation might be purchased.

Up-hill work.

Just now the time is very sickly here, and consequently we have lost from our small congregation and members. Our work here requires all the faith and patience we can command. But the will and spirit of our God can take away all prejudice to the truth, and can give the attentive ear and believing heart. Some of the catholic population venture now to take a seat in the meeting and to hear in their own tongue of Him who is to the quickened sinner all he needs. God grant them not only to hear but to receive the truth as it is in Jesus. We are now at the plough and the sowing season; with celestial showers and gracious suns "we labour in hope" to reap from a people sunk exceedingly low—lower than can easily be conceived at a distance—the harvest home. Lend us, dear brethren, those aspirations to the Lord of the harvest which we so deeply feel to need. Here it is literally true, the dark places of the earth are full of the habitations of cruelty, of cruelty few are able to imagine. Poor Dominicans, no man has cared for their souls! Too long they have been left to sink down into foul immorality; and into that lake of fire where there is only weeping, and wailing, and gnashing of teeth; and now that the truth begins to shine, Satan, as of old, seeks to hide the light, and to work on the lowest passions of *el sacerdote*, or priest whose dominion is confirmed by the absence of the holy scriptures.

The war opened.

Through the medium of the press a priest has sought to bring us into disrepute. He, among other things, has written that the religion of the Reformation is too weak to enter the field of discussion, that it seeks the ambuscade, that our bibles are false in the translation, though translated by the Rev. P. Felipe Scio de S. Miguel, bishop of Segovia, who evidently translated from the Vulgate and Greek. "At peperit filium suum primogenitum," Luke ii. 5, 7, is represented by him against us as "una blasphemia heritical;" in that case he has been told that the Greek and vulgate text are in the same category. Thus the war has opened, The end can only serve the cause of truth. The reply to this priest, containing the views of the protestant missionaries at Puerto Plata, has given satisfaction to the catholics themselves, and tended to convince them we have something to say in our defence, and things which the priesthood would rather have kept in the shade. But it is rather too bad to represent us as working deeds of darkness with Satanic activity. This I believe went a little too far even for the catholic credit. Many will say "that is false." We cannot doubt but that when truth shines the devil is vexed, because he seeth that he hath in its presence but a short time. The £20 which I have collected has been from several catholics and a few who call themselves I know not what.

Aid for chapel necessary.

It would rejoice my heart to see aid toward a chapel from some of our good and very kind and thoughtful friends. It will be remembered that this is a land where every disadvantage meets protestants, and where such are yet to be made, that it is a land of awful spiritual death. Here every supposable difficulty meets the missionary, and amongst others, not small, the wants of a chapel. We are looked upon as nothing, nothing without a church as they name it. Our success in a measure then depends on the possession of a place decidedly devoted as a chapel. Who, I would ask, as with the salvation of this sorrowful country before me, will come up to the help of the Lord, to the

help of the Lord, against the mighty? Many in England could. Are there not also many that knowing our needs would? No country needs Christian sympathy more than this. What would this people have been if the gospel had been before now present, compared with what they are at this time. Let us give them a good start in the gospel course and then we shall hope to see them all that the love of Christ can desire.

We earnestly commend the plea and representations of this zealous servant of our Lord, to the consideration and generous aid of our friends.

JAMAICA.

The demands on our space preclude our giving as usual lengthened extracts from the letters of our brethren. We propose therefore to condense into a few paragraphs the information received by the last mails.

The general condition of the island continues depressed, yet not without some symptoms of early improvement. The extent to which the island has suffered, may be gathered from the number of properties the cultivation of which has wholly or partially been abandoned. From a Return laid before the Legislature of the island it appears that 254 coffee and sugar estates have ceased to produce either of these articles of export, and 159 others are only partly worked. These estates embrace nearly 400,000 acres. Most painful, indeed, is the description given by a speaker at a meeting for the furtherance of the anti-slavery cause, held in Kingston;—stores abandoned; the harbour and streets deserted; desolation reigning everywhere; merchants fleeing from the island as from a city of the plague; nature glowing with beauty, but the works of men everywhere in ruins. The truth of these statements may not be denied; but the presumed causes may be questioned. They are to be found not merely in the legislation of England, to which island orators perpetually attribute the desolations they bewail. One of the Jamaica journalists has well stated the chief cause of distress in these words, "The great error we have commited is this—we have continued to manage its affairs in the manner they were managed half a century ago, notwithstanding the great and important changes which have taken place during that period. We have not changed with the times, and appear unwilling to do so even now."

The sources of improvement are indicated in a letter from the Rev. J. E. Henderson. Now that all hope of pecuniary subsidies from this country and of the return to protection must be abandoned, the way is open for improvement. The property of absentee proprietors will change hands, and the sooner the better. With new men, more economical modes of working will be introduced, the extravagant expenditure of the local government will be reduced, and the church establishment will have to bear the loss of treasury support. Estates will be freed from incumbrances, and the path become clear for improvement. Prosperity will again visit the island.

Much sickness still prevails in the country. Around Savanna-la-Mar, Annotta Bay, Stewart's Town, Four Paths, and Montego Bay, the brethren report the fatal presence of measles and small-pox, while the extreme wetness of the season has added fever and influenza to their other afflictions. Mr. Henderson and his wife have both suffered much from sickness since their return. Mr. Dexter has endured much from a fall and from feeble health: he will

shortly pay a visit to his native land. But at Annotta Bay a still more fearful event has spread dismay and distress among the people. On the 26th of January, after incessant rain, the town and its vicinity were deluged with torrents of water, rushing from the mountains with fearful velocity and power. The houses were speedily filled with the flood. The alarm was spread by the church bells. People in a state of nudity were rushing in every direction, and their terror increased by the dense darkness of the night. Many houses were washed away. The bridges broke down before the weight of waters. For days all communications were destroyed. Happily but one life was lost. But the people's provision grounds are denuded of their produce, and starvation may possibly remove many whom the floods have spared.

In the midst of these distresses and anxieties, it is gratifying to find that the spiritual condition of the churches and people is encouraging. The reports lately given in at the recent meeting of the Western Union, were, on the whole, pleasing and full of hope. At Annotta Bay, just previous to the fearful catastrophe alluded to, Mr. JONES had the pleasure of baptising fifty-six individuals. The unwearied labours of Mr. CLARKE at Savanna-la-Mar and its three allied stations, have resulted in many additions to the church, and in greatly improved contributions to the service of Christ, while large congregations attend the ministry of the word. Seventy-one persons were baptized on the last sabbath of the year. Under Mr. CLARKE's pastoral care there are 752 members; the inquirers number 238; and in the sabbath-schools are 188 children with twenty-eight adults.

Both Mr. HENDERSON and Mr. GOULD report that the congregations at their respective stations are excellent and encouraging, while the latter brother speaks with great pleasure of the reception given to him by his people on his return.

Thus amid many difficulties the work of God proceeds on its beneficent career, and we look forward with hope to an early period when among a Christian people the future cultivators and prosperous inhabitants of this distressed island will be found. No party has been more silent with regard to their sufferings than the emancipated labourers of Jamaica, and yet no portion of the population has had so much injustice to complain of, so much oppression to endure. Their rulers have been slow to learn that they are no longer slaves.

HOME PROCEEDINGS.

Messrs. LEECHMAN and TRESTRAIL returned in safety from Scotland in the early part of March, having had an unusually successful journey, though some few of their engagements were set aside owing to the interruption of traffic in the north by the heavy fall of snow. The friends in Scotland manifested no small degree of interest in the proposed extension of the Indian [illegible]sion.

Mr. UNDERHILL has visited Liverpool, Bradford, and Bloomsbury, to lay before the friends connected with those churches the details of the proposed plan of mission extension, and Mr. TRESTRAIL has also visited Birmingham, Harlow, Bishop's Stortford, and Islington for the same purpose, and with gratifying results. Meetings have also been held at Luton, [attended by Dr. COX and Mr. TRESTRAIL; Canter-

bury, by the Rev. W. G. Lewis and the Rev. S. Hodges; Wokingham and High Wycombe, by the Rev. G. Pearce and the Rev. S. Green, the latter also with Mr. Trestrail has pleaded the cause at Maidstone. Mr. Underhill has attended meetings at Keppel Street, Lewisham Road, Blandford Street, Eagle Street, and Leamington. The Rev. J. Edwards has visited Carlisle, Whitehaven, and Maryport; the Rev. T. Burditt, Leighton Buzzard and the surrounding Bedfordshire district; and the Rev. Thos. Smith and C. T. Keen, Kingston, Surrey.

We have received the following gratifying communication from the secretaries of the Young Men's Missionary Association, which we gladly insert, as it is another proof that the Indian Extension scheme is awakening deep attention among all our friends.

On Tuesday evening, March 1st, a special meeting of the committee and members of the Young Men's Missionary Association was held at the Mission House, to consider the important movement now in progress for furnishing twenty additional missionaries to India.

Mr. John Francis took the chair at half past seven o'clock, and an hour was spent in commending the subject to the great Head of the church and seeking the divine blessing upon every step taken in relation thereto;—at the close of the devotional service it was resolved, upon the motion of Mr. W. Okely:—

"That a special fund should be opened to receive the contributions of the members of the Association towards this object—the said fund to remain open three months, and that Mr. J. J. Heriot be requested to act as treasurer of the fund."

Each member present then handed in a paper stating what amount he would give, and at the close of the meeting nearly £40 had thus been promised.

The meeting was closed by again commending the cause to God.

A resolution has also reached us from ministers and friends in north Lancashire, expressive of their cordial sympathy with the plan.

We have received a long and interesting communication from our venerable friend the Rev. J. Millard of Lymington, and we would call especial attention to the following extracts:—

An announcement from the committee of our Missionary Society of an intention to employ twenty additional missionaries in the east, induced me to examine our last annual report, and compare it with the Baptist Manual for the present year, to ascertain, as far as possible, the number of our churches who contribute to the mission, and how many did not. This examination has taken a good part of two days, and the result has been very painful indeed. The result is, we have 1326 particular baptist churches; only 649, by last annual report of the mission, contributed to its funds. In Wales there are 368 churches, only 121 of these made any collections, or subscribed to the mission. The total number of baptist churches contributing last year is 954. Now I am persuaded that, however poor we are as a denomination comparatively, we are nothing like so poor as the appearance of our contributions represent. The case stands thus: If 774 churches can contribute some twenty thousand pounds to the mission, what might not 1724 do, and which, if piety, gratitude, and love to Christ's cause properly influenced, would do?

It is very probable a few mistakes may have occurred in this investigation, and perhaps the number may be a few more, and in proportion diminish the number I have represented as non-contributors, still the majority of our churches do not aid the mission. I think now is the time to make a strenuous effort; the churches are roused by the proposal to send twenty missionaries to India, and we must keep alive this awakening by employing fresh agency. It would be better in my opinion to map out the country into districts, and appoint the most efficient agency which can be procured to work each district thoroughly. I should think that two brethren of a missionary spirit personally visiting all our churches in a given district together, and two for each district, would be the means of much good, and would furnish the committee with much useful information, which no deputation briefly visiting a county can ever acquire. Indeed, in most of our villages and small towns, a deputation is an expense without adequate return, either pecuniary or spiritually.

We have received several communications from other brethren, proposing various plans of helping to promote this great object, to which attention will be given, and such suggestions as appear practicable to carry out will not be lost sight of,

THE TWENTY ADDITIONAL MISSIONARIES FOR INDIA.

To the Secretaries of the Baptist Missionary Society.

Dear Friends,—The proposal to greatly strengthen our missionary staff in India is hailed by the churches with devout gladness. Money will be forthcoming; spheres of labour are already open; the men are wanted.

Some are on the ground waiting to be employed. Others, probably three fourths of the number, must be sought for among the churches in this country. Brethren beloved of some few years' ministerial experience, say about thirty years of age, are the men most to be desired: but of such men, the fittest are the least likely to offer, because, among other reasons, they are usefully occupied already; and because they are unwilling to have their names canvassed in connexion with such a service in the mission committee, comprising so many persons known and unknown. I have heard of cases in which both these reasons operate. Permit me then through the *Missionary Herald* to suggest, as against these difficulties, to brethren and to the churches enjoying their ministrations, 1st, The urgency of the missionary work. Let it be well and seriously pondered in connexion with present openings. 2nd, The example in the church at Antioch, Acts xiii. 2—4, and the principle involved in the direction given to that church by the Holy Ghost. The best among those who ministered in the word and doctrine, were to be sent forth to the heathen. 3rd, A provision recently made by the mission committee to meet the reluctance of dear brethren to be talked of among so many persons, known and unknown, as candidates for the service required. It has been delegated to three or four ministerial members of the committee to communicate kindly with those who may incline to go.* Such brethren will confer with three or four more readily than with thirty, on so delicate and important a matter; especially when assured as they may be that their names will not be mentioned beyond the three or four till it may be desirable to introduce them to the mission committee. The ministers so selected, I may say without impropriety for I am not one of them, will receive and give information with all frankness, affection, and tenderness. Or brethren inclined to go, might select the minister of the committee best known to themselves, from whom I am sure the fullest information enabling them to form a judgment in the matter might be easily obtained, every one so consulted observing as most sacredly inviolable the confidence reposed in him. We are all anxious, I trust we all earnestly pray to be guided to the right men, the right time of sending them forth, and the right spots for them to occupy, that God in this, as in all things, may be glorified through Jesus Christ.

I am, dear friends,
Yours affectionately
Samuel Green.

Stoke Newington,
March 18, 1853.

* The brethren forming this sub-committee are the Rev. Drs. Cox, Steane, Angus, W. Brock, and J. Russell, with the officers of the Society.

FOREIGN LETTERS RECEIVED.

Africa	Cameroons	Saker, A.	Jan. 26 and 30.
	Clarence	Saker, A.	Dec. 24 and 28.
Asia	Agra	Jackson, J.	January 3.
	Benares	Heinig, H.	March 8.
	Bishtopore	Supper, F.	January 4.
	Calcutta	Lewis, C. B.	February 5.
		Thomas, J.	Jan. 5, Feb. 5.
		Wenger, J.	December 31.
	Cawnpore	Williams, R.	January 18.
	Colombo	Allen, J.	January 10 and 26.
	Dacca	Bion, R.	December 28.
	Howrah	Morgan, T.	February 5.
	Kandy	Davis, J.	Jan. 11 and 25.

	Madras	Page, T. C.	No date, recd. March 8.
	Monghir	Lawrence, J.	December 30.
	Muttra	Phillips, T.	December 22.
	Sewry	Williamson, J.	December 10.
Australia	Melbourne	Scott, W. P.	December 7.
		Vaughan, C.	November 27.
Bahamas	Nassau	Capern, H.	February 8.
Brittany	Morlaix	Jenkins, J.	Feb. 12 and 24.
Haiti	Jacmel	Harris, M.	February 27.
		Webley, W. H.	Jan. 28, Feb. 26.
Jamaica	Annotto Bay	Jones, S.	February 8.
	Four Paths	Gould, T.	January 24.
	Gurney's Mount	Armstrong, C.	February 12.
	Hoby Town	Henderson, J. E.	January 19.
	Port Maria	Day, D.	December 27.
	Providence	Claydon, W.	February 10.
	Salter's Hill	Dendy, W.	January 22.
	Savanna la Mar	Clarke, J.	January 8.
		Hutchins, M.	January 6.
	Spanish Town	Phillippo, J. M.	February 9.
	Stewart Town	Dexter, B. B.	February 2.
Trinidad	Port of Spain	Law, J.	Jan. 26, Feb. 10.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. Jell, for two years' Baptist Magazines;
Friends at Wokingham, for a case of useful and fancy articles, value £10, for *Rev. J. Sale, Barisal*;
A Friend, for a parcel of magazines, for *the Bahamas*;
Mr. J. E. Goodchild, for a bound volume of the Baptist Magazine;
Missionary Working Party, at Bloomsbury Chapel, for a box of clothing, &c., value £23, for *Rev. J. Allen, Ceylon*;
Friends at Buckingham Chapel, Clifton, for a case of clothing, &c., value £15, for *Haiti*;
J. B., for a parcel of magazines;
Young Ladies' Senior Class, Cotton Street, Poplar, for a box of useful articles, for *Rev. A. Saker, Western Africa*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of February, 1853.

Annual Subscriptions.	£	s.	d.
Bartlett, Rev. J.	1	0	0
Beaham, J. L., Esq.	4	4	0
Burgess, Mr. J.	1	1	0
Cartwright, R., Esq.	5	0	0
Collins, W., Esq.	5	5	0
Deane, Dray, and Co., Messrs.	3	3	0
Dunt, Mr. T.	1	1	0
Dunt, Mr. J.	1	1	0
Graham, T., Esq.	1	1	0
Green, S., Esq.	2	2	0
Gurney, W. B., Esq.	100	0	0
Gurney, H., Esq.	5	5	0

	£	s.	d.
Hancock, Rixon, & Co., Messrs.	1	1	0
Hanson, Jos., Esq.	2	2	0
Jacobson, Miss	1	1	0
Mann, Mr. Josl	1	1	0
Meredith, Mr. J.	1	1	0
Nash, W. W., Esq.	1	1	0
Nash, Mrs. W. W.	1	1	0
Phillips, Mr.	1	1	0
Rawlings, D., Esq.	4	4	0
Rippon, Mrs. T.	5	0	0
Sharp, Mrs.	1	1	0
Stone, Mr. N.	1	1	0
Taylor, J., Esq.	2	2	0
Walkden, J., Esq.	1	1	0
Watson, S., Esq.	1	1	0
Woolley, Mr. G. B.	4	4	0
Donations.			
Collins, W., Esq.	50	0	0
Danford, John, Esq.	5	0	0
Friend	5	0	0
H. M.	2	2	0
J. W.	55	0	0

London and Middlesex Auxiliaries.

Devonshire Square—Contributions, for *Native Preachers*	0	17	6
Hampstead—Contributions, by Miss Tomlin	0	8	6
Harefield—Sunday School, for *Native Preachers*	0	9	6
Highgate—Contributions, by Miss Hatch	2	0	0
John Street—Young Men's Senior Bible Class, for *Demetagodie School, Ceylon*	4	10	0
Walworth, Horsley Street—Sunday School, by Y. M. M. A., for *Kalawalgoda School, Ceylon*	5	0	0
Walworth, Lion Street—Female Auxiliary	14	14	7

Bedfordshire.

Biggleswade—Contributions, by Master Foster, for *Native Preachers*	0	10	0
Luton, Old Meeting—Contributions	4	12	0
Roxton—Contributions, by Mrs. Barringer	2	0	0
Do., by Master B., for *Native Preachers*	1	2	0

Berkshire.

Windsor—Collections	8	14	10
Contributions	7	11	0
Do., Sunday Schools	2	0	8
Do., do., for *Native Preachers*	1	10	8
	19	17	2
Less expenses	0	7	2
	19	10	0
'ngham, on account	15	18	7

Buckinghamshire.

Amersham—West, E., Esq.	10	0	0
Chesham—Contributions, for *Native Preachers*	1	0	0
Colnbrook—Collection	1	10	2
Mursley—Contributions, for *Native Preachers*	0	6	6
Swanbourne—Contributions, for *Native Preachers*	0	4	0

Cambridgeshire.

Cambridge—Lilley, W. E., Esq.	50	0	0
Nutter, J., jun., Esq., Granchester	10	0	0

Cheshire.

Birkenhead—Contributions, for *Native Preachers*	0	11	1

Cornwall.

Calstock—Contributions, for *Native Preachers*	1	4	1
Saltash—Contributions, by Miss J. Westcott	1	4	0

Derbyshire.

Loscoe—Sunday School, for *Native Preachers*	0	13	8
Walton on Trent	2	5	0

Devonshire.

Kingsbridge—Collection	3	18	0
Contributions	6	13	10
	10	11	10
Less expenses	0	9	10
	10	2	0

Durham.

South Shields, Barrington St.—Collections	4	8	9
Contributions	10	4	4
Do., for *India*	10	0	0
Do., Juvenile	3	1	0
Do., Bible Class	1	3	2
Do., Sunday School	0	3	6
	29	0	9
Less expenses	0	9	6
	28	11	3

Essex.

Colchester—Benham, Mr. Edward	0	10	6

Gloucestershire.

Blakeney—Sunday School	2	4	9
Chipping Sodbury—Collection	1	4	6
Contributions	2	9	6
Do., for *Native Preachers*	1	2	0
Gloucester—Collection, &c.	15	0	6
Maiseyhampton—Collection, &c.	3	0	0

Hampshire.

Ashley—Sunday School	0	12	6
Whitchurch—Collections	3	18	10
Contributions	3	2	3
	7	1	1
Less District Expenses	0	10	6
	6	10	7

Herefordshire.

Fownhope—Contributions, for *Native Preachers*	0	5	6
Ledbury—Contributions, for *Native Preachers*	0	13	0
Leominster—Collections	6	10	0
Contributions	6	0	9
	12	10	9
Less expenses	0	6	9
	12	4	0

Hertfordshire.

Hertford—Contributions, for *Native Preachers*	0	12	0
Hitchin	46	14	8
Markyate Street—Contributions, for *Native Preachers*	1	15	7
St. Albans—Contributions, for *Native Preachers*	2	4	5
Do., by Miss Young, for *Intally*	1	17	6
Watford—King, Miss	3	0	0

Huntingdonshire.

Bluntisham—Collections (moiety)	5	0	3
Contributions	7	5	6
Houghton—Collections, &c. (moiety)	0	19	10
Huntingdon—Collections, &c. (moiety)	9	18	0
Ramsey—Collections (moiety)	4	15	3
Contributions	9	14	6
Do., for *Native Preachers*	1	19	9
Proceeds of Tea Meeting	2	15	6
St. Ives—Collections (moiety)	12	2	10
Contributions	8	13	0
St. Neots—Collections, &c. (moiety)	9	6	0

	£	s.	d.
Spaldwick—			
Collections, &c. (moiety)	3	8	10
Contributions, for *Native Preachers*	1	12	6
	77	11	9
Less expenses	1	13	11
	75	17	10

KENT.

Chatham, Zion Chapel—			
Collections	6	17	6
Contributions	3	17	4
Do., Sunday Schools	1	17	2
	12	12	0
Less expenses	0	10	6
	12	1	6
Lewisham Road—			
Contributions, Juvenile	1	0	0
Sevenoaks—			
Contributions	2	9	9
Sutton at Hone—			
Contributions	0	14	2
Woolwich, Queen Street—			
Sunday School, by Y. M. M. A., for *Chitoura School*	10	0	0

LANCASHIRE.

Heywood—			
Sunday School	0	6	7
Inskip—			
Contribution	1	0	0
Do., for *Native Preachers*	2	9	5
	3	9	5
Less expenses	0	0	6
	3	8	11
Liverpool, Pembroke Chapel—			
Contributions	101	13	5
Do., Sunday School, for *Intally*	2	18	0
	104	11	5
Less expenses	6	16	6
	97	14	11
Rochdale—			
Contributions, by Miss Bartlemore, for *Native Preachers*	1	7	0
Ulverstone—			
Contributions, for *Native Preachers*	1	1	6

LEICESTERSHIRE.

Foxton—			
Hackney, Mr. S., Illston	1	10	0
Leicester—			
Harris, R., Jun., Esq.	20	0	0

LINCOLNSHIRE.

Burgh—			
Contributions	6	12	0

NORFOLK.

Bacton—			
Sunday School, for *Native Preachers*	0	11	3
Lynn—			
Contributions, for *Native Preachers*	1	0	9
Yarmouth—			
Contributions, for *Native Preachers*	1	5	0

NORTHAMPTONSHIRE.

West Haddon—			
Underwood, Mrs.	1	0	0

SHROPSHIRE.

A Friend	5	0	0

STAFFORDSHIRE.

Barton—			
Saunders, Miss	0	5	0
Tipton—			
Contributions, for *Native Preachers*	2	14	6

SUFFOLK.

Eye, Second Church—			
Contributions, for *Native Preachers*	1	13	6
Howes, Rev. Thomas	1	1	0
Framsden—			
Collection	0	8	4
Contributions	1	8	6
Grundisburgh—			
Collection	1	18	10
Contribution	1	0	0
Ipswich, Turret Green—			
Collection	11	13	8
Contributions	6	15	0
Mildenhall, West Row—			
Contributions, for *Native Preachers*	0	5	7
Do., by Mrs. Owers, for *do.*	0	10	0
Otley—			
Collection	2	0	3
Contribution	0	10	0
Sudbury—			
Sunday School, for *Native Preachers*	0	18	0
	30	2	8
Less expenses	6	5	4
	23	17	4

SUSSEX.

Hastings—			
Girls' Sunday School and Bible Class, for *Native Preachers*	1	11	0
Uckfield—			
Collection	1	6	0

WARWICKSHIRE.

Leamington—			
Contributions, by Rev. James Clark	7	7	0

WILTSHIRE.

Bratton—			
Collection	2	11	5
Contributions	18	7	6
Devizes—			
Anstie, G. W., Esq.	5	0	0
Spackman, Mr. John, Bromham	10	0	0
Trowbridge—			
Contributions, by Rev. H. Webley, for *Haiti Chapel*	10	0	0

WORCESTERSHIRE.

Catshill—			
Collection	1	5	0
Stourbridge—			
Dorricutt, Mr. James	1	1	0
Dorricutt, Mrs., for *India*	1	1	0

YORKSHIRE.

Halifax—			
Contributions, for *Native Preachers*	2	11	0
Leeds—			
Juvenile Association, for *Native Preachers*	2	10	0
Slack Lane—			
Contributions	1	1	0
Wainsgate—			
Contributions, for *Native Preachers*	0	17	0

NORTH WALES.

DENBIGHSHIRE—

Moelfre—			
Contributions	2	5	6
Beulah—			
Collection	0	9	0
Contributions	0	5	0
Cwmbenlan	0	3	4
Newchapel	0	8	11
Rhydfelen—			
Contributions, for *Native Preachers*	0	12	3

SOUTH WALES.

BRECKNOCKSHIRE—

Sirhowy—			
Collection	1	15	11
Contributions	13	16	2

CARDIGANSHIRE—

Aberystwith—			
Contribution	0	10	0
Do., for *Native Preachers*	1	16	0
	2	6	0
Less expenses	0	0	6
	2	5	6
Penrhyncoch—			
Collection	1	10	11
Contributions	0	12	6
Talybont—			
Collection	0	4	10
Contributions	0	5	0
	2	13	3
Less expenses	0	0	6
	2	12	9

CARMARTHENSHIRE—

Carmarthen, Priory Street—			
Collection	1	9	6
Contributions	2	15	0
Felinwen	0	2	3
Llanelly—			
Contributions, for *Native Preachers*	2	4	3
Rhydarganau—			
Collection	1	0	0

	£	s.	d.
GLAMORGANSHIRE—			
Cardiff, Bethany—			
Collections	8	9	10
Do., Bethel, Bute Docks	2	5	11
Do., Public Meeting	5	11	0
Contributions	25	12	6
Do., Sunday School, Bethany	0	18	2
Do., do., Bethel	0	8	2
Cardiff, Tabernacle—			
Collection	3	2	1
Contributions	6	18	0
Do., Sunday School	2	3	8
	55	9	4
Acknowledged before and expenses	53	11	8
	1	17	8
Merthyr Tydvil, Sion—			
Collection	3	12	0
Contributions	2	10	0
MONMOUTHSHIRE—			
Blaenavon—			
Contributions	0	10	6
Hermon—			
Collection	1	12	8
Contributions	3	2	6
Pontheer, Sion—			
Contributions, for *Native Preachers*	3	0	0
Tredegar, Welsh Church—			
Collection	8	2	10
Contributions	2	0	0
	13	8	6
Less remitted short	0	4	7
	13	3	11
PEMBROKESHIRE—			
Blaenffos—			
Collection	1	5	2
Contributions	2	13	0
Do., Sunday School	2	15	6
Bwlchelswdd	1	5	0
Caersalem—			
Collection	0	17	6
Contributions	1	7	6
Cilfowyr—			
Collection	1	5	6
Contributions	1	18	8
Jabes—			
Collections	0	17	0
Contributions	3	3	10
Manorbier—			
Collections	1	12	0
Pembroke Dock—			
Collections	3	18	11
Contributions	6	15	1
Do., for *Native Preachers*	1	14	0

SCOTLAND.

	£	s.	d.
Aberdeen—			
Collections, John St.	12	6	6
Contributions	26	0	0
Do., Juvenile	0	13	0
Cupar—			
Collection	1	16	0
Contributions	31	0	9
Do., for *Translations*	5	0	0
Do., Sunday School	1	0	0
Do., do., for *Native Preachers*	1	3	6
Dundee—			
Collections—			
Meadow Side	4	0	0
St. Paul's Free Church, Public Meeting	1	11	6
Seagate Street	6	10	0
Contributions	32	12	8
Do., for *F. E.*	1	0	0
Dunfermline—			
Collection	3	2	10
Contributions	13	15	0
Edinburgh—			
Collection, Public Meeting	5	16	5
Do., Juvenile	1	8	7
Contributions	4	2	6
Elder Street—			
Collection	58	13	0
Contributions	1	10	0
Do., for *India*	25	0	0
Do., Juvenile	20	13	9
Charlotte Street—			
Collection	21	10	0
Do., Sun. School	4	10	0
Queen Street—			
Contributions, for *Translations*	13	7	4
Glasgow—			
Contributions	27	19	0
Hope Street—			
Collections	27	1	5
Contributions, Dr. Paterson's Bible Class	10	13	10
John Street—			
Collections, &c.	11	7	9
Manorbier—			
Collections	1	12	0
Pembroke Dock—			
Collections	3	18	11
Contributions	6	15	1
Do., for *Native Preachers*	1	14	0
Trades' Hall—			
Collections	7	11	6
Contributions	1	11	6
Greenock—			
Collections—			
West Burn Street	7	10	0
St. Michael Street	3	0	0
West Parish Church	3	10	0
Contributions	6	10	6
Irvine—			
Collection	3	5	6
Contributions	12	0	0
Kirkaldy—			
Collection, Cowan St.	4	9	7
Contributions	3	15	0
Montrose—			
Collection, Free Ch.	6	4	0
Congregational Association for Religious Purposes	1	10	0
Paisley—			
Contributions	12	8	0
Do., Sunday School, Storey Street	2	2	0
Perth—			
Contributions	6	0	0
Rothsay—			
Contributions	2	5	0
St. Andrew's—			
Collection	0	18	10
Contributions	2	12	6
Do., for *Native Preachers*	1	5	0
Stirling—			
Collection	3	10	1
Contributions	5	10	0
	472	14	4
Less expenses 4 7 8			
To be acknowledged in the May Herald 124 13 2			
	129	0	10
	343	13	6

IRELAND.

	£	s.	d.
Banbridge—			
Collection	1	5	0
Waterford	1	0	6

FOREIGN.

	£	s.	d.
AFRICA—			
Fernando Po—			
Fraser, L., Esq.	10	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

THE

BAPTIST MAGAZINE.

MAY, 1853.

MEMOIR OF THE LATE REV. WILLIAM HAWKINS.

BY THE REV. N. HAYCROFT, M.A.

The subject of this memoir was born at Norwich in the month of June, 1790. His parents were for many years honourably connected with the church in that city, under the pastorate of the Rev. Joseph Kinghorn. From infancy he received the instructions and witnessed the example of those who possess more facility, as they incur greater obligation, to direct the youthful mind to the "truth as it is in Jesus." At the age of nine, his education was entrusted to the eminent Christian minister just named. An early friend, who still survives, speaks with great interest, at this distant interval, of the many happy days spent with him in the pastor's study, and the happier sabbath evenings under the roof of his respected parents. For many years he diligently profited by his opportunities of acquiring knowledge; and under Mr. Kinghorn's judicious training his mind became more decidedly moulded, and his character shaped by the influence of religion. We know not the particular circumstances under which that great moral revolution transpired, which every Christian experiences. The probability is that, under the care of a pious tutor and the affectionate solicitude of pious parents, religious influences stole insensibly upon his heart, descending in silence like the dew, until a comparison of his state at different intervals apprised him that, by some unseen and gradual process, he had become "partaker of a divine nature." While it is always interesting to trace the steps of a spirit's progress from death to life, it is chiefly important to verify the reality of the change; and of this the whole subsequent life of our departed friend gave indubitable evidence.

Early in the year 1808, he was placed in a mercantile establishment in the metropolis, where his early piety saved him from those errors and indiscretions into which youth is too frequently betrayed when surrounded by the seductions of a large and profligate city. During his residence for a few months

in London, through congenial associates and diligent self-culture, his mind and character attained greater maturity; and though he had not yet united himself to a Christian church, he had secretly resolved to consecrate his life "to prayer, and to the ministry of the word." The state of his mind at this period is detailed in a long and interesting correspondence with his revered friend and pastor, Mr. Kinghorn. He soon relinquished his mercantile pursuits for which his tastes were not congenial, and in which his ardent aspirations found no fitting sphere. Returning to Norwich, he immediately joined the church at St. Mary's, where his father was a deacon, and was baptized in company with four others, one his early and lasting friend, on the 12th of October, 1808. He was soon afterwards placed, a second time, under his pastor's roof. During the nearly twelve months in which he enjoyed that learned man's instructions, he made such considerable progress as to justify his friends in encouraging him to prosecute his preparations for the ministry. In the following year he obtained a presentation, on Dr. Ward's trust, to the University of Edinburgh, where he pursued his studies for four years.

The scene of his first ministerial labours was Portsea; having been ordained to the pastorate of the second baptist church in that town, June 13th, 1816. Many yet living can testify that his ministrations were very successful in the revival of a languid and decaying interest, by a large increase of the congregation, and a considerable addition to the church. Portsea was the scene of his greatest popularity and usefulness: a crowded chapel attested the general estimation of his pulpit services, and a large increase of the church proved "the spirit and the power with which he spake." He continued in this sphere of honoured activity for five years, and was accustomed, later in life, to regard it as the sphere of his greatest success, and to question the propriety of having ever quitted it. On leaving Portsea he settled at Weymouth, where he laboured for a similar period. From Weymouth he removed to London; and after supplying for twelve months the church at Henrietta Street, accepted an invitation to the pastorate at Derby. His ministry in that town was attended with much usefulness; and during a residence of nearly thirteen years, the integrity of his character, the judicious counsels of his wisdom, and the warmth of an affectionate disposition, caused him to be held in high esteem by his ministerial brethren, and all who knew him. He laboured diligently in word and doctrine from 1827 to 1840, when in consequence of impaired health and other circumstances he removed to Bristol, and retired from the responsibilities of the pastoral office.

While residing at Derby, he was requested by the committee of Stepney College to undertake the preparatory training of young men for the ministry, a work for which his extensive reading and habits of diligent study and observation rendered him eminently fitted. Many ministers who have since attained respectable reputation in the religious world, were for some time under his instructions. The course he pursued was judicious and effective; it stimulated the zeal and elicited the powers of the young men, caused them to regret the period of their departure from his roof, and filled them with an abiding respect for his character and labours. One of them, now occupying a distinguished position in the metropolis, thus writes to the bereaved widow: "How well do I remember my intercourse with my sainted friend when in your house at Derby, his patience with us, his readiness to render me assistance in any difficulty, his

gentleness when correction of mistakes was necessary, his interest in my general welfare. All of it comes up before me now, and endears his memory to my heart. Then his kindness to me when I went to Norwich, and his sermon at my ordination, and my interviews with him in after years, all that occurs to me, and strengthens my affectionate respect for his memory. Far more useful was Mr. Hawkins to me as a tutor than any other man to whose teaching I was consigned. All his students would say the same." Another of his students, now filling an honourable position over a large congregation in the country, writes: "I cannot help feeling that I have lost a friend to whom I have been greatly indebted, and ever shall be. The months I spent under your roof at Derby have ever stood out in my life not only as having been among the pleasantest, but through the judicious counsel and guidance of him who is now taken from us, among the most useful too." It is pleasing to find such sentiments cherished after the lapse of many years; pleasing to know that though his voice be silent in the dust, others whom he in part trained for the ministry are now preaching the gospel he loved, so that "being dead he yet speaketh;" and more pleasing still to know that he has left behind him, in their esteem, a revered memory, and an honoured name.

On quitting Derby for Bristol, his health became much improved; and though he relinquished all intention of resuming a pastorate, he was not desirous of inactivity, so long as opportunities of labour might be presented. He readily responded to every call of duty. There is scarcely a pulpit in Bristol which he has not repeatedly occupied; and the ministers of that city never appealed to his kindness in vain. In this respect he was a catholic and large-hearted man. There is no denomination of evangelical Christians who might desire his occasional services, to whom he was not equally willing to minister the "word of life." It was while discharging an act of kindness for a ministerial friend some six years before his death, that he suffered a severe attack of influenza, the precursor of that train of infirmities and diseases, which, with occasional intervals of comparative health and ease, reduced him to permanent debility, subjected him to severe suffering, formed a "fiery trial" for his faith, and at last brought him to the grave. Still, whenever his physical strength allowed, he was always at the service of his brethren and his Master, until the permanent and more serious accumulation of infirmities necessitated, as the will of God, an entire suspension of his labours.

There was much in the character of our departed brother to awaken our veneration and respect. His life was eminently consistent and holy. No shadow was ever cast upon his Christian reputation. His spirit and deportment were serious and grave, such as would ever command respect and ensure confidence and esteem. He was remarkable for modesty and humility. In his intercourse with others there was the greatest deference to their sentiments, and no desire to obtrude his opinions, even when they had been more maturely formed and more accurately weighed. He possessed little if any self-consciousness: he displayed none. Always retiring, he required to be drawn out, in order to be known and appreciated. There was a depth of earnestness and affection under an exterior of profound calmness, which was sounded only by a few. None could be more candid in their estimate of character and their construction of motives; none more disposed to encourage the diffident and assist the timid. His spirit was eminently amiable and chastened. His

kindness many have experienced—it was open to all. He had no sympathy with party or with names; he loved all that love the Lord Jesus Christ in sincerity. He was distinguished for integrity. His sentiments on practical subjects were always healthy. What was mean and narrow was abhorrent to his spirit; what was selfish was contemptible in his sight. His wide sympathies led him to take in the welfare of many around him a deep personal interest, which he would pursue quietly and without ostentation. "To do good, and to communicate," he did not forget, "for with such sacrifices God is well pleased." He was a man of sterling worth, honesty of purpose, and integrity of life. He grew largely upon acquaintance: familiarity only augmented respect. He was a fine exemplification in private life of the virtues with which Christianity adorns our nature: there was great delicacy of sentiment, generous consideration for the feelings of others, a keen sense of propriety, great truthfulness, simplicity, sincerity, and single-mindedness.

The structure of his mind was characterized by great clearness of perception, retentiveness of memory, order, and taste. What he read he made his own, and, having laid it up as in an orderly storehouse for subsequent use, was able to draw upon his treasures with facility. He was eminently judicious and thoughtful, never rash and inconsiderate; though sometimes an excess of prudence might border on timidity and impare energy. Every subject was viewed in all its relations: he would require to modify his opinions less frequently than many other men. His perception of character was acute: he rarely needed to revise his estimate.

His attainments as a scholar were respectable; while his diligent habits of study were, so far as failing health allowed, retained to the last. As long as he could bear the fatigue of holding a book, he continued his reading of the Hebrew and Greek scriptures, with occasional studies of classic authors. His general information was extensive, much greater than was ordinarily supposed. It was his frequent employment to write critiques of different works which interested him: the number of such criticisms preserved attests the extent, variety, and accuracy of his knowledge. If there was one branch of study with which he was more acquainted than another, it was secular and ecclesiastical history, of which his knowledge was as accurate as it was extensive. Of poetry, particularly the productions of the older poets, he was exceedingly fond, and possessed a great familiarity with them. Even in the last week of his life Cowper's Task was read to him as a portion of his daily pleasure. It was to his mind a grateful sabbath employment, after his retirement from ministerial work, to spend some time in versifying portions of the word of God.

As a preacher, his sermons were distinguished by great lucidness, a judicious arrangement, and a full exhibition of truth. The style of his compositions evinced care, at times approaching to fastidiousness. Good taste pervaded all he wrote: there might be elaborateness of finish, never any useless embellishment. He aimed not at eloquence, he possessed not genius, he had not more than the ordinary measure of imagination, but he displayed the more valuable qualities of a clear, substantial, vigorous thinker, who had a full comprehension of his theme, and presented it in a careful dress to his auditory. If he were sometimes deficient in energy, he compensated it by "the wisdom with which he spake;" and probably few men have said so little in the pulpit that they could wish unsaid, or to say otherwise than they did. His productions be-

longed neither to the Doric nor the Corinthian order, possessing not the majestic simplicity of the former, or the elaborate embellishment of the latter; yet they partook somewhat of the character of both, for there was sometimes much beauty, and always considerable strength. His sermons were very instructive, and richly full of truth: his more frequent hearers describe them as remarkable for great common sense. In the treatment of a delicate or difficult subject he would betray great judgment and tact, while on all subjects he would be heard with attention and respect.

He was eminently a devout man. It was difficult to become intimately acquainted with his inner life, as he was averse to conversation on religious emotions, and he was accustomed to check their expression. He had the retiring modesty which retains its hold on Christ, but loves not to express triumphant exultation, lest it should be deceived. For many years he kept a diary of his religious feelings, but finding reason to disapprove the habit, subsequently destroyed it. Those who knew him best testify to the perpetual bent of his mind, the deep interest he took in the cause of Christ, the closeness of his walk with God, and the extent and variety of that "fruit unto holiness" which piety enabled him to produce. During an illness extending, with occasional intermission, over six years, he displayed an entire acquiescence in the Divine will, deep earnestness for the spiritual good of others, a perfect but intelligent composure respecting the future, and an implicit reliance on the mediation of the Son of God. On many occasions he acknowledged the benefit he derived from affliction, "It has been good for me," he would often say, "I needed it; it has removed my prejudices." In one of his last letters, he writes, "I wish you to tell them that I have the most perfect love towards every human being, not a feeling but of love to any being on earth." His prayers at the domestic altar expressed perfect resignation, with earnest desire that he himself might be prepared for his change, and that those around him might derive benefit from his affliction. On some of these occasions, particularly in the few months preceding his dissolution, his domestics, overcome by his earnestness and pathos, have gone out of the apartment in tears. One who knew him well writes concerning the result of his affliction on his general disposition: "He was so retiring that few knew his real worth, and the fund of information he possessed on every subject. He was always amiable, but since his mother's death, and his own long affliction, he has become angelic." More than once has he remarked that he had never known such perfect happiness as he had at times experienced during his illness. Scarcely a day passed without numerous proofs how peacefully his mind was stayed upon God. On one occasion when unaware of the presence of an observer he said, "The Lord bless me and keep me, and lift up the light of his countenance upon me." He here paused, but when his beloved partner added, "and give me peace," he instantly responded, "Yes, the peace which passeth all understanding." On another occasion when, a day on two before his departure, she reminded him, "The everlasting arms are underneath you," "Yes," he replied, "I feel them to be so." His mind continued with scarcely any interruption in a state of profound composure to the last, thus verifying the language of the prophet, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

It is a melancholy and unpleasing task to record anything of the process by which the earthly tabernacle was taken down. He had long suffered

from an accumulation of infirmities; and that he should have survived so long is a matter of surprise to his friends and to his medical attendant. The tenacity of life in an originally vigorous constitution was great. A few days before his death he was taken with insensibility, and continued in a stupor for three hours. The debility from which he had long suffered now became extreme, and he was subjected to occasional spasms. His condition fluctuated greatly; sometimes there was great tendency to stupor, sometimes the brain exhibited immoderate activity, and thus it continued to the end. His last moments were so free from pain, and so resembled his ordinary condition, that for some minutes his attendants could scarcely believe that he had expired. He died on Sunday, 13th of March, 1853, in the sixty-third year of his age. The day of his manumission from infirmity and disease was a day congenial to his spirit, for he at once exchanged the sabbath of earth for the pure and everlasting sabbath of the skies. "Mark the perfect man, and behold the upright, for the end of that man is peace."

REMEDY FOR CORRODING CARE.

A SERMON BY THE LATE REV. G. WOODROW OF GLOUCESTER.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. iv. 6, 7.

To be the disciples of Jesus Christ is not only to be delivered from "the wrath to come," but placed under the mildest and most benevolent government. "His commands are not grievous." His "yoke is easy," his "burden light." Among all the precepts of Christianity there is not one which it is not as much our privilege as our duty to obey; but there are some which have so immediate and direct a bearing upon our happiness, while they are presented in terms so condescendingly gracious, that they seem rather to grant an indulgence than to enforce an obligation. Who does not feel this in reading the words of the Saviour, "Take no thought for the morrow," &c.? What tenderness, what sweetness, what generous love are here blended with authority! The apostolic admonition now before us is of the same class. It breathes the same spirit and embodies the same counsel. Originally addressed to the Christian church at Philippi, it is applicable to the members of every church in every age, and peculiarly so in a bustling active period like the present, "Be careful for nothing," &c.

Observe in these verses what the writer cautions us to avoid, directs us to do, and encourages us to expect.

I. Consider what we are here cautioned to avoid, "Be careful for nothing." Rightly understood this caution is very kind and considerate, as well as very needful. The terms may, however, be easily stretched beyond their designed import. A scorner might so quote them as to sustain his contempt of Christianity, just as Satan quoted scripture to give edge to his temptations of Christ in the wilderness, wresting them from their true meaning.

There is a care which constitutes the truest wisdom—the care of the soul. This can scarcely be excessive, though it needs to be properly directed. It is

the "one thing needful." Too many are careless about it, never pondering the solemn expostulation of Christ, "What shall it profit a man," &c. Paul earnestly inculcated this care, "Work out," says he, "your own salvation with fear and trembling." When he says to the Philippians, "Be careful for nothing," he certainly does not mean to repress this care, as the whole strain of his epistle abundantly proves. Neither does he intend to inculcate a reckless conduct in reference to worldly affairs. He fails not to teach that the Christian must be "not slothful in business," while he is "fervent in spirit serving the Lord." To provide things honest in the sight of all men ordinarily requires diligence and prudence. The careless and indolent bring no honour to religion. How often are they entangled in needless difficulties and led into mean sinful artifices to maintain their position, promising and failing to fulfil their promises until their word is accounted worthless, and after all in many cases sinking into poverty and contempt. Care is corroding in its nature. It unhinges the mind, ruffles the temper, and interferes with the duties and enjoyments of religion. To such care we are all in danger of yielding, and we have need to be put on our guard against it, because it often steals insensibly upon us. Martha the sister of Lazarus, when in her solicitude to entertain the Saviour and his disciples she became encumbered with much serving, seems not to have been aware of the impropriety until the gentle reproof fell upon her ear. "Martha, Martha, thou art careful," &c.

1. *Christians are to guard against an absorbing care in the ordinary avocations of life.* Whatever may be their station and calling, every duty may be faithfully discharged, and every real advantage secured without becoming a prey to anxious solicitude. They are not to prosecute their worldly business with such eagerness and devotion as to keep their minds upon the rack, and exhaust all their energies. It is not, indeed, wrong for them to desire and seek the improvement of their circumstances, and the increase of their means of doing good; but then they know that "it is the blessing of the Lord that maketh rich, and addeth no sorrow." "The race is not to the swift," &c. Not always, certainly, is success awarded to those who "rise early and sit up late, and eat the bread of carefulness," making gain their idol. Their undue care sometimes becomes the occasion of failure. They are led onward step by step, engage in unwarrantable speculations, and become involved in inextricable difficulties. Were the case otherwise, every Christian knows that success in worldly enterprises may be purchased at too costly a rate. If God has in mercy called us to the fellowship of his Son Jesus Christ, we have nobler pursuits and prospects than "the children of this world who have their portion in this life," and should live above the world, using it but not abusing it. It will, however, encroach upon us with its cares unless we are habitually watchful. Alarmingly has it encroached already, if we can find little time or heart for communion with God, for meditation on his word, for Christian intercourse, and for seeking the welfare of our fellow men. Religion cannot live and flourish in the soul without these things. They are far more necessary than all our earthly toils and cares can possibly be. Besides, if prosperity and advancement be really good for us, he in whom we profess to trust knows how to open our way to their enjoyment, and, if not, we may well be satisfied, and shall certainly find that "a little which a righteous man hath is better than the riches of many wicked." Let our professed confidence in the God of

Providence be carried into all our transactions, and then, while everything will be conducted with a studious regard to his will, painful solicitude will be suppressed, and we shall "be careful for nothing." Then will our light shine before men, our principles will commend themselves to their hearts, and the happiness we enjoy will be diffused.

2. *Christians should guard also against depressing, disquieting care in seasons of affliction.* Of this the Philippians were perhaps more in danger than of being absorbed in sordid cares. They lived in the midst of idolators. They had formerly been accustomed to participate in all the rites of the popular superstition. "Begotten again to a lively hope," &c., they had separated themselves, and borne testimony against what the multitude venerated. They were accounted apostates, and while they shared in the ordinary afflictions of life, they had also to endure reproach, ridicule, and hatred. The apostle was fully acquainted with their circumstances, was no stranger to sufferings, and was himself a prisoner for Christ's sake when he wrote to them, saying, "Rejoice in the Lord always," &c. Assuredly affliction is not joyous, but grievous, yet the afflictions which God is pleased to lay upon us are in many cases very light in comparison with what we impose upon ourselves. We are apt to aggravate our troubles, to pore over them, to keep the dark side of things before our minds, and to cherish needless and sometimes very unreasonable apprehensions with regard to the future. Thus our hearts become overcharged, we sink into depression, and perhaps give way to impatience and fretfulness. The folly of all this is but too manifest. While we thus torture ourselves, we know that all our anxiety can avail nothing. Hence our Saviour's words, "Take no thought for the morrow," &c.

There are, no doubt, cases in which disease immediately affects the mind, deranging its processes of thought, and producing depressing anxiety. Such cases are unreprovable, and he who thus afflicts any of his children will certainly in due time appear for their consolation and joy. Under no circumstances, however, can a true Christian have just cause for disquieting care; and where no mental disease exists, to indulge it is not only foolish but criminal. What if bereavement, or poverty, or persecution, or sickness, should for the present be our lot? all this cannot alter our relation to God. Is he not our Father, our shepherd, our friend, our refuge? Does he not reign with uncontrolled dominion? Are not all events subservient to his will? And is he not tenderly alive to the welfare of his children? Not willingly does he afflict them, not for his pleasure, but their profit. In all their afflictions he is afflicted, and the angel of his presence saves them. He has said, and each individual that lays hold upon his covenant may regard the promise as made for him, "I will be with him in trouble," "I will never leave thee," &c.

> When thy heart is sad and weary,
> When thy life seems dark and dreary,
> Weep not, One is ever near thee—
> Onward press.

It is the part of true wisdom to look above the cloud of sorrow and say with Habakkuk, "Though the fig tree shall not blossom," &c.

II. Consider what the writer directs us to do, "But in everything," &c. This direction meets every emergency that can arise during our pilgrimage. It is obvious that we need not be oppressed with anxiety, when there is so simple, so easy, so effectual a way of obtaining relief.

Suppose some rich nobleman, on visiting one of his estates, should find a number of the peasantry struggling

with poverty, and looking upon them with compassionate interest should determine to aid them in the most effective manner. Having ascertained their different capacities, he places one in a well-stocked farm, sets up another in business, puts another apprentice to some mechanic, and provides employment for others as servants and labourers. What a crowning act of lovingkindness would it be for him to say to each of them individually, Remember you have a friend who cares for you, endeavour faithfully to discharge the duties of your calling, but do not overtask yourself in any way, and whatever of unforeseen or unexpected disaster may occur, make yourself easy about it, only inform me how matters go with you, and apply to me for any assistance which you may require! Such lovingkindness is embodied in the inspired counsel before us, "Be careful for nothing," &c. Observe,

1. We are to make known our *requests* unto God. This is what constitutes true prayer. It is not repeating forms of words having no specific reference to our individual circumstances, but reverently and earnestly asking for what we want. It is true that God knows better than we do, our wants and even our desires; but he will have our desires turned into *requests*. We must ask, that we may receive, and we should expect to receive in answer to our prayers. It is a shallow philosophy which teaches that prayer is designed only to affect our own minds and dispositions, not the dealings of God with us, because his purposes are unchangeable, and he cannot be supposed to alter his arrangements in order to fulfil the multiplied and ever varying requests of his people. This overlooks an essential excellence in the divine nature. God is omniscient. "All things are naked and open before him." He sees the end from the beginning. The petitions and requests of his people cannot take him by surprise. There can be no need to alter his plans, since they are formed with a distinct knowledge of all that can take place throughout all time. Let us then come to him believing "that he is, and that he is the rewarder," &c. Observe,

2. We are to *make known* our requests to God "*in everything*." Our access to the throne of grace is unlimited. We are not straitened in God. He permits us to come to him at all times, and accounts nothing trivial, nothing beneath his notice, which bears upon our happiness. All our affairs from day to day, temporal and spiritual, all that relates to our persons, our families, our connections, our employments, may be brought before him. "In everything" we are to seek him, in every new undertaking that his presence may be with us, in every sorrow that his comforts may delight our souls, in every perplexity that he may make for us a plain path. Not in vain have his people sometimes cried, "O Lord, we know not what to do, but our eyes are up unto thee." Every day brings its duties, its trials, its temptations, and its difficulties, and hence we are exhorted to "pray without ceasing." Observe,

3. In everything we are to make known our requests *with thanksgiving*. It is a matter of devout gratitude that we are permitted to pray at all; but besides this the multitude of past mercies, the alleviations of present sorrows, the "hope which is laid up for us in heaven," all demand to be remembered when we come to seek fresh favours from God; and O it is sweet to approach his throne in the spirit of the Psalmist, "Bless the Lord, O my soul," &c.

It remains for us to consider,

III. What the language of the apostle encourages us to expect: "And the peace," &c. How cheering, how comprehensive, how exquisite is this pro-

mise! Every word adds a touch of beauty and grandeur to it, while it manifestly implies even more than it expresses.

That every request shall be granted is not what we must expect, nor is it what a Christian would deliberately wish, well knowing how liable he is to misapprehend his own position, and mistake in reference to what is really best for him. Multiplied requests God does fulfil, but whether in any particular instance ours are fulfilled or denied, it is equally good for us to draw nigh unto God. There at his throne we shall find *peace*, a blessing of priceless value, and one which is found no where else. There is no peace to the wicked, whatever may be their possessions and privileges. They are and must be strangers to that calm, tranquil, serene satisfaction which the scriptures designate peace.

To enhance still further the richness of the blessing, the apostle calls it "*the peace of God.*" It is a peace which comes to us directly from him, and which corresponds with his own. We are naturally reminded of the Saviour's words to his disciples when he was about to lay down his precious life a sacrifice for sin. "Peace I leave with you, my peace I give unto you," &c. All that the world gives brings care and anxiety with it; but the peace of God is a satisfying portion.

The apostle represents it further, as passing "*all understanding.*" He does not, of course, mean that its *nature* cannot be at all understood, but that it possesses a value far beyond what we are capable of comprehending. To be known at all it must be experienced, while the richest experience on earth does not exhaust its treasures: it surpasses what language can describe, and even what the understanding of man can grasp.

The service it is destined to render, amidst the toils and conflicts of life, is however distinctly specified, "the peace of God shall KEEP your hearts and minds," &c. The meaning of the apostle undoubtedly is, that the peace of God shall be to us a complete protection, against the entrance of corroding care, just as an efficient garrison, (for such is the force of the original term,*) keeps a city from being disturbed by the entrance of hostile forces. The enjoyment of this peace enabled Paul to say, in reference to the various afflictions he endured, "None of these things," &c.

And this peace, my brethren, we may certainly enjoy; for it is bestowed "through Jesus Christ on all who come unto God by him, without distinction of age, country, or attainment. The promise is absolute and unqualified, "by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God shall," &c. Only come to his throne, come with your sins, weaknesses, sorrows, and wants; come thankfully, come trustfully, come habitually, and a gracious reception awaits you.

Backslider, you once had peace, but you left off to watch and to pray, you yielded to the seductive influences of a delusive world, and where *now* is your happiness? Yet "return unto the Lord, and he will have mercy upon you," &c.

And is there one present who has hitherto been immersed in worldly cares, and never made a serious business of religion? Ah, what will you do when trouble and anguish come upon you? where will you look for peace when heart and flesh fail? "O that you were wise," &c. Blessed be God, the way is still open. Let your great care be to be found in Christ. Only by this anxiety can be shunned that greater care, nay, anguish which will surprise the impenitent and unbelieving at his coming.

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* φρουρήσει.

PRIVATE DEVOTION: ITS INFLUENCE UPON CHARACTER AND LIFE.

BY THE REV. ISAAC LORD.

NUMEROUS are the sources of those influences which operate upon character and life. By the superficial thinker, or the hasty observer, they are too frequently overlooked. Unmindful of hidden causes which are in constant operation, the aspects of the church and of society are perpetually leading him astray. Whether there be success or failure, fruitfulness or barrenness, health or disease, he is equally unable to account for the one or to rectify the other. He is no more acquainted with the springs of prosperity than with the blighting causes of adversity.

Only think of the many opinions which are now in circulation respecting the aspects which are presented by the church, and by that portion of society which should come within its enlightening and renovating power! Are they consistent with a clear and accurate perception of the *true* causes of those aspects? Can they all be correct? Which, out of the whole, must be regarded as genuine? In certain quarters we are loudly called upon to modify our modes of worship, to alter the arrangements of our pews, to change our plans for procuring pecuniary resources, to introduce new elements into public teaching, and to re-organize the machinery which has been contrived and put into operation by the wisdom and the piety of past generations. Is the deadness of the church and the alienation of the masses to be attributed to some defect in our machinery, to the absence of truth in the pulpit, to collections and quarterly subscriptions, to lined and square pews and naked benches, or to the fact that the *same* man is employing without intermission his mental and moral powers for the instruction and improvement of his hearers? We have no wish just now to say how much truth or otherwise there may be in any one of these points, or what would be the consequence if any one or the whole of these changes were effected, but we have been profoundly impressed with the fact, that very little has been said about *one* thing, which, more than any other, is vitally connected with the vigour of the church and the salvation of souls, and the *neglect* of which is the very danger to which we are exposed by the peculiarities of the age. We refer to *private devotion*. The times are unfriendly to retirement. Solitude is essentially necessary for a steady apprehension of truth. It is to the secret and silent gaze that truth unveils her beauties and reveals her charms. Loving intercourse with truth, and fellowship with God, are the institutes of heaven for the guidance of the conscience, and the sanctification of the heart. The closet must be signalized by the descending Spirit, ere the church be signalized as the centre of attraction, and the agent of God for the good of others. Each individual, apart and alone, must be familiarized with truth and baptized in the Spirit of God, before the *combination* of individuals can be attended with the radiance of truth, and become invested with the power of holiness. The state of the aggregate is determined by the state of every element of which that aggregate is composed. The brilliancy and the power of the focus depend upon the properties of each ray of light.

Amid the pressure of an ardent competition, the attractions of a fascinating literature, the multiplication of popular lectures, the increasing number of organizations for philanthropic and religious objects, and the excitement

and bustle which attend these outward movements, the engagements of the closet are in danger of becoming distasteful and consequently neglected, and when *that* is the case, the strength of the church is gone, and she is rotten at the very core.

A few words then upon this subject may be seasonable and salutary. Let the reader read for *himself* and not for another, and may the spirit of prayer and the grace of supplication be more abundantly enjoyed!

We go then to the closet for the first part of our subject, and then to the attributes of the Christian man, and his general doings for an illustration of its effects.

It is not private prayer, of any kind and discharged after any fashion, that will exert a powerful influence, and therefore it is necessary to say in a few lines, *what sort* of private devotion it must be, in order to be invested with a potency which shall extend to all the intercourse and the doings of life.

1. It must be *lively*. In reading a suitable portion of divine truth, and in earnestly meditating upon it, you may prepare the materials for the offering, but fire from God must consume them; and unless this be the case, there may be all the elements of a sacrifice but there will be no incense ascending in spiral form to heaven. It is possible even that private prayer may degenerate into a mere lifeless form, and be attended to rather from the instigations of conscience, than from any delight in the exercise itself, and when such is the case, the power and the glory of the closet are departed.

2. It must be *thorough*. To an *omniscient* eye nothing can be revealed, and for the simple reason that nothing can be concealed from it; and therefore when we are required to be minute and special in dealing with ourselves before God, it cannot be for the sake of giving information to an ignorant being, but for the sake of its impression upon ourselves. Those private transactions with God, which are to be influential, must be thorough and heart-searching. The innermost covering must be consciously and intentionally removed from the heart. That it may be sound, and beat with a power which shall be felt to the extremities of the whole frame, it must be laid bare to the very last fibre.

3. It must be *intelligent*. Place a *blind* man in the midst of the grandest, sublimest, and most overwhelming scenes of nature, surround him with everything which can charm by its beauty, inspire by its combinations, and overawe by its vastness, and he will withdraw from those scenes without feeling their inspiration and yielding to their power. And so in communion with God. There may be the beauty of truth, and the charms of infinite goodness, and the sanctity of a spotless holiness, and the overpowering presence of the combined splendours of the Deity, but the soul will return from those manifestations without realizing their power, unless the *eye* of the intelligence be cleared of its film, through which alone can be awakened the emotions of the heart.

4. It must be *habitual*. That which is done casually and fitfully can never acquire a commanding power. It must have the regularity of nature. The opening light of the morning and the gathering shades of evening, must alike summon to this duty. It must have the imperativeness with which the demands of the bodily appetites are clothed, and just as food and refreshment and sleep are periodically supplied for the sustentation of the physical frame, so must the supplies of heavenly influences of grace and power be sought periodically for the life of the soul.

Let then private prayer be lively, thorough, intelligent, and habitual, and

it becomes a *power* in the Christian character and life. It is then a perennial fountain which gives forth its strengthening and refreshing stream. It is then the ascending sap which proves its presence in the verdure, blossoms, and fruits. It is then the elastic spring which sets and keeps in motion the whole machinery of life. It is then the inner glory which raises, and irradiates, and transforms the whole man, and makes him walk as a child of light amid the children of darkness, and as an heir of heaven amid the enemies of God.

Let us now trace the influence which proceeds from the closet, and mark some of its manifestations upon the character and life of the Christian.

1. You may see it in the *equilibrium* of his deportment. He must sally forth from the closet and take his chance with the rest of mankind. He is a man and a citizen, as well as a Christian. He has the toils of labour, or the duties of business, or the responsibilities of office to perform and sustain. He must therefore encounter the chafings and bear the friction of every-day life. The perversities of others may try his spirit; superiors may be harsh and censorious; equals may be tempting and vicious; inferiors may be negligent and rebellious; the occurrences of the day may be unusual; sudden emergencies may threaten; unexpected intelligence may startle; prosperity may smile; adversity may frown; Heaven may be pouring its benedictions upon him in abundance and variety; subterranean rumblings may be shaking the habitation of his strength, and threatening to engulph it in the ruins of an earthquake—no matter,—whether tried by the perversities of others or by the occurrences of providence, the equilibrium of his spirit is unbroken. He possesses his soul; he is steadied by a power which is more than human, protected by a canopy which nothing can destroy, and draws his hourly supplies from a source which can never be exhausted. He came forth from God in the morning, and to God will return in the evening, and the infidence which runs between the two periods is the balancing power of the day.

2. You may see it in the *purity* of his life and conduct. In private prayer his sense of responsibility is strengthened; his affections are intensified and purified; and his conscience is made more tender and sensitive. His whole being is toned by the hand of God, and it will give forth music in harmony with the divine will. As a servant, he may be tempted to purloin and to pilfer; as a workman, to be slothful and slovenly in the discharge of his labour; as a tradesman, to be over-pressing and over-exacting in the transactions of business; and as a master, to be imperious and unjust in the treatment of his servants. Time, opportunity, secrecy, and occasion may combine to render almost irresistible the fascination of some tempting allurement to secret sin; and amid all these dangers, what keeps him pure? He is kept alike from outward transgression and from secret indulgence by the answers to the prayers of the past, and by the prospect of meeting his God in the future. He thinks of the smile of God's countenance which cheered him when leaving the closet, and he cannot bear the thought of meeting *that* face in a frown. Such a look would wither his spirit, enter like iron into his very soul, make life a burden, and the world a dungeon. No! the fear of God which is deepened and fostered by secret prayer, is his proof-armour against outward assaults, and stands like an angel of light to guard the entrance to the sanctuary of the soul.

3. You may see it in the *generosity*

in his disposition. How can any lasting grudge be festering and rankling within his breast? Does he not daily pray in secret for forgiveness, which will only be granted on the condition of his forgiving others? His position every day reminds him of the conduct of the unmerciful servant in the parable, and how can he raise one hand to heaven to accept the boon of pardon, while he grasps in the other the bill of indictment against his brother uncancelled? In dealing with enemies and brethren, he is taught the generosity which he expects to receive.

Can he steel his heart against the necessitous and say, "Be ye filled and warmed," and give not wherewith to clothe and to feed, when he is constantly in fellowship with a benevolence which is infinite, which he is required to imitate, and which maketh the rain to descend upon the just and upon the unjust, and the sun to shine upon the evil and upon the good? Can he be niggardly in supporting the operations of redeeming mercy both at home and abroad, when he feels every day the value of his soul, and enjoys the blessedness of communion with God, and thus learns as a matter of personal experience, the unutterable loss of those who know not the one and enjoy not the other? No; the benevolence which is to flow in an unfailing and uninterrupted stream, and carry the blessings of gentleness, forbearance, and peace to the church, the ministrations of a divine philanthropy over the face of society, and the glorious gospel of the blessed God to the very ends of the earth, must be unsealed in the heart beneath the action of the beams of eternal love which descend upon it in the exercises of private prayer.

4. You see it in the *enjoyment* of the public ordinances of religion.

The sins of the closet are sure to be [illegible] in the pew; but the victim of those sufferings too frequently revenges his punishment upon the innocent and unoffending occupant of the pulpit. He finds the cause of his dulness in the preacher instead of looking for it and finding it in the *neglected closet*. The soul cannot make sudden transitions from one state to another; and without the previous exercises of private devotion, no forms of service, no charms of oratory, no cogency of reasoning, and no urgency of appeal, can lift the soul to that region of light, and love, and blessedness into which it might otherwise enter. But let there be lively, thorough, intelligent, and habitual intercourse with God in private, and the soul will feast upon the simple verities of the gospel, while no strength of logic and no embellishments of rhetoric will ever be *allowed* to make up for their absence.

Nor will the closet ever become a substitute for the family altar, the social prayer-meeting, and the sanctuary of God. It will prove an incentive and a prelude to all the rest. It will put the instrument in tune, and the others will call out the music of heaven. It will send the Christian to the family altar with a softened and a mellowed soul, to the social prayer-meeting with a loving and a sympathetic heart, and to the sanctuary with a burning desire to see the arm of Jehovah made bare, and the place of his feet made glorious. No! my dear reader, those who have no altar in their households, who visit not the social prayer-meeting, and whose want of regularity and punctuality shows that they have little interest in the public worship of God, are *not* the people, you may depend upon it, who are distinguished for private devotion, but they are just the people against whom the closet may bring the same charge of guilt as all the rest. But give us the people who are distinguished by the order and regularity of family religion;

who are willing to make an effort, and, if need be, a sacrifice in order to join in social prayer; whose eyes speak to the preacher of responsive hearts, when he may be expatiating upon the preciousness of a Saviour's blood, the infinitude of a Saviour's love, and the charms of a Saviour's character; whose cheeks are sometimes suffused with tears, and whose countenances glow with the love of heaven, and *these* are the people whom God sees in their closets, with whom he holds communion there, upon whom descend the powers of the world to come, over whom hovers the eternal Spirit, and to whom the closet is the holy place, the scene of mercy, the mount of vision, and the vestibule of heaven.

Finally you may see it in his *personal efforts* for the good of others. Labour for others demands an interest in their welfare; that feeling is the most effectually aroused by making them the subjects of prayer. The feet will readily tread the road in which affection leads the way. Private prayer not only awakens these feelings of concern on behalf of their objects, but it is also the best *test* of their reality and power. When others are listeners, there may be the passing through the usual routine, and the man in public may specify objects of prayer, for whose accomplishment he never puts forth one effort, and never gives one penny, and by which he may be foolishly striving to gain for himself the reputation of enlarged benevolence and extended sympathies; but follow a man to his closet, and ascertain the subjects of prayer when there is only *one* listener, and *those* are the things for which he will labour with the greatest vigour and with the greatest success. Private prayer for an object will lead a man to *work* for it, or soon his praying will cease. Consistency demands the effort, or his prayers will be turned into mockery. Neglecting to employ the ordained instrumentality by which alone the descending blessing can be enjoyed; failing to turn up the soil and to scatter the seed from which alone a harvest can be gathered, his desires will terminate in nothing, and he is found assailing the arrangements of infinite wisdom, while invoking the benedictions of infinite love. Work then he *must*, or his closet becomes filled with the voices of condemnation, and every ascending petition becomes an arrow which returns and pierces his soul. The face of the servant, the child, the neighbour, the friend, assumes the look of reproach; the claims of the suffering, the ignorant, and the helpless, are perpetually sounding his inconsistency in his ears, and the cries of down-stricken humanity will torment his spirit and silence the voice of effectual prayer. As a matter of fact, who are the best workers for the cause of man, and of God? Who are found to do the most for the instruction of their domestics and children, the improvement and salvation of their neighbours and friends, and the diffusion of the gospel throughout our country, the colonies, and the world? The eye of Heaven can trace the influence which proceeds from the closet, and which reaches to the farthest extremity, and fills the widest sphere of activity. Equipped in the armour of light, in converse with God, the Christian will be vigorous and successful in the field of conflict. Having power with God, he will have power with man. Prevailing with Heaven, he will conquer the impediments and oppositions of earth.

If then, dear reader, we find that lively, thorough, intelligent, and habitual converse with God in private, will lead to an equilibrium of deportment, purity of life and conduct, generosity of disposition, enjoyment in public ordinances, and activity for the good of others, to what are we to at-

tribute the irritability and ungovernable feelings, which poison the springs of social felicity, the sins and the scandals which disgrace the holy name of Jesus, the selfishness which leaves the church of God too often with an empty exchequer, the listlessness and dulness which characterize the public services of religion, and the indolence and sloth which allow so much of the field to remain unoccupied and uncultivated? But one answer can be given to the question. The cause may be found in neglected and abandoned closets. O could we circulate the note of warning and alarm through all the ranks of the hosts of God's militant church, we would cry: To your CLOSETS, O Israel; and then, amid the efforts of a bold and a daring infidelity, the fascinations of a false and imposing philosophy, the flatteries of a self-sufficient natural spiritualism, and the unbelief, the ungodliness, and profanity which abound on every hand, you will *there* be endowed with a might, and filled with a love, and radiated with a purity, which will enable you to go forth, fair as the moon, clear as the sun, and terrible as an army with banners; and your enemies would flee on every side, the powers of the usurper would be broken, the earth would be restored to an eternal allegiance, and the song would be heard from above, Hallelujah, for the Lord God omnipotent reigneth!

Ipswich.

THE EDINBURGH FORTUNE-TELLER.

"You are one o' the impudentest fellows ever I met with," said an old woman to Mr. Paterson one Monday morning, abruptly seizing him by the arm as he was going down the Canongate.

"In what respect?"

"In what respect? Such a night as you had last night! You made me out to be the greatest sinner in the Canongate."

"My friend, I don't know you; I don't remember ever seeing you before."

"Never saw me before! Last night you never kept your eye off me a moment. I would have thocht nothing o't, had you come and told me by mysel'; but to do it before a' yon folk —'twas too bad."

"Where is your house?" said the missionary, "and I'll go and see you;" for by this time a crowd had gathered on the pavement.

"Come awa', then," was her immediate reply. And taking him up to the top-flat of a neighbouring "land," she ushered him into a dirty hovel, full of smoke.

"This," said she, the moment they entered, to her husband, who was sitting by the fire, "this is the man that gave me such a *redding-up* last night."

"But is what I said true?" asked Mr. Paterson mildly, after they had sat down upon two rickety stools, which, with that on which the husband was sitting, composed the chief articles of furniture in the apartment.

"True? it was all true; and if you hadn't been going about among the neighbours, you never could have known what you said."

"Well, what was it I said that's given you so much offence?"

"Said? I'm sure all you said was meant for me."

"How do you think that? I never named you; as I said before, I didn't so much as know you."

"What! you never took your eyes off me all the time you were speaking; so you just meant me."

"But tell me what struck you most."

"You said that I was a liar, and that I would be cast into hell."

"Well, then, are you a liar?"

"Yes, I am."

"What kind of life have you been living?"

"Oh!" she said, with a tone of deepened feeling, "I've been living a bad, bad life; I've for many years been a *fortune-teller*, and I may say I've made my bread by telling fortunes; and that's just telling lies, you know."

"Well, then, you needn't be saying that I said so. But let me tell you, it wasn't my words that I spoke to you, it was God's words, and He knows your every thought, and every word you speak." He read to her Rev. xxi. 8—"But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." "If you continue in that sin," said he, "believe me, you shall never enter heaven." He next read Rev. xxii. 11—"He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still. . . . And, behold, I come quickly, and my reward is with me, to give to every man according as his work shall be. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." "Now it is the Lord Jesus," he added, "who says all this, and not I."

"I see you are right," replied the woman, in a tone more and more subdued; "I'm no less a sinner than you said I was. But what is to become of me?"

"There's nothing for you but to go to Jesus."

"But will He take such a wretch as me? Oh! I *am* a great sinner. And oh, Jamie!" she added, turning to her husband, in evident concern, *you're* no better than me; I doubt we'll both be cast down into hell."

"It really doesn't look well," said the husband, shaking his head significantly, as if himself beginning to be alarmed also.

"But, sir, do you think," asked the woman, "that Jesus would take *such* sinners?"

"Yes," said the missionary, opening his bible, "it is written in this book, 'Whosoever confesseth and forsaketh his sins, *shall* find mercy.' Have you a bible in the house?"

"Oh! no; we have none."

"Do you ever go to church?"

"Never; I havn't had my foot within a church-door for sixteen years, till last night that I heard you; but I'll come and hear you again. Have you any other meetings?"

He told her he had four meetings during the week, and where she might find them each night.

From that day the woman gave up her fortune-telling. Along with her husband she attended every meeting. They got a bible, and read it and prayed over it. A great change came over their whole life.

The husband lived for some years, giving marked evidence of his interest in Christ. "Oh! had you not come to my house that day with my wife," he used often to say to the missionary "and had she not gone to that meeting where she thought you exposed her so much, I'm sure we should both have gone down into hell, for oh! we lived a sad life of sin: but since that, we have had great peace and comfort, even when we had little to eat, for that little had God's blessing with it." He died in the faith of the Lord Jesus.

"The woman died on 23rd September, 1847," says Mr. Paterson, "a manifest trophy of sovereign grace."—*The Missionary of Kilmany.*

PILGRIMAGE: A HYMN,

BY THE REPUTED AUTHOR OF "GUIDE ME, O THOU GREAT JEHOVAH."

HAIL, holy pilgrims, hail,
Who march to Canaan's land;
Behind I will not stay, but join,
And join at God's command;
When Salem we shall reach,
In joyful strains we'll sing:
O friend of sinners, in thine hand,
Me safely homeward bring.

Sweet proofs of thy great love,
Thou gavest me, O Lord;—
Delightful peace and heavenly joy,
According to thy word;
Though distant, yet to thee
My soul is on the wing:
O friend of sinners, in thine hand,
Me safely homeward bring.

The heavenly manna now
We taste while on the road,
On Canaan's fruit we then shall feed,
When we ascend to God!
There we shall ever feast,
And there for ever sing:
O friend of sinners, in thine hand,
Me safely homeward bring.

I'll venture to proceed,
Hard pressing onward still;
By Christ invited on I'll go,
Obedient to his will;
For me he pleads above,
And takes away death's sting;
O friend of sinners, in thine hand,
Me safely homeward bring.

His work is my delight,
My pleasure here below,
I long his glorious face to see,
And more his love to know;
I long to see his smiles,
And o'er his praise to sing;
O friend of sinners, in thine hand,
Me safely homeward bring.

While musing on the land
For all the heirs prepared,
And all the glory that shall be
By all the children shared;
To yonder world my soul
Desires its way to wing:
O friend of sinners, in thine hand,
Me safely homeward bring.

Through God I see that I
A conqueror shall be;
Protected by his mighty arm,
No foe shall make me flee;
My portion is above,
My work his praise to sing;
O friend of sinners, in thine hand,
Me safely homeward bring.

CONFIDENCE IN GOD.

From the New York Recorder.

O HEART, be still! Thy Father reigns,
And perfect is his way;
His love appoints thine every change,
Protects thee day by day.
He tries thy faith, thy patience now,
That thou mayst learn his grace;
Each lesson learnt some weight removes
Which clogged thine onward race.

O heart, be strong! Look not with fear
On trials God may send;
All things are working for thy good,
And shall in glory end.

Not things to come, whate'er they be,
Can move thee from his love;
O'er sin and death, o'er loss and woes,
Thou'lt more than conqueror prove.

O heart, rejoice! For soon the day,
That promised day, shall come
When God will call thee to thy rest—
The exile to its home!
Then praise him now! his promise trust!
Be strong to do his will!
Let faith be e'er in exercise,
And love adore him still!

Beaufort, S. C., Jan. 15, 1853. S. P. D

REVIEWS.

The Religious Condition of Christendom exhibited in a Series of Papers, prepared at the instance of the British Organization of the Evangelical Alliance, and read at its fifth Annual Conference, held in Freemasons' Hall, London, August 20, to September 3, 1851. Published by Authority of the Council. Edited by the Rev. EDWARD STRANE, D.D., *one of the Honorary Secretaries.* London: James Nisbet and Co., 21, Berners Street. 1852. 8vo. Pp. 628.

THE religious condition of the continent of Europe has excited comparatively little attention or sympathy among Christians in this country. The heathen and the idolator, in the far distant parts of the earth, have been cared for. In the attempt to convert to God the vast continents of the East and the isles of the West, the prayers and energies of British Christians have been enlisted, and some have cheerfully sacrificed their health and lives. Upon the lips of the returned missionary hundreds and thousands have hung with breathless attention, as he has described the scene of his labours, and detailed his difficulties and success; whilst these same individuals have scarcely given a passing thought to the thousands and millions of Christendom, so called, whose spiritual condition is, if possible, darker and more deplorable than that of the heathen or idolator. The Evangelical Alliance has in this respect accomplished good; it has brought into close spiritual communion, British Christians and the most eminent saints of Christ in different parts of the world. It has diffused information which has awakened our sympathies, called forth our prayers, and filled our hearts with love and gratitude to God.

In the memorable year of the great Exhibition a conference of believers of many nations and tongues, men of approved piety and reputation, convened by this Alliance, was held in London. At this conference a series of papers on the state of evangelical Christianity, Romanism, and infidelity, in the countries of Europe and in the United States, was read. The most important of these papers, and those of most general interest have been collected and published. They form an interesting volume, perfectly unique, containing much valuable information, written by men of intelligence and enlightened Christian character, residing in the countries on which they treat, and on the whole worthy of confidence, due allowance being made for the views and position of the respective writers. For the book itself and the manner in which it is brought out, we thank the esteemed editor, sympathizing also in the hope he expresses, that it is "only the first of a series."

The religious condition of Europe as portrayed in this volume is dark and sad. It presents very much calculated to depress, and but very little to cheer the heart of the sincere Christian. Romanism seems in every direction to be gaining strength, and at the moment that the regal power of the pope is only retained by the aid of foreign bayonets, his spiritual rule seems to be waxing stronger and stronger. Popery, if it has been shaken, seems to have been shaken only to loosen the earth about its roots that they may take a firmer,

deeper, and more permanent hold. The dominion of Rome is more entire, its ramifications more extended and universal, and its religious orders more tolerated and bolder, than at any period since the close of the last century. In the protestant parts of Europe materialism and rationalism have very extensively superseded the truth as it is in Jesus; and in both catholic and protestant countries, there is a wide-spreading, deeply-rooted infidelity, threatening the destruction of society and the overthrow of everything that is sacred and praiseworthy, unless restrained by the power and grace of Jehovah. But the scene is not altogether dark. There are some bright and cheering spots. There are some who have maintained the beauty and purity of their faith, who have manfully resisted the encroachments of Romanism and infidelity, have been ready to suffer as faithful servants of Christ, and to disseminate at all hazards, in the most unpropitious soils the seeds of His kingdom.

In France there is *professedly* no state church. According to its constitution every one may freely profess his religion, and receive equal protection, in religious worship from the state. But in reality popery is the state religion, and in various ways receives the sanction and support of the state. Of the money voted for religious purposes it obtains the lion's share. The official budget for Roman Catholic worship amounts to 38,773,950 francs, or about a million and a half sterling. If, in addition to this sum, the capital vested in the churches, which, for the most part, are built, maintained, enlarged, and repaired at the expense of the state, be considered, it follows that more than four millions of pounds sterling are yearly granted to the Roman Catholic church by the state; whilst the total estimate for the protestant national churches of France, for pastors, construction and repairs of churches, and all extraordinary purposes, amounts only to 1,269,550 francs or about £50,000.

There are also other ways in which the state sanctions and strengthens Romanism. Since the constitution was proclaimed, no public ceremony has taken place without the presence of the Roman Catholic clergy. At the inauguration of every statue, and opening of every railway, they have taken a prominent part. Thus a prejudice favourable to Romanism has been excited, and opportunities have been given and seized to attack protestantism, as if by the sanction of the state.

The education of the country is almost entirely under the control of the Roman Catholic clergy. In the supreme council of the University, four archbishops or bishops sit to represent the clergy. In the council of every department the bishop has a seat. Of every school the rector is an inspector. The general council at Paris has the management of every university, and the council of a department governs the public instruction of that department. The influence of the bishop is necessarily great, and every teacher may be said to be entirely dependent upon him. For the slightest fault the teacher may be summoned before the Academic council, suspended, and that without appeal. Professors have been dismissed because they were not Roman Catholics, or for publishing works on philosophy not approved by the bishop; and a schoolmaster has been condemned for not taking off his hat whilst the procession of Corpus Christi was passing. The difficulties in the way of opening and sustaining a protestant school, are immense and can rarely be overcome, whilst Roman Catholic schools and colleges increase on every hand.

Whilst Romanism is thus protected and strengthened, the protestants are met with obstacles of every kind to

the dissemination of their faith. If they form unions for proselytism or preaching, the law against clubs is at once put into force against them, because their meetings are not characterized by worship strictly so called. The right of controversy is denied them. Controversy is declared not to be worship, and unions opposing Romanism are declared illegal, whilst anti-protestant controversy is willingly allowed. They have not the free use of the press. They are compelled to respect accredited religious worship, and therefore may not expose the errors or crimes of Romanism; whilst the Romanists are permitted to publish what they please respecting protestants. Books on controversy may not be sold. Every pamphlet of more than five pages must be stamped, and thereby its expense is increased, and every colporteur of books or pamphlets, or even the bible, must obtain the authority of the prefect of police or of the department, who is generally under the control of the Roman clergy.

Romanism is thus supported directly and indirectly by the state. Every facility for its progress is afforded, and every impediment is opposed to the spread of protestantism. But it is very doubtful whether, with all these advantages, it makes any progress in the hearts of the people; or, in the least degree, lays hold upon their sympathies or affections. The government supports popery that it may receive the aid of popery in return. The higher classes deem religion or popery a good thing for the classes beneath them, and calculated to maintain order and peace, whilst they are infidels in their hearts. Hatred of the clergy is daily gaining strength among the masses of the people, and at the same time hatred of the government by which they are supported. They confound Romanism with Christianity, and in their hearts are unbelievers, whilst they deem it expedient to attend to the ordinances and ceremonies of the Church of Rome. Hypocrisy is almost universal in France. Hypocrisy in religion leads to hypocrisy in morals and produces a sensual, immoral, and vicious course of life. France seems to have reached the lowest point of depravity, to have no faith, no conscience, no moral principles, and is thus prepared to become the spoil of every faction, and the prey of every despot.

But even in this state of things there is hope. The intolerance of the Roman priesthood, the crimes and vices of the clergy, the internal divisions in the Church of Rome, its opposition to all the institutions of modern society, and the deceptive part it has played in every political crisis, especially the last, encourages the hope that the nation will soon grow weary of its control, resist its encroachments, and snap asunder its fetters.

From the preceding statements it may be argued that protestantism has little cause for congratulation or hope in France. There are about 126 consistories officially recognized, *viz.* 93 of the reformed church, and 33 of the Lutheran church, and 756 additional churches and pastors, *viz.* 507 of the reformed church, and 249 of the Lutheran church. These represent a population of about 756,000. The Evangelical Society of Geneva has formed a church in the Jura. The Evangelical Society of Paris maintains eleven pastors and two evangelists. In sixteen departments presbyterian and congregationalist churches exist; the Plymouth brethren are active in the southern provinces. The Wesleyans have churches in eight departments, 19 pastors, one evangelist, 865 members, 6000 hearers, and about 1000 children in the Sunday schools. The baptists possess six churches, five pastors, five evangelists, and about 150 members.

The Moravians have a small society at Paris and another at Nismes, a pastor at St. Hippolyte, an ordained minister at Bordeaux who acts as chaplain to the sailors of that port, chiefly Germans; a small community of about 100 members at Strasburg, and some scattered churches in the Lower Rhine. There are about forty different societies belonging to these churches. Much good has been done by these societies, and they are daily gaining ground. They claim the sympathies and prayers of God's people. Faith and determination are necessary to successful effort among such a population as that of France, and under such circumstances. May God strengthen his servants, make them faithful amid all their discouragements, and as popery is unmasked and understood by the people, may the truth shine into their hearts, the blessings of the gospel be realized, and the righteousness which exalteth a nation obtain.

Belgium is also a Roman Catholic country. Though it has a protestant king, all the people, with the exception of a few thousands, are papists. The love of liberty which distinguishes the nation, and its truly liberal constitution, have prevented much evil which might otherwise have resulted from its religion. But Romanism does not present a more lovely appearance here than in France. The clergy are ultramontane, and extravagant in their opinions and demands; the worship is pompous and theatrical; religious processions and fêtes are of constant recurrence, and a persecuting spirit is everywhere manifested towards protestants, and were they not protected by the civil power, the condition of the colporteurs, schoolmasters, and evangelists, would in this country be similar to that in which they are found in France. Almost all the religious orders are found in Belgium; Capuchins, Trappists, and especially Jesuits. There are about 650 institutions of this kind containing about twenty persons each. Add to these about 6,000 secular priests, and we have about 20,000 ecclesiastics devoted to a religious life, in a kingdom numbering less than five millions of inhabitants. We need not wonder that with such a force Romanism so extensively prevails in this country. But, nevertheless, it has but little hold on the affections and minds of the people. It is a religion which panders to the lusts of men; it is an agreeable religion, sympathizing with all their tastes and wants; and thus it secures their support whilst in their hearts they despise it. The people are infidels, determined unbelievers, or brutalized by materialism or sensuality.

There is, however, in Belgium complete religious liberty. Any one is at liberty to preach, to teach, or to publish any religious opinions he pleases. The liberty of the press, of instruction, of association, and worship is intact, and no government would be successful were it to attempt to impose any restrictions.

There are in Belgium about nine congregations in which the service of the Church of England is performed; and a small dissenting congregation in Brussels, of which the agent of the British and Foreign Bible Society is the pastor. The average English population in Belgium is about 5,500. There are many children of English protestants and especially episcopalians in the Roman Catholic schools, and even in those annexed to convents and conducted by nuns; and as might have been expected many have become Roman Catholics who have been educated in popish seminaries. The Union of the Evangelical Churches embraces about eight congregations of Lutherans and reformed born protestants, representing about 5,000 souls. There are ten titular pastors, one curate and one evangelist; their

income and the expenses of the congregation are defrayed by the government and municipal authorities. Their service is conducted in French, German, and Dutch. There are about fifteen congregations formed almost entirely of converted Roman Catholics. These have a remarkable unity of faith, a strong missionary feeling, and are not connected in any way with the state. A population of about 5,000 souls is attached to these churches, and besides these, about 3000 Roman Catholics habitually frequent the preaching of the gospel. Most of these congregations have Sunday-schools, and there are about thirteen day-schools. The Belgian Evangelical Society is doing a good work amid much difficulty and discouragement.

The religious condition of Holland is much more pleasing than that of Belgium. Its population is about three millions. Full half the population consists of members of the Dutch reformed church. The number of Roman Catholics is 1,170,000. There are more than 38,000 Mennonites or baptists in Holland; 6000 Arminians, and 290 Moravians. It must not, however, be supposed that all the members of the Dutch reformed church are Christians any more than the members of the Established Church in England; neither would a sabbath in Holland give an Englishman a favourable impression of the religious state of the country; but still it presents much that is cheering, especially when contrasted with that of Belgium. The Dutch nation, as in former times, is still strongly attached to protestantism, and opposed to rationalism and popery, and this attachment is gaining strength among all classes. Wherever Christ Jesus is truly preached the churches are thronged, and among the younger ministers a growing attachment to the leading doctrines of the gospel is apparent. Many eminent laymen and senators are among the sincere disciples of Christ, and institutions such as ragged schools, Magdalene societies, prayer-meetings, and associations for the welfare of Israel, are increasing.

Germany, the fatherland of Luther and the cradle of the reformation, presents very little that is really cheering to the Christian mind. A very large portion of the country is Roman Catholic, and as popery as well as protestantism is sanctioned by the governments of the several kingdoms or states, the protestants leave popery unmolested, and even sincere Christians in the Lutheran church, deem it wrong to attempt the conversion or proselytism of their Roman Catholic neighbours. We hope that the increasing exertions and pretensions of Romanism have awakened the minds of protestants to their danger and their duty.

Among the protestant clergy of Germany, notwithstanding their confessions of faith, rationalism is fearfully prevalent. By the great portion of them Christ is regarded as the wisest of men, and the greatest teacher of morals, and salvation is expected as the reward of good works. This miserable theology is preached in the churches, taught in the parish and grammar schools, and forms the prevailing sentiment in the religious literature of the country. We know that even in the churches of Halle, where the influence of such deservedly eminent men as Tholuck and Neander has been felt, and in whose university the rising clergy are learning, we trust, better things, the Bible is derided as an old fashioned book, and the absurdity of prayer is proclaimed, and that too from a pulpit in front of which is one of the best portraits of Luther, which one would almost expect to act as a check upon the utterance of such blasphemy. The whole religious literature of Germany is more or less rationalistic, and though

very much that is valuable, especially on subjects requiring close historical research, has issued from the German press, there is scarcely a writer whom it would be safe implicitly to follow. The religious condition of the people is worse than that of the clergy. Millions are led away by this rationalism, and millions more are altogether indifferent to religion. The sabbath day and the public worship of God are generally disregarded. In Berlin, out of a population of 400,000 scarcely 20,000 attend any place of worship. Most of the merchants open their shops or warehouses on the Sunday; in manufacturing districts most of the labourers work, and there is not a town in Germany in which the theatre is not open on the Lord's day; and those who may attend different places of worship in the morning, meet together in the evening in the theatre for the united service of Satan. Even Christians recognise but very partially the claims of the sabbath. The masses of the people regard religion as the instrument of oppression. A working man, the type of thousands, addressed the clergyman of his parish, Dr. Krummacher, thus, "I have nothing more to do with the church and her preachers. That time is past. Religion is an invention to press down the people. For the purpose of gaining us more into their thraldom, they preach to us about a God who does not exist; and to keep us down, and make us satisfied with our oppressed state, they comfort us with the hope of a heaven in which they themselves do not believe. The days of our minority are over, and we are no longer to be held in by the fable of a supernatural world. We are now aware that the *hereafter* of which you preach is but a dream. We all live in this world only, and we are looking forward to a time when we, too, shall be permitted to live. . . . . Yes, sir, this is my conviction, and be assured that my opinion is the opinion of millions; yes, we poor and despised people think thus, although all dare not venture to give utterance to their feelings." Nor is it any matter of astonishment that this should be the case. The clergy, even the best of them, are on the side of absolutism; their sympathies are with the despotic rulers, and not with the people; and those who might easily acquire an influence over the masses, direct their efforts for liberty into proper channels, and deliver them from the socialist leaders who profit by their wrongs and make them the instruments for effecting their own ambitious and dishonest purposes, influenced by fear of socialism, keep aloof from the people, and sanction and support the governments in their despotism. We hope they may not be swept away in the flood of desolation which threatens, and which such a course of procedure is calculated to promote.

There is, however, a little religious life manifest in Germany. The state of the universities has much improved of late years. The students give promise of a rising ministry more effective and evangelical than the present. Efforts for the dissemination of the light of truth are being made. We simply refer in illustration to the German Church Union, and the Inner Mission of Germany. To recall families to family worship—to look after depraved children—to emulate the deeds of Elizabeth Fry and Sarah Martin, by the visitation of prisons—to mitigate and annihilate pauperism—to revive Bible Societies—to establish Bible lectures that the word of God may not only be possessed and read but understood; are the objects pursued by the united churches of Germany in its Inner Mission. By the united churches must be understood the *official* churches, or those *recognised by the state*. With the ministers and Christians not connected

with the state, the German Church Union has never manifested any sympathy, notwithstanding the persecution to which some have been subjected; and it is with deep regret we have seen such a man as Hengstenberg defend and advocate such persecution. With equal regret we read the following sentence in the address of Dr. Hengstenberg in the Kirchentag last September, "It is very doubtful, therefore, if they who in church and state are set to watch over those who are not able to judge for themselves, act right in leaving them to the temptations to which they are exposed—I would not say from the Free Congregations, the German catholics only, but also from such sects as have retained a Christian foundation, such as the baptists, the Irvingites, the Mormonites." Baptists, Irvingites, and Mormonites are thus classed together as parties dangerous to the nation, from whom the ignorant and young ought to be protected by the rulers in church and state! Religious liberty is but little understood in Germany. There is liberty of the press. A man may publish the most extravagant speculations and heterodox opinions, but liberty of action in religious matters is almost unknown. We are sorry that a paper on Germany and its religious persecutions had not been prepared and read at the conference by one of the German baptists and published in this volume. It might and should have been. Our brother Oncken could have furnished much interesting information respecting the baptist churches in Germany, their trials and persecutions, and the self-denying and useful labours of their ministers. With these ministers it has been our privilege to converse; with their simplicity and piety we have been delighted; we have mingled with pleasure in their assemblies and worship; and though they have no mention in this volume, to our mind, their little sanctuaries present some of the brightest spots in that country. May our God support our brethren there, who are now enduring imprisonment for conscience' sake, and cause their faithfulness and patience to abound, and conduce to His glory.

We had intended glancing at the condition of Switzerland and of the United States, but our space will not permit. We must, however, express our deep regret that Dr. Baird's apology for slavery should have been tolerated, and especially that it should have been published by the Evangelical Alliance.

The perusal of this volume has deepened our conviction of the evils of state interference in matters of religion. If ever the church of Christ be glorious and universally triumphant, it must, to quote the words of the Rev. L. Burnier in his excellent paper on Infidelity in French Switzerland, "be a true church, a church in reality; for as long as she treats in the same way believers and unbelievers, regarding both as equally members of the body of Jesus Christ, it is impossible that the infidel world should see in her anything but a fiction, and in the gospel a chimera. It is in the church, the body of Christ, that religious truth is embodied; but that the church confess this truth, she must be a true church, existing in reality. But she has no existence in reality, when her members are such, *nolentes volentes*—when she is one with the infidel world and derives her support, shall I say her subsistence from it? and by a just punishment is governed by its laws, instead of having for her only head the Lord Jesus Christ."

The Coming Struggle among the Nations of the Earth: or the Political Events of the next Fifteen Years described in accordance with Prophecies in Ezekiel, Daniel, and the Apocalyse, showing also the Important Position Britain will occupy

during and at the end of the Awful Conflict. Fifty-second Thousand. London: Houlston and Stoneman. 8vo. Pp. 32.

THOUGH we never gave sixpence to a female gipsy to unveil our personal destiny, we confess that we have now expended that sum on as pretty a piece of fortune-telling as any of the sisterhood could have produced. Fifty thousand copies of this work having been sold, and the demand continuing unabated, we purchased one, believing that our readers would like to know something about it; and now, having perused it, our only consolation is that we may perhaps save many sixpences to them by the sacrifice of our own. The popularity of the pamphlet may be accounted for thus:—the author, having contemplated the present aspect of the political horizon, and having made sundry guesses respecting the course which will probably be pursued by the principal continental powers, has attempted to affiliate his expectations on the Hebrew prophets. He represents it as a prevalent mistake to suppose "that the events to take place at the time of the end are less physical than moral, and will consist in a series of spiritual changes which will usher in the universal triumph of the church, and the regeneration of the world." This suits the taste of multitudes who cannot understand how strongholds are to be pulled down by weapons of warfare that are not carnal. In his interpretations he proceeds on totally different principles from those of Peter and Paul in their references to Old Testament predictions; but how little do the public generally know or care about these! He has made out a plausible narrative of future events, and quoted texts in abundance to sustain it. Some of these are probable, and some accord with the expectations of interpreters of prophecy of almost every class. Then he is most delightfully confident; and a reader who is conscious that he knows but little of the matter in hand consigns himself with great satisfaction to an unhesitating guide. The principal coming events he tells us are, "I. The seizure of Constantinople, and overthrow of Turkey by the Emperor of Russia." "II. War between France and Austria—overthrow of the latter, and consequent destruction of the Papacy." "III. The Conquest of the Horns or Continental Powers by the Emperor of Russia." "IV. Britain rapidly extends her Eastern possessions, prevents the occupation of Judea, and completes the first stage of the restoration of the Jews." Then, we are told what the autocrat of Russia will do, and what the East India Company will do, and how the United States will respond to Britain's call. "We are coming, brother John, we are coming," is the noble reply; and almost ere it is delivered, a fleet of gallant vessels is crossing the Pacific, with the stars and stripes gleaming on every mast. "Now, at Jerusalem, the two mighty masses meet and prepare for the greatest physical battle that ever was fought on this struggling earth. On one side the motley millions of Russia, and the nations of Continental Europe are drawn up on the slopes of the hills and the sides of the valleys toward the north; while on the other are ranged the thousands of Britain and her offspring, from whose firm and regular ranks gleam forth the dark eyes of many of the sons of Abraham, determined to preserve their newly recovered city or perish, like their ancestors of a former age, in its ruins." But the best of all is that the officers, committee, and members of the Peace Society may take their places in the field without scruple; the author having ascertained that they will not have to do any fighting. "Amid earthquakes and showers of fire the bewildered and maddened armies of the

autocrat rush, sword in hand, against each other, while the Israelites and their Anglo-Saxon friends gaze on the spectacle with amazement and consternation. It does not appear that they will even lift their hand against that foe which they had come so far to meet."

BRIEF NOTICES.

Horæ Biblicæ Quotidianæ. Daily Scripture Readings by the late THOMAS CHALMERS, D.D., LL.D. *In two Volumes.*

This volume contains observations on every chapter from the beginning of Genesis to the end of the second book of Kings. During the last few years of his life it was the practice of Dr. Chalmers to write his thoughts on a portion of scripture every day,—his first and readiest thoughts clothed in what were to him his first and readiest words. This new edition of the work thus compiled is on somewhat smaller paper than that which preceded it, but is equally well adapted for general use. If any of our readers wish to see the work characterized more fully, we beg to refer them to our volume for 1847, page 768.

The Missionary of Kilmany: being a Memoir of Alexander Paterson, with Notices of Robert Edie. By the Rev. JOHN BAILLIE, *Linlithgow.* Edinburgh: Constable and Co. 12mo. Pp. vi. 120.

Alexander Paterson was one of the earliest fruits of the ministry of Dr. Chalmers when he began to teach his astonished hearers that salvation is of grace. Though Paterson was a ploughman, and Chalmers a votary of literature and science, a friendship sprung up between them which was highly honourable to both. "See, madam," said Chalmers one evening, after Paterson had supped with him, "how Christianity teaches a man to handle his knife and fork." In later years he frequently observed that he had never seen so striking an instance as this of the power of divine grace to turn a ploughman into a gentleman, "Grace," adds Mr. Baillie, "elevates the whole man: one of its effects is to clothe the manners with those delicate sensibilities which constitute real politeness." A lady offering to support at her own expense a missionary to labour in one of the most destitute districts of Glasgow, Chalmers recommended Paterson, and a remarkable blessing attended his indefatigable exertions till in 1851 he died of malignant typhus caught in visiting a wretched hovel. This is an unusually interesting and instructive piece of biography. It is adapted to do good to readers of every class, devout and careless, young and old, rich and poor, learned and illiterate.

The Atoning Lamb: a Scriptural Exhibition and Enforcement of our Lord's Vicarious Death. By the Rev. W. GRIFFITHS. London: Ward and Co. 12mo. Pp. 86.

In the five chapters of which this book consists, the Saviour is regarded as "an appointed victim," and his death "a sacrifice;" the atonement is viewed in "its extent, and its object," in which the writer's positions are scriptural and well sustained, and the whole subject is improved by a practical application of the passage, "Behold the Lamb of God." We regret, however, language occasionally used in the last two chapters respecting the Father, such as "Jesus came to destroy the enmity on God's part," "God is no longer man's enemy," "God reconciled to the world," &c. Such expressions, if proper at all, without any qualification as to their *judicial* reference are apt to convey erroneous views of the Divine Being, and are the more to be avoided as opposed to the scripture representation that "God was in Christ *reconciling the world to himself.*" With such exceptions we think the work likely to be of good service in imparting scriptural views on this important subject.

Rival Claims; or the Teachings of Truth on Common Subjects. By the Rev. J. P. HEWLETT, *Author of "Christian Exertion," "The Morning of life," "A Companion for the Sick Chamber," &c., &c.* London: B. L. Green. 12mo. Pp. 188.

Apt as the young are to be led astray by worldly fallacies, this little work is well adapted to put them on their guard against them. It is moreover well fitted to lead the mind and heart to appreciate the substantial blessings of true religion, for in the topics handled (of which pleasure, honour, wealth, and power, may be alluded to as specimens) the author strikingly points out the incalculable advantages which the truly religious possess above those who are without God and without Christ in the world. We have no doubt of its being very acceptable to intelligent young persons.

Seed-time and Harvest: A Discourse to Sunday School Teachers. By CHARLES STANFORD. *Published by request.* London: Nissen and Parker, Mark Lane. 1853. 16mo. Pp. 31.

Applying to the case of sabbath-school

children the words, "Cast thy bread upon the waters, for thou shalt find it after many days," Mr. Stanford has produced a discourse well adapted to encourage and direct their friends. The glowing and ornamented style in which it is written will attract readers and recommend his instructions to their favourable regard.

Australia and the Church of Christ: A Sermon preached at Sion Chapel, Bradford, on Sunday Morning, December 12th, 1852, by the Rev. J. P. CHOWN. London: B. L. Green. 16mo. Pp. 16.

Contemplating the extensive emigration of our countrymen with pleasure, as a means employed by divine providence for the diffusion of evangelical truth, Mr. Chown urges those who leave their native land to keep this object steadily in view, and those who remain to furnish them with appliances for the purpose.

The Aged Pilgrim; being a Brief Memoir of Mrs. Dixon, for many years a member of the Baptist Chapel in John Street, Bedford Row, formerly under the pastoral care of the late Rev. James Harington Evans, and now under that of the Hon. and Rev. Baptist W. Noel. By the Rev. C. G. ROWE. *The Profits arising from this work will be appropriated to the Aged Pilgrims' Friend Society.* London: Terry, Hatton Garden. 1853. 16mo. Pp. 70.

We believe that there was never an individual of the human family whose history if properly told might not yield instruction to all the rest. This account of the conversion, the marriage, the spiritual exercises, and the death of an aged woman, will probably be read with advantage by many who would derive neither pleasure nor profit from elaborate works.

Water from the Well-Spring, for the Sabbath Hours of Afflicted Believers: being a Complete Course of Morning and Evening Meditations for every Sunday in the Year. By EDWARD HENRY BICKERSTETH, M.A., *Rector of Hinton Martell, Dorset.* London: R.T.S. 16mo. Pp. 188.

To many an invalid too much debilitated to read many sentences at a time and yet desiring some appropriate suggestions, this series of one hundred and four meditations on short texts of scripture will be very acceptable. A devout and evangelical spirit pervades them. A few original hymns and poems, of the same simple character as the prose, are appended.

Is it possible to make the Best of Both Worlds? A Book for Young Men. By T. BINNEY. London: James Nisbet and Co., Berners Street; Hamilton, Adams, and Co., Paternoster Row. 1853. Pp. 256.

That it *is* possible to make the best of both worlds is a matter placed by our author beyond all doubt. It is well that the author of this lecture did not allow it to appear as delivered in Exeter Hall. At that time it struck us as being an inferior effort. In its enlarged and elaborate form it is a masterly production.

A Treatise on the Assurance of Salvation, By PATON J. GLOAG, *Assistant Minister of Dunning.* Edinburgh: Paton and Ritchie; London: Hamilton, Adams, and Co. 1853. Pp. 120.

This little work is admirably adapted to instruct and comfort the devout Christian. We can easily understand that it will be highly objectionable to a certain class, who profess to find more consolation from a knowledge of their sins than the possession of peace through believing; but we are quite sure that many sincere souls will read it with thankfulness and delight. The six points discussed by the author are the following:—Assurance is attainable—The ground of Assurance—Assurance not Essential to Faith—Benefits of Assurance—Means of obtaining Assurance—Causes of a want of Assurance. All these points are treated in a scriptural manner, and with much power.

A Letter to the Right Honourable the Earl of Derby, on the Cruelty and Injustice of Opening the Crystal Palace on the Sabbath. By the Rev. B. PARSONS *of Ebley, Author of "Anti-Bacchus," &c.* London: 1853. 8vo. Pp. 38. Price One Shilling.

A pungent appeal to the late premier as a churchman, founded on passages in the liturgy, followed by more general considerations ably sustained, illustrative of the position that "if the railway to Sydenham is to be worked on the sabbath, and the pleasure grounds thrown open, you will of necessity doom a large number of clerks, stokers, drivers, porters, waiters, and others, to labour on that day on which Jehovah has commanded that no work shall be done."

The Great Usurper: 2 Thess. II. 4. London: R.T.S. 12mo. Pp. 142.

Conversations between a Roman Catholic doctor and his protestant niece. The arguments used by the young lady are scriptural and earnest, and this addition to the many expositions of the anti-Christian nature of the Romish faith which have lately appeared may do good service in the conflict against error and sin.

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Cotton Tree; or, Emily the Little West Indian. A Tale for Young People. By Mrs. HENRY LYNCH. With Introduction by Rev. Dr. King, Glasgow. Second Edition. Third Thousand. *Edinburgh: Johnstone and Hunter. 16mo., pp.* 124.

The Eclectic Review, April, 1853. Contents: I. Chevalier Bunsen's Hippolytus. II. Life of Kirby the Entomologist. III. St. John's Egyptian Pilgrimage. IV. Miall's Bases of Belief. V. Heywood's University Reform. VI. The Dissenters' Chapel Registration Act. VII. The Christian Doctrine of Sin. VIII. The Milan Insurrection, &c., &c. *London: 8vo., pp.* 126. *Price* 1*s.* 6*d.*

INTELLIGENCE.

EUROPE.

IMPRISONMENT OF SIX BAPTISTS.

Herr Bolzmann sends to the Missionsblatt for this month, a history of the yet infant church in Schaumberg-Lippe, of which this paper is an abridgment, March 1st.

"On the 14th of January last year the first brother made his profession of faith in the district of Buckeburg. On the 11th of February four more followed his example. Our prospects were most cheering, the meetings for worship being always well attended, and the desire after the truth great. In July our little band numbered twelve, but the watchfulness of the magistrates had become constantly stricter and more threatening. We did meet openly however till the 3rd of July, when an order was published strictly enjoining it on the local authorities not to allow any missionary of our sect to become a resident in the country, and that if any one persisted in remaining he should be punished with imprisonment for the term of from four weeks to three or even six months. Those who allowed meetings to be held on their premises were threatened with a fortnight's imprisonment. On the 5th of July some of the brethren were met together at brother S.'s, but on account of this edict had held no public worship, contenting themselves with a general conversation. After two had left a couple of gend'armes and a constable came in, and wrote down the names of all present, and also of those who had just left. In consequence of this the latter have been summoned twice, and the rest three times before the police court. Though examined singly all have answered the questions put to them (such as how they came to join the baptists, when and where they had been baptized, &c.) with firmness and even joy.

"On the 6th of October, sister T. was called before the police alone that they might learn from her where the Lord's supper had been last celebrated, but in spite of threats employed she refused to give the desired information. On the 20th, the brethren were again called up, and the decree of government made known to them, which sentenced them to a month's imprisonment because they would not promise to desist from public worship. Sister T. was besides sentenced to a fortnight's detention for not confessing where she had last time partaken of the Lord's supper. They were all told that they might apply for the pardon of the prince, which they did accordingly. The result of this appeal was delayed sometime, during which interval nothing particular happened, except that brother T. was summoned before the town council, where he was asked why his child had not been baptized. He was ordered to have the ceremony performed within fourteen days, under a penalty of a fine of five thalers (about 14*s.* 4*d.*)

"As our brother could not comply with this command, a further decree was sent to him, fixing a time for the payment of the fine, and imposing a further one of eight thalers if the child were not baptized within eight days, with the costs of the proceeding.

"On the 9th of February, the members of the church, with the exception of two sisters, were called before government. They found a commissioner, his secretary, and a clergyman. The former told them that their prince was always sorry to punish his children, but that mercy had its limits, and the sentence against them could not be reversed, only that Mrs. T. should be excused her fortnight's incarceration as a favour. He then showed them the further consequences of their conduct. They could have no baptismal and confirmation certificates, and therefore no clergyman of the established church could perform any official act for them; they could not be married, and any marriage contracted in a neighbouring state would be considered illegal. Beyond this, as the temporal and ecclesiastical interests are bound up together, they would be shut out from the guilds; their bodies might not be buried in the churchyard, and if they did not retract the very country would cease to be their fatherland.

"The pastor also spoke to them. He had studied their opinions, he said, and found them inconsistent with the whole bible. The church would receive them again with open arms. He urged them to take time for consideration. But the brethren said they were all decided; they could not but remain faithful to their convictions. They were then told they might withdraw, which they did, cheered by the knowledge that their case was in a Father's hands.

"A message came from the police on the 23rd, that as the appeal to the prince was closed, the sentence must be brought into execution. 'You might as well be reasonable, and change your minds,' said the policemen. 'We cannot, dare not change.' 'Then so much the worse for you.'

"On the 26th of February, six brethren were consigned to a dungeon, where they are treated as the vilest criminals. They are

separated from their wives and children; no one dare visit them; even a light is not allowed. They must also be suffering much from the severe cold. Sister T. has obtained permission through the commissioner's secretary to furnish them with some bedclothes. When the month allotted to these brothers is expired, some of the sisters will have to suffer imprisonment; among them Mrs. T. with her little child.

"God will give these dear ones grace to suffer all with him, so that his name be glorified in the end.

"Herr Bolsmann goes on to relate the threat of imprisonment that had been sent him from Hesse, if he should again venture to pass within its boundaries in his missionary travels, and adds, the next day, March 2nd, that the prisoners were happy, but that Mr. T.'s business was suffering so much that it was doubtful whether he should not have to call his creditors together.

"Another letter dated March 14, states that the imprisoned brethren spent most of their time in prison in reflecting on the word of God, singing hymns and prayer. Their courage is not suffered to fail. After referring to his escape from the police who had orders 'to 'look sharp after him,' he continues, 'Now, dear brother, I as well as our dear friends are rejoicing that there are warm hearts in England and America who will sympathize to the very utmost in our tribulations, and that much prayer will ascend to him from whom all help comes. In his name we greet you, begging earnestly to be remembered at a throne of grace."

NASSAU.

A remarkable illustration of the theory of confessional liberty, as understood in Nassau, is reported from Dillenburg. A cabinet maker named Christ, a zealous minister of the baptist communion, had lately a child born to him which, according to the principles of his sect, he forebore to bring to the baptismal font. The minister of the parish and churchwardens addressed several monitions and threatenings to him, but he persevered in his refusal to allow the infant to become the subject of what he conceived to be an unscriptural rite. Weeks passed away, and all attempts to induce compliance remained fruitless, till at last Dean Keim, in company with two or three ecclesiastical officers, repaired to the house of the recalcitrant, and set about the christening without more ado. Christ opposed this proceeding, and, seizing in one hand the child and the other the bible, fired at the deacon a volley of scripture texts unfavourable to infant baptism. The deacon saw that he had to deal with "an obstinate fellow who would not listen to reason," and forthwith sent for an officer, who carried off the father and lodged him in prison. The holy man then proceeded with his sacred functions in peace, and when the child had been duly initiated into the visible church, its father was permitted again to go at large.—*Christian Times.*

HOME.

PAULTON, SOMERSET.

The Rev. H. W. Stembridge, late of Hatch, near Taunton, having accepted the unanimous invitation of the baptist church, Paulton, entered on his labours on Lord's day, April the 10th.

GRETTON, NORTHAMPTONSHIRE.

The Rev. William Hardwick, late of Uppingham, Rutland, and formerly of Malton-Yorkshire, has accepted a cordial and unanimous invitation to the pastorate of the baptist church at Gretton, and has entered upon his new sphere of labour with cheering prospects of usefulness.

NEWPORT, MONMOUTHSHIRE.

The Rev. W. Aitchison, of Hemel Hempstead, Herts, has accepted the invitation of the baptist church, Commercial Street, Newport, Monmouthshire, to become its pastor.

ROMFORD, ESSEX.

On Friday, March 25th, recognition services were held in Salem chapel, in connexion with the settlement of the Rev. S. Pearce, late of Crewkerne. The Rev. E. White, A.M., of Camden town, delivered a masterly address on the constitution of a Christian church, and the venerable Dr. Cox of Hackney offered the recognition prayer, in the unavoidable absence of the Rev. G. Pearce of Calcutta, and delivered a most appropriate discourse on the Christian ministry. In the evening, the Rev. D. Thomas of Stockwell addressed the church and congregation in his own vigorous and original style. Several other ministers from the surrounding locality also took part in the services. The attendance was good considering the state of the weather, and the services both interesting and profitable. Nearly two hundred sat down to tea, provided in the school room and chapel.

LONG CRENDON, BUCKS.

The new baptist chapel at Crendon was opened on Wednesday the 13th of April, 1853, when three sermons were preached, those in the morning and evening by the Rev.

J. Broad of Hitchin, Herts, and that in the afternoon by the Rev. E. Davis of High Wycombe, Bucks. The attendance was large, more than 300 sat down to tea, and the collections amounted to between twenty and thirty pounds. Many of the ministers in the neighbourhood of various denominations attended, and several took part in the services. The entire cost of the building, including wall, &c., will be more than £1000, nine hundred pounds of which have been promised, and the greater part of which has been received.

WINDSOR.

The half-yearly meeting of the members and friends took place in Victoria Street baptist chapel, on what is designated Good Friday, in order if possible to liquidate the remaining debt on this place of worship. Tea was served at an early hour, and the crowded assembly hastened to business by calling the Rev. Benjamin Lewis of London to take the chair, in the absence of the Rev. S. Lillycrop, who was prevented from enjoying the pleasurable season by sickness. Collecting cards and donations soon enabled Mr. Morten, the treasurer, to announce the pleasing fact that the sum requisite to complete the balance of the last three hundred pounds was in hand, which called forth the loudest applause from the whole assembly, and the deepest gratitude to the Author of all good for freeing this neat and commodious chapel from debt, in the comparatively short space of fifteen years; a fact which does credit to the voluntary principle and to the liberality of friends, both at Windsor and in various parts of the kingdom. Out of the ten members whom the Rev. Dr. Steane formed into a church in 1848, only three remain to witness the completion of their most earnest desires! but the Lord has been constantly adding others, so that the cause was never so prosperous as at the present period. The Rev. Wm. Perratt of Harlington, and the Rev. Wm. Chappell of Colchester, delivered congratulatory addresses on the state and prospects of the church. The service was concluded by an appropriate prayer from Mr. Lamb. The next morning Messrs. Willoughby and Morten (the two deacons) paid the balance due to the mortgagee; thus securing to the church and denomination, a *free* chapel in the royal town of Windsor.

S. L.

MARGATE.

The Rev. W. B. Davies of Stockport has accepted a cordial and unanimous invitation to become the pastor of the baptist church at Ebenezer chapel, and will commence his labours on Lord's day, May 1st.

RECENT DEATHS.

REV. W. YARNOLD.

The parents of Mr. Yarnold were brought to the knowledge of the truth under the preaching of the Calvinistic methodists at Worcester, the place of their residence; and his father, Mr. George Yarnold, was one of those who, amidst considerable persecutions, united themselves to form the first church in that city in the Countess of Huntingdon's connexion, about the year 1770. His son William, the subject of this memoir, was born May 28, 1781, and he received his education partly at the Grammar School in Worcester, and partly under the tuition of the Rev. George Osborn. Disinclined to business, he took a situation as usher in a school conducted by Mr. Collett, of Evesham, from whence, about the year 1801, he removed to a similar post in the establishment conducted by the Rev. James Hinton of Oxford. Here he became decided for God, and he was by baptism added to the church under Mr. Hinton's pastoral care. By this church Mr. Yarnold was called to the ministry, and he went through the usual preparatory studies at Bristol College, then under the presidency of Dr. Ryland. In 1809 he was introduced to the notice of the baptist church at Romsey, Hants, then destitute, and in the spring of 1811 he was ordained over them. In the following year he was united in marriage to Miss Sarah Ridgway, of Henley-on-Thames.

The pastorate which Mr. Yarnold thus accepted in the commencement of his ministerial life he held till its close. He faithfully served the people of his charge for twenty-seven years; and when the advanced period of his life warned him of his incompetency to fulfil with adequate vigour the duties of his station, he, with much Christian feeling, addressed to the church his letter of resignation. He vacated the pastoral office on the 29th of September, 1838.

From this period Mr. Yarnold resided in Southampton. Here he busied himself still with his Master's work, as opportunity and ability were afforded to him; and in particular he devoted himself to the spiritual welfare of the inhabitants of Shirley. In this increasing village he strenuously diffused the gospel, and he laboured on its behalf almost till his death. Both in 1851 and 1852 he employed himself in collecting for a chapel to be erected there, and it is believed that the fatigue he thus encountered may have hastened his end.

On the 10th of May, 1843, Mrs. Yarnold died; and in 1845 Mr. Yarnold married Elizabeth, daughter of Mr. James Norton, of London, who survives him.

Mr. Yarnold was seized with paralysis in June, 1852, and by slow degrees his strong constitution was brought down to death. On the 15th of January, 1853, he fell asleep in Jesus, in the seventy-second year of his age. His remains were interred in the family vault at Romsey.

The memory of this estimable man is fragrant. Of sincere and steadfast piety, of most catholic spirit, incessantly laborious, uniformly affectionate, prompt and kindly in his attendance on the afflicted, a high and cordial esteem has attended him through life, and followed him to his grave. His religious experience was happy, and during his protracted illness it was eminently so. Without going into detail, we select one expression from a very few memoranda which remain, which may serve to give an idea of the rest, and to close this brief notice. It is dated August 31, 1852:—"When shall I be nearer to thee, my God, nearer to thee? When the storm is over, and the billows crossed, and the vessel anchored. Then shall I be nearer to thee, my God, nearer to thee!"

MRS. MARGARET BINNS.

This eminent Christian died at Leeds, on the 25th of January last. She was born at Great Ousebrun, near Boroughbridge, in the year 1801. Her estimable mother, the late Mrs. Page, opened her dwelling for village preaching, and by the faithful monitions of a man of God was led to embrace the "truth as it is in Jesus." Valuing it herself, she evinced a mother's solicitude that the children who had been given her, six daughters and one son, might become partakers of "like precious faith." Nor were her efforts unblessed. "Under God," said one of her surviving daughters to the writer of this notice, "we owe all to this dear parent." The family, in the course of Divine providence, were removed to Leeds, where they prized the ministry of the late Mr. Eccles. The village of Pool was the next scene of their sojourn. At that time it was spiritually a dark and benighted region. In the absence of the public means of grace, the excellent Mrs. Page was in the habit of retiring, with her children, for prayer. The cry was heard. Soon, a minister of Christ appeared proclaiming in the open air "the glorious gospel of the blessed God." This prepared the way for the ministrations of the students from Horton College. Cordially were they welcomed by Mr. Page, and his house, like that of Obed-edom, was blessed of the Lord. Margaret, along with others, listened with interest to the word, and at the age of ten, she with a sister still on earth and two now in glory began to hold "little prayer meetings." Here, there is reason to believe, she was first taught by the Holy Spirit, "the entrance of whose word giveth light." In 1815 her loved and only brother was laid on the bed of sickness and of death. That bed Margaret, as well as the other members of the family, assiduously tended, with all the fond affection of a sister's heart, cheering the departing spirit with the truths she felt to be so precious to her own. At Rawden, whither the family went in the same year, Mr. Hughes, then pastor of the baptist church there, watched with holy care over their spiritual interests. Sister after sister joined the people of God, but Margaret, though the subject of unquestionable piety, and attracting notice by the beautiful consistency of her character, still lingered with diffidence in the portals of Zion. On the sudden death of Mr. Page, in 1824, the widow and her daughters returned to Leeds. Through the medium of a severe affliction the "good thing towards the Lord God of Israel in the heart" of Margaret was again addressed. Often was she led to ask, "Lord, what wilt thou have me to do?" And, in compliance with the Master's will, "If ye love me keep my commandments," she soon arose, in humble reliance on Divine strength, to follow her Lord. She was baptized by our esteemed friend Dr. Acworth, then pastor of the church, South Parade, Leeds, and now president of Horton College. Of this church she continued a valued member until she joined "the general assembly and church of the First-born."

The piety of Mrs. Binns was of no equivocal order. It evinced itself with a distinctness, and a reality, and a power peculiarly impressive. Of failings and short-comings she was deeply conscious, but these ever seemed more apparent to herself than to others. The latter were almost invariably struck with the utter absence of every thing like feigning to be religious, and with the constant presence of transparent sincerity. In her, if in any since the days of Nathaniel, the declaration of the Saviour was touchingly illustrated, "Behold an Israelite indeed, in whom there is no guile." Her piety rendered her eminently devout. That she was no stranger to the closet and to frequent meditation, and to deep communings with the Father of spirits there, the weeping domestic circle she has left can fully attest. Her constant attendance on the means of grace, not only on the Lord's day, but at the week-evening meetings was highly exemplary. Those of her female friends who had the privilege of hearing her engage at the mercy-seat, either in a female prayer-meeting, or at their monthly gatherings as mothers, to invoke the divine blessing on their children, or by the bed-side of a sister in affliction, can bear witness to such seasons, "as times of refreshing from the presence of the Lord." On no occasion did it seem with her an effort to be spiritual. That appeared to be the air she breathed—the element in which she

lived, and with which she unconsciously so oft enriched the souls of others. She was an ardent lover of the gospel. It was "all her salvation, and all her desire." The bible was her favourite book. She was "mighty in the scriptures." Its sacred pages were at once the solace of her spirit and the standard of her life. Meekness and gentleness always enshrined her, but these, when the honour of her Master was at stake, gave to her looks of earnestness and to her utterance of truth an eloquence and a power at once awful and subduing. She would under such circumstances sometimes say, "I have at least been faithful. I have told you your duty." At other times, "Now, I am clear from your blood;" while thus "valiant for the truth" all felt she "spoke the truth in love." She was an active Christian. This was apparent not only in the family, but in other spheres of benevolent exertion. Her "faith was" not "dead being alone," for it worked—worked in sympathy for the poor, in kindness to the distressed, in visits to the sick, in counsels to the inquiring, in remonstrances with the careless. She lived like one in whose ears was constantly sounding the question, "How much owest thou to thy Lord?" While the quiet and noiseless manner in which she ever aimed at answering the question, rendered it evident her Master's injunction was before her, "Let not thy left hand know what thy right hand doeth." "She did good by stealth, and blushed to find it fame." On a member of the church expressing the conviction that her removal from earth would be felt by the pastor and his flock to be a loss, she replied, "Me? I shall never be missed." While always serious, she was never morose. None were more adapted than she to commend wisdom's ways as "ways of pleasantness." "The joy of the Lord was her strength." She "was glad in His salvation." She knew, however, what it was for a season to "walk in darkness, and have no light." For a fortnight or more after her illness assumed a serious aspect, such was her experience. Her soul "refused to be comforted." The promises she viewed as intended for every one but her. A sense of unworthiness oppressed her. She mourned in spirit. Comparing her life with the requirements of the divine law, she felt as if almost beyond the reach of mercy. "How, where am I to obtain it?" was her frequent question. Passage after passage setting forth the willingness and ability of Jesus to save, afforded no relief. The assurance that, "whosoever believeth shall be saved," seemed to fail imparting its usual consolation. It was distressing to witness one who had "feared God above many" thus asking, "Is there mercy for me?" but it was consoling to those who visited her and to her attendants to perceive by expressions frequently falling from her lips, that she was "seeking him whom her soul" had long "loved"—fervently "loved," still "loved," and delightful too was the consideration, that while the Christian may not always see himself on the Rock of ages, his salvation does not depend on his seeing himself there, but on his being there. There may be more joy in one case than in the other, but not more safety.

Though sometimes in Christian experience "the clouds return for the rain," they become gradually streaked with the rays of relief. "The light of the Lord" again gilds the horizon of the soul. The declarations of his word become luminous by degrees, and "the prince of darkness" is compelled to retire before the rising radiance. So it was in the case of Mrs. Binns. The assurance that "whosoever believeth shall not perish," she now remembered. It furnished a theme of repeated and protracted conversations. When other passages equally consoling were quoted, her pastor can never forget the look and the tone with which she said to him, "But there is this *whosoever*—may I rest on that? You may, my sister, without hesitation." "Whosoever! then does it include one so sinful as I am?" "Unquestionably it does." "And is it not the word of a king?" "Indeed it is." "Then I shall rest upon it." "Do." "But how am I to get holiness?" "By looking to Jesus." "Then kneel down and pray."

For several weeks prior to her death, the text on which the pastor addressed the church and the congregation on the Lord's day succeeding that event, was remarkably fulfilled in her experience—"At evening time it shall be light." Light streamed upon her soul from the cross. She felt she rejoiced in the all-sufficiency of the Saviour. She reposed without a single doubt on his finished work. When asked, "Is Jesus precious?" she replied, "He is; he is." "Are you resting on the Rock of Ages?" "I am." "Do you find that rock firm?" "Yes, firm—firm." "Do you think Christ is waiting to receive you?" "To be sure, to be sure." "You are quite sure?" "Yes, quite sure; all's right, all's well." Light shone upon her soul from the mercy-seat. She seemed oft engaged in rapt communion with the listening Jesus. Her lips frequently moved in a silence that was audible only to his ear, and the manner in which she spoke of his condescension, of her petitions to him, and of the answers he vouchsafed to her,—as well as of the blessedness of the interviews she had enjoyed, reminded one of the adoring reverence and matchless friendship that distinguished the conversation held at the door of the empty sepulchre, between the Mary, who had wept, but whose eyes now were tearless, and the risen Jesus. Light radiated from her heavenly home. On the passage being quoted, "He turneth the shadow of death

into the morning," she was asked by her affectionate husband, "Is the valley dark to you?" "No." "Have you no darkness at all?" "No—none." "Are you happy?" "Yes, very." In language the most beautiful and impressive, she spoke of heaven like one who had not only caught a ray of its glory and the echo of its songs, but who was already dwelling amid its grandeurs, and joining in its anthems. To some whom she had loved on earth, and who had passed "into the skies" before her, she adverted in the most touching strains, as well as to "the great multitude that no man can number," and as survivors looked on her emaciated but speaking countenance, they were forcibly reminded of Watts's expressive lines:

"Then when ye hear my heart-strings break,
How sweet my minutes roll;
A mortal paleness on my cheek,
But glory in my soul."

The "light" she now enjoyed continued to shed its lustre, until, accompanying her departing spirit, it was sweetly blended in the effulgence of eternity. Not even a fleecy cloudlet seemed to flit through her sky. Not a doubt, not a fear, not a misgiving, was allowed to cast even a side-glance at the fulness of her joy." The enemy "was still as a stone until the redeemed of the Lord passed over" Jordan's narrow stream, into that state of being where the days of her mourning being ended the "Lord shall be her everlasting light."

The transition to her was easy. Her journey closed just as the journey of such a pilgrim might have been expected to terminate. The manner in which she was transplanted to the celestial Eden excited no surprise to those who had observed the rich and golden clusters the tree had yielded. Her sky was flooded with a glory that betokened the setting of an orb which having shone with no ordinary brilliance on earth, declined only to rise and "shine forth as the sun in the kingdom of her Father." "Let me die the death of the righteous, and my last end be like hers."

A. M. S.

Leeds.

MR. C. LUCK.

Mr Charles Luck, late a student in the Baptist College, Bristol, was cut off by death in the second year of his studies, amidst the deep regret of his brethren and his friends. He was born in the year 1830, and joined the baptist church in Long Buckby in 1847, and in Sept. 1851 he entered the college. The smallpox prevailing much in Bristol, he caught the disorder, and expired on February 24th, after ten days of severe illness. The character and the virulence of the disease rendered it necessary to cut off, as much as possible, all communication with the family. This must have been felt by him acutely, as his feelings were naturally lively, buoyant, and social; but those who were in immediate attendance on him, witnessed the calmness and peace of his mind, and the humble but steady reliance on the Saviour which his bodily sufferings seemed never to interrupt. His medical attendant found him always in the same state of undisturbed, and generally cheerful, submissiveness to the divine will. His faith continued firm, and his hope unbeclouded, to the last. His mental powers were in some respects of a high order. His understanding was sound, his imagination rich to exuberance, and his command of language, with the few literary advantages which he possessed previously to the commencement of his college course, was extraordinary; so that his early exercises in the pulpit were listened to with much interest, and gave promise of his attaining considerable eminence as a preacher. With these intellectual qualities were combined great warmth of heart, ingenuousness of character, and a temper peculiarly lovely. He was much interested in the young, and amidst his other engagements he found time to take part in the labours of a large ragged school in the city.

His early and unexpected removal will long be much deplored, and his memory long cherished with much affection. It becomes us under such painful afflictions, to bow in humble resignation to the arrangements of him who is Head over all things to the church, and who is equally wise and good, in employing for a long season his faithful servants in carrying on his cause, and in calling suddenly to himself those whom he appears to be fitting for useful and honourable labour in his service. It is the Lord: let him do what seemeth him good.

MR. DANIELL.

On Thursday, Feb. 3, 1853, Mr. Samuel Daniell of Worcester died, aged 83 years. By divine grace he was one who was early in Christ, who feared God above many, who was favoured with a large measure of public respect and usefulness, and who departed to his heavenly rest, not only in a full age, but in a happy maturity of Christian character and experience.

It has been thought, therefore, that a brief memorial respecting him might suitably and usefully occupy a place in the Magazine, which circulates in our churches. May all who read it seek more entirely to become followers of them who, through faith and patience, inherit the promises. Mr. Daniell was born in Bristol, in July, 1769. Both his parents were members of the Broadmead church, meeting in that city, and of the same Christian society two of his brothers, Mr.

John and Mr. Edward Daniell, afterwards became deacons. Deep religious impressions appear to have been felt by him when a boy at school, and he has been heard to relate, with much gratitude to the God of his salvation, that he was accustomed to retire for prayer to a barn near the school premises, during the day. At the early age of twelve years, we have the following entry in a diary, which he then commenced, and in which he occasionally and largely wrote for many years afterwards. "Lord's day night, May 26, 1782. "O that my affections were drawn more and more after God. I find indwelling sin has so much the mastery over me, that when I would do good evil is present with me. My prayer has been of late that I might see Jesus; O that I might but be enabled to love him from my whole heart, and say with Peter, "Thou that knowest all things knowest that I love thee." On Wednesday, July 24, 1782, he again writes: "I am this day thirteen years old, and, alas, how little have I done for God. O that I might be enabled to seek first the kingdom of God and his righteousness." For the excitement and encouragement of youthful piety, we record another extract: "Sabbath day, Nov. 2, 1783. I am upon taking a public profession of the Lord's name, professing to be his for ever, in a perpetual and everlasting covenant, which shall not be broken. God grant, I may walk worthy this profession. I hope I can say, I would wish to be the Lord's for ever, without any reserve for sin or Satan. His in life, his in death, his to all eternity. O that it were more the language of my heart! O that I might love him more—his house, his word, his government, his image, his service, and his ordinances." Thus, at the early age of fourteen years, he took upon him the vows of God in Christian baptism; and nearly seventy years afterwards, we find him by divine grace holding fast his profession, and renewing the same desires and prayers which then filled his youthful spirit. His apprenticeship to the business of a linen draper took place about this period, and his diary bears ample proof that, amidst the engrossments and temptations of a considerable trading establishment, in a large city, his early years of Christian life were most happily guarded and blessed by the influence of religion. Soon after becoming of age, he left Bristol, and successively occupied situations at Gloucester, Portsmouth, and London. In each of these places he appears to have walked closely with God, having much delight in public religious ordinances, diligently observing the private means of grace, and carefully watching over the growth and development of piety in his heart. In July, 1796, Mr. Daniell commenced business on his own account at Gloucester; and there, in February, 1799, he entered into the marriage state. His wife was Miss Mary Whittard, of Cam; and with her, as a fellow heir of the grace of life, and a most affectionate and prudent helpmeet, he was favoured to spend nearly forty-seven years of his earthly pilgrimage. It is believed that those who knew them best will be most ready to apply to them the commendation of scripture, "They were both righteous before God; walking in all the commandments and ordinances of the Lord blameless." In March, 1805, Mr. Daniell became a resident of Worcester, and there it pleased God that he should continue for nearly fifty years until his death. He was soon chosen to the office of deacon in the church meeting at Silver Street, in that city; and what was then his solicitude for the religious prosperity of himself and others we learn from his journal. He writes, April, 1805: "What shall I render to the Lord for all his benefits! O for a pure and spiritual mind! grace to improve every talent! But I want serious society; I want to be active for God; to see prayer meetings established, and the cause of God going on in the souls of others, and above all to enjoy much of this chief good myself." These desires to be useful for Christ were accompanied by corresponding aims and activities. For a long period Mr. Daniell regularly conducted the early sabbath morning prayer meeting of the church; he delighted to attend all its services for worship; and, while he felt it a privilege to co-operate with its pastors, he ever took a lively interest in all its members, more especially in those of the flock who were in poverty and affliction. For many years it was also Mr. Daniell's beloved employ, to seek the spiritual good of others, by labouring, according to his ability, in the word and doctrine. Hundreds of manuscript sermons were carefully prepared for this purpose, and these he preached with considerable acceptance in the neighbouring villages, as well as in Worcester, and in various other pulpits around. We may also add that, as connected with the Worcester Auxiliary Bible Society, the City Mission, and other benevolent and religious local institutions, he was much occupied, and in these works of Christian usefulness he found his chief refreshment and joy. In 1840, when Mr. Daniell had passed his seventieth year, he was happily released from the cares of worldly business, and the last twelve years of his life were to him a season of much peace and good. The great kindness which several attached friends now delighted to testify towards him, and which, in no small degree, seemed to lighten the weight of increasing years and infirmities, he ever justly esteemed, and most thankfully acknowledged to the God of all his mercies. Of his seven beloved and affectionate children, four had been removed by death (and it is believed to a happier state of existence) before he was called to part with his endeared and devoted partner. Mrs. Daniell died

somewhat suddenly on the evening of Lord's day, Nov. 15, 1846. Although scarcely at all apprehensive of her removal, until a very short time previous to her departure, her aged, and now, as it seemed to all, mournfully bereaved husband, strikingly exemplified the power of Christ's sustaining grace. Having received from the medical attendant, the assurance that the desire of his eyes was no more in this world, he at once uttered the submissive language of Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He then left the room, to weep, to meditate, and to pray; and the God who comforteth those who are cast down very graciously appeared for his servant, enabling him during the few remaining years of his pilgrimage to live actively and usefully in the world, and to enjoy much peace and hope in his own spirit. Even to a later date than prudence and propriety might have dictated, he persevered in attending the services of the sanctuary; and when, during the last twelvemonth, he was compelled to retire from all active scenes and engagements, he was pleased and thankful amid the quiet devotions and affectionate intercourse of his domestic circle, to await the welcome summons of his God and Saviour. After only one week's confinement to his bed he gently fell asleep in Christ, on the morning of Thursday, Feb. 3. His remains were interred at Angel Street Chapel, on the Tuesday following; Mr. Crowe and Dr. Redford kindly officiating on the occasion. The funeral sermon preached by Mr. Crowe was founded on Acts xi. 24, "He was a good man;" and in applying this inspired commendation of Barnabas to the deceased deacon of the church at Silver Street, Mr. Crowe remarked, First, that he was a man of obvious Christian sincerity; Secondly, that he was a man of a devotional habit; Thirdly, that he was eminently distinguished by the Christian spirit; Fourthly, that he was a practically consistent Christian; Fifthly, that he was an active Christian; and, Sixthly, that he was what he was by the grace of God. That we may not unduly lengthen this notice of Mr. Daniell's religious course and character, we only subjoin a few extracts from a discourse which was regarded by those who heard it as a just and well-rendered tribute to departed Christian worth. In speaking of Mr. Daniell's Christian spirit, of his having much of the mind and temper of Christ, Mr. Crowe said: "He was of a catholic spirit. He was no Arminian, and was as remote from an antinomian. He loved a full gospel; and was not afraid of the doctrines of divine grace and sovereignty. But he held them practically as doctrines of holiness. He was a man of principle. As a baptist, he held his opinions firmly, but charitably. He was no bigot. His love was not sectarian, cramped, and shut up within the walls of his own denomination. He had a large heart. His charity was expansive and universal, fervently embracing all that love our Lord Jesus Christ in sincerity and truth. He seldom prayed for the church of which he was a member and an officer, without also praying for the whole church.

"He was a humble Christian. He ever laid himself low in the dust before God in the confession of sin. He was deeply sensible of the sins of the heart. He walked humbly likewise before men. There was no obtruding of self, no affected importance, no cresting himself up, and readiness to take offence at supposed neglect. He was willing to take the lowest place, or perform the humblest office, if he could thereby serve the cause of God. He gave himself no airs, as though he thought himself somebody. He was a truly humble Christian.

"He was a man of peace. He was of a timid disposition, and natural courage would never have made him a hero, though Christian principle might have placed him among the martyrs. But his Christian love and humility made him delight in peace. There was nothing he more dreaded among brethren than contention, and nothing he more coveted than peace. He was never a firebrand or a root of bitterness in the church. Whoever stirred up the embers of strife, he was among the first to quench the sparks. Some persons are naturally of a captious, peevish, and quarrelsome temperament, and, like children over their playthings, will contend for an hour about trifles; but our deceased friend knew how to yield, and by yielding to soften the prejudices and conciliate the feelings of others.

He was kind and forgiving. His heart was full of kindness. His office often called him to the poor and sorrowful of the church, and he never was more in his element than when he went among the poor and afflicted of Christ's flock, sympathizing with their sufferings, relieving their necessities, and comforting them by his prayers and godly discourse. And he was full of longsuffering, ever ready to bear and to forgive an insult or an injury. If he had an enemy, he did not seem to wish to know it. As Christ had forgiven him, so he was ever ready for Christ's sake to forgive others."

With his pastor, the writer of this notice of Mr. Daniell's life and character, would say, "Let the glory be ascribed to whom it is due. God gave him his talents, called him by his grace, and sanctified him for his service. He did but faithfully employ what was entrusted to him. He would be the last to take any praise to himself. He was faithful unto death, and is gone to his reward, but it is a reward of grace. His death is our loss, but his eternal gain."

JOHN WYLDE, ESQ., LEEDS.

This venerable and excellent man expired on Monday, the 21st instant, having on the 26th of January last completed his seventy-seventh year. Soon after coming to Leeds, in 1813, he joined the baptist church, then worshipping in Stone Chapel, and now assembling in South Parade. Of that community he was for a long period a valuable deacon, and to the last a consistent and devoted member. His decease has produced a blank in that church which both pastor and flock are deeply persuaded cannot be easily supplied. The fragrance of his piety and the wisdom of his counsels, the benevolence of his heart and the impressive brilliance of his example, will long embalm his memory in their "heart of hearts." Though a considerable time has elapsed since he retired from business, his urbanity, gentlemanly bearing, and high integrity, are still remembered with admiration by all who had transactions with him in the commercial world. To the public charities of the town he was a constant and generous contributor; while countless are the instances in which he "did good by stealth, and blushed to find it fame." Of foreign, home, and town missions, bible and tract societies, of the anti-slavery, peace, and voluntary educational movements, indeed of nearly all the numerous efforts now being made to enlighten the human mind and to ameliorate human woe, he was a warm-hearted supporter. He was emphatically a friend of hisrace, and "a lover of all good men." Throughout a protracted illness, he evinced a patience and faith alike exemplary. His mortal remains were interred in the cemetery at Woodhouse, in the presence of many friends of his own and other denominations, who admired his character and appreciated his worth. On Lord's day, April 3, his pastor delivered a discourse to the church and congregation in South Parade chapel, on the text, "The hoary head is a crown of glory, if it be found in the way of righteousness."

MRS. DAVIES.

Mary, the beloved wife of the Rev. Isaac Davies of Cupar, Fife, departed this life, April 7th, in the full assurance of a blessed and glorious immortality, in the thirty-ninth year of her age. Having been long ill she had an opportunity to review her short life, and carefully to examine the foundation on which rested her spiritual and eternal welfare; nor was the opportunity allowed to pass unimproved. She had from a child been the subject of religious impressions. While very young she with the family attended on the ministry of the Rev. Mr. Bottomley, then of Chester, to whom under God she attributed her first serious thoughts. In the course of time she removed to Wrexham, and was baptized by the late Rev. George Soyce, where she was much respected, and to some extent useful in the service of the Redeemer. In Sunday school teaching, distributing tracts, visiting the sick and the poor, and in other benevolent and holy duties she took great delight. Her conversation, particularly with the young, has in several instances been the means of bringing souls to Christ. Referring in her last days to the result of her efforts she said, "There will be some in heaven who will praise God for having seen me; though I might have done more good had I made greater efforts: but I often put off opportunities thinking either that I had enough to do or that other opportunities would occur; which I now much regret." Let the people of God who read these lines "work while it is day," be diligent, be zealous, and be faithful. A life so spent is not only the happiest life that can be spent, but it is the only life which on the verge of eternity can be reviewed with satisfaction, and that will issue in an abundant reward in the life to come.

The subject of this notice abhorred every thing like religious ostentation. She was remarkably humble and unpretending, but at the same time partaking to a great extent of the "joys of salvation." She often breathed the sentiment of one of her favourite hymns:—

> "O for a heart to praise my God!
> * * *
> A lowly and believing heart,
> Abhorring every sin," &c.

If we may presume to read her heart, it was certainly such an one. Although not without sin, yet she hated it; and her hope of salvation was alone in the perfect work of Christ, whose love in dying for the guilty and the lost was often the subject of her astonishment, adoration, and praise. Being informed about a week before her departure of the sudden death of an unbeliever, she exclaimed, "Awful, awful! I am not that, I do believe in the Son of God. He has atoned for my sins. My trust is in him alone. I never thought I had any righteousness of my own. The Lord is my righteousness. He is precious—very precious to my soul. Satan often tempts me to think that I am not right, but I cannot give up to him. Jesus hath said, 'Him that cometh unto me I will in no wise cast out,' and, 'whosoever will let him come.' I therefore cannot be wrong. He is my salvation, my life, my all."

The gracious manner in which her heavenly Father had led her all her life long, the repeated interpositions of his goodness which she experienced, sustaining her under many trials, and guiding her in many difficulties was the occasion of her frequent grateful praise. In the kind and unfailing providence of God she delighted to encourage others to

confide. "Your happiness," she said to her husband, "is in God. Even your earthly happiness does not depend on any other person. Trust in him. I feel persuaded you will have much joy in the Lord's service although I am taken from you." She regretted much her inability to read the scriptures during her last days, but those portions which were read to her or which she could call to remembrance were very refreshing, and more precious than thousands of gold and silver. O that all the children of God, and especially the young, could be persuaded to store their minds every day with the truths of God! It would not only promote their usefulness, but also very greatly contribute to their comfort both in life and in death.

Feeling, the night before her departure, that the event was drawing nigh she said, "I shall die soon. I have no fear. Death has no sting for me. The Lord is with me. What sweet lines those are—

'Jesus can make a dying bed,
Feel soft as downy pillows are.'

And those too,—

'And dying clasp thee in my arms,
The antidote of death!'

We cannot conceive how that can be until we realise it; but it is quite true. I know it now. I have often sung, 'On Jordan's stormy banks I stand,' but now I am there it is not stormy but calm, very calm." A few hours before she died she said, "There is a happy land, but not far, far away. I am almost there. I long to arrive. Yet I can cheerfully wait the Lord's time; it will not be long." Having embraced her children, and given them her parting counsel, she bade them adieu, and added with a strong, cheerful voice, "I love you all, but I love Jesus more. I know you every one, and I shall know you in heaven." Thus after a short but useful life, in the enjoyment of a peace which passeth all understanding and a good hope through grace, having endured a painful and protracted affliction with perfect submission, this child of God and follower of the Lamb entered into rest. May all who read these brief statements be encouraged to confide implicitly in the Saviour, and strive to be followers of them who now through faith and patience inherit the promises.

MRS. W. WILCOX.

March 24, at Pantywrach, near Fishguard, Pembrokeshire, after a severe and agonizing illness, endured with exemplary patience and resignation, Eliza, the wife of William Wilcox, Esq., departed this life in the fiftieth year of her age. Her death will be long lamented by her relatives and numerous friends; by the baptist church at Fishguard and the country ...nt. The righteous shall be

REV. J. S. WEEKS.

A letter has been received by Mr. Nicholson of Lydney from Free Town, Sierra Leone, dated February 18, 1853, announcing the decease of the Rev. J. S. Weeks, pastor of the baptist church in Rawdon Street, Free Town. The letter is written by Messrs. John J. Brown and Henry P. Thompson, who have succeeded Mr. Weeks in the pastorate. They state, "It has become our duty to convey to you the painful news of the death of our dear beloved pastor, J. S. Weeks, who died on the morning of the 17th of February, and was interred on the 18th, lamented by all who knew him, but more especially by the church of which he was the pastor for twelve years."

COLLECTANEA.

WEEKLY TRACT SOCIETY.

The fifth annual meeting of this society was held on the 14th of April, at the Freemasons' Tavern, and presided over by John Cheetham, Esq., M.P. From the report it appeared that the funds and operations of the society had greatly increased during the past year, the income having advanced from £350 to £487, and the issue of tracts from 280,000 to 564,500. The treasurer's account showed a balance in hand of £6 6s. 10d., but it was stated that the efforts making to meet the applications for grants of tracts, received from various parts of the kingdom, and those to supply emigrants—for which purpose a special series of appropriate tracts had been published,—required an increased annual income, and prompt and liberal aid. Resolutions adopting the report, and expressive of warm sympathy with the objects of the society, and pledging hearty co-operation in extending its field of usefulness, were spoken to by the Rev. H. Batchelor, Rev. J. Fitt, Rev. T. G. Horton, Rev. W. Roberts, B.A., Rev. C. A. M. Shepherd, and Joseph Payne, Esq. A vote of thanks to the chairman was moved by J. G. Churcher, Esq., and seconded by Rowland Elliott, Esq., after which, the compliment having been acknowledged, the meeting, which was densely crowded, separated.

PUBLIC WORSHIP IN LIVERPOOL.

A gentleman who is connected with the Association in Liverpool for the promotion of Lord's day services for working men has collected and published the following statistics:—

The total number of churches and chapels and other meeting places for religious worship in Liverpool is 156. There is seat room in them for 133,043 persons, but the average attendance out of a population of

of 400,000 is only 102,262. Of the number that do attend, 62,117 belong to the working classes, and 40,145 to the upper and middle class. There are continually complaints of the small number of places of worship, and yet there is unoccupied space in existing churches and chapels for 54,083 persons, or accommodation equal to 54 places of worship capable of holding 1000 persons each. The Roman Catholic chapels being left out of consideration (as the attendance of them exceeds the number of sittings), it would appear that the church of England have equal to 28½ empty churches, holding 1000 persons each, and that the dissenters have equal to 25½ empty chapels, holding the same each.

The church of England has 58 places of worship in Liverpool, with seat room for 63,279 persons, but the average attendance is only 34,593.

The dissenters of all denominations (exclusive of Roman catholics) have 86 places of worship, with seat room for 54,454 persons, and an average attendance of 29,057.

The Roman catholics have 12 chapels; seat room for 15,310 persons, and an average attendance of 38,612.

The return thus shows that nearly two-thirds of the persons who attend the public worship of God in Liverpool are *not* members of the church of England; and the members attending churches of England exceed those attending dissenting places (Roman catholics excluded) by 5536. The numbers attending the Roman catholic chapels exceed those which attend either churches of England or dissenting places of worship.

At the 58 churches of England, out of the 34,593 persons who attend, 15,359 are of the working class. At the 86 dissenting places of worship, of the 29,057 that attend, 17,555 belong to the working class. At the 12 Roman catholic chapels, of the 38,612 that attend, 29,203 are working people.

In connection with the 156 places of worship in Liverpool there are 191 Sunday, day, and ragged or night schools. Of these 86 belong to the church of England, 85 to the dissenters, and 19 to the Roman catholics. The church of England have 43 Sunday schools, 39 day schools, and 5 ragged or night schools. The dissenters have 65 Sunday schools, 16 day schools, and 4 ragged or night schools. The Roman catholics have 10 Sunday schools, 8 day schools, and 1 night school. In the whole of the Sunday schools 27,245 children are under instruction, in the day schools 21,228, and in the ragged or night schools 1295. The church of England have 10,181 Sunday scholars, 12,173 day scholars, and 670 ragged scholars. The dissenters have 11,076 Sunday scholars, 3895 day scholars, and 500 ragged scholars. The Roman catholics have 5990 Sunday scholars, 5160 day scholars, and 125 night scholars.

DEPUTIES OF THE THREE DENOMINATIONS.

A list of the committee of the deputies of the three denominations of Protestant Dissenters, presbyterian, independent, and baptist, in and within twelve miles of London, appointed to protect their civil rights. For the year 1853.

Chairman.

SAMUEL MORTON PETO, Esq., M.P., 9, Great George Street.

Deputy-chairmen.

APSLEY PELLATT, Esq., M.P., Staines.
THOMAS PEWTRESS, Esq., Gracechurch Street.

Treasurer.

BENJAMIN HANBURY, Esq., Blackfriars Road.

Committee.

BEDDOME, WILLIAM, Esq., Gresham Street.
BENNOCK, FRANCIS, Esq., Wood Street.
BROAD, PETER, Esq., Tavistock Street.
CARLILE, WILLIAM, Esq., Bow Lane.
CARTER, JAMES, Esq., Upper Homerton.
CLARKE, EBENEZER, Esq., Walthamstow.
CONDER, JOSIAH, Esq., Bolt Court, Fleet St.
COOKE, BENJAMIN, Esq., Vanbrugh Fields, Blackheath.
EAST, JOSEPH, Esq., Abchurch Lane.
EVANS, JAMES COOK, Esq., 17, Southampton Buildings.
GALE, SAMUEL, Esq., 70, Basinghall Street.
GOVER, WILLIAM, Esq., Greenwich.
GRIFFIN, NATHANIEL, Esq., Cloisters, Temple.
KILPIN, JOSEPH KEEP, Esq., 9, Villiers Street.
MILLS, JOHN REMINGTON, Esq., Kingswood Lodge, Englefield Green, Surrey.
MORLEY, SAMUEL, Esq., Wood Street.
OFFOR, GEORGE, Esq., South Hackney.
REED, CHARLES, Esq., Paternoster Row.
TERRELL, ROBERT HULL, Esq., Gray's Inn Sq.
WILKS, JOHN, Esq., 8, Finsbury Square.
WIRE, Mr. ALDERMAN, 9, St. Swithin's Lane.

Secretary.

Mr. HULL TERRELL, Solicitor, 30, Basinghall Street.

THE LONDON UNIVERSITY.

A numerous and influential deputation, consisting principally of members of the learned professions, has waited upon the Earl of Aberdeen, at his official residence in Downing Street, for the purpose of submitting to his lordship the claims of the University of London to representation in Parliament. Mr. J. Heywood, M.P., Dr. C. J. Foster, Mr. Thornely, M.P., Mr. Monckton Milnes, M.P., Drs. Billing, Roget, Harris, Angus, Wilson, and Black, spoke in favour of the objects of the deputation. The Earl of Aberdeen (who had previously apologized for the absence of Lord J. Russell, who was out of town) said, "I have no hesitation in acknowledging the very strong claims

have urged for the favourable consideration of the object you have in view; and I readily admit that the constituency afforded by the University of London is such a one as it would be most agreeable to the government to organize. You will not, perhaps, expect me to give a final answer to-day, but I assure you, in the most sincere and warmest manner possible, that the matter will be taken under the most serious consideration of the government. I do not say this as mere words of course, but I beg you to believe that such will positively be the case."—*Christian Times.*

CORRESPONDENCE.

QUERY RESPECTING CONCERTS.

To the Editor of the Baptist Magazine.

DEAR SIR,—Would you or some of your correspondents be so good as to give a few reasons either for or against Christians attending concerts, especially where the music performed is not sacred? I remain,

Yours respectfully,

M. H. W.

EDITORIAL POSTSCRIPT.

Before our readers see this page, the London Annual Meetings of the Baptist Societies will have terminated; but now, at the time of its preparation, they have only begun. Hitherto the weather has been remarkably unfavourable, preventing the attendance of many persons who earnestly desired to be present. In other respects all has been satisfactory. The introductory prayer meeting was well conducted. Prayers were offered by brethren Morris of Clifton, Lord of Ipswich, Stent of Hastings, Pearce of Calcutta, and Russell of Lewisham Road who also presided. The business of the Hanserd Knollys Society was transacted in the early part of the evening of the same day, Thursday; and at eight o'clock, after prayer by the Rev. J. Aldis, and the singing of hymns, an impressive sermon was addressed to the members of the Young Men's Auxiliary to the Baptist Missionary Society, by the Rev. D. Katterns of Hackney, from the words, "And the idols he shall utterly abolish."

On the following day, the forty-first session of the Baptist Union was held in the Mission House Library. In our last number it was announced that Dr. Steane was expected to deliver an Opening Address, and afterwards to preside. This was an arrangement made by the Committee, at a meeting at which Dr. Steane was present; but before the appointed day arrived he informed the acting Secretary, Mr. Hinton, that the illness of the Secretary of the Evangelical Alliance had occasioned such demands on his time that he could not perform these services. No Address therefore was delivered, but additional time was employed in devotional exercises; after which the Rev. James Webb of Ipswich was called to the chair. Resolutions were passed on different subjects, the principal of which were, the new Educational Bill, against which a petition was adopted, and the persecution of baptists on the continent, respecting the cessation of which in Prussia, and the adoption of a totally different policy there, very gratifying information was communicated. In the evening, at Devonshire Square, prayers were offered by brethren Aldis of Maze Pond and Morris of Clifton, and a collection was made for the Baptist Irish Society, after an excellent sermon by Rev. N. Haycroft of Bristol on the sentence, "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

The General Meeting of Members of the Baptist Irish Society was held in the Library of the Mission House, on the following Monday morning. The services rendered by Joseph Tritton, Esq. during the five years of his Treasurership were cordially acknowledged, and Thomas Pewtress, Esq., who has for many years been well known and highly respected in the denomination was requested to undertake the office of Treasurer for the ensuing year. In the place of some gentlemen of the Committee who had been removed, or to whom it had become inconvenient to give their attendance, those whose names follow were chosen to act in conjunction with others who were re-elected; namely, Joseph Tritton, Esq., S. M. Peto, Esq., M.P., Rev. W. B. Bowes, pastor at Blandford Street, Rev. J. Hirons, pastor at Brixton Hill, Messrs. Gilbert Blight and Walter Heriot, deacons at Devonshire Square, Mr. James Miall, deacon at Dalston, Mr. George Lowe, deacon at Highgate, and Mr. T. Cole, Secretary of the Young Men's Missionary Association.

Sir George Goodman, M.P., presided at the Meeting of the Baptist Home Missionary Society in the evening.

IRISH CHRONICLE.

MAY, 1853.

ANNUAL REPORT

PRESENTED TO THE SUBSCRIBERS, APRIL, 1853.

THE Committee of the Baptist Irish Society has at length the pleasure of congratulating its constituents on the state of its finances. The debt which for the last thirteen years has burdened and enfeebled it is now extinct. Thanks are due to the Giver of every good gift who has put it into the hearts of his servants to act generously, and to those who have been his willing instruments in the work, that at the close of our financial year, every agent having been paid and every loan refunded, there remains a balance in hand for General Purposes amounting to £419 6s. 9d.

Two circumstances enhance the satisfaction which this fact is adapted to yield: The first that it has not been occasioned by the removal of our attached supporters, as the sum received this year from legacies has been unusually small; the second that it has not been brought about by a costly agency. It is to the active and spontaneous exertions of country pastors and the zealous aid of male and female collectors in the vicinities in which they reside, that we are principally under obligation for the contributions received. Small deductions have in some few cases been made for expenses incurred locally, but in travelling expenses for the collection of funds the Committee itself has not laid out this year a single pound.

Special thanks are due to Joseph Tritton, Esq. for undertaking five years ago the office of Treasurer when the society was so deeply involved, and for continuing to sustain that office, during the whole term of its pecuniary embarrassments, at personal inconvenience. Deeply regretting that his desire to be released from it is so strong as to render it improper to urge him to prolong his services in that department, the Committee is bound to express its sense of the ineffaceable obligations under which he has already placed the Society, with fervent prayer that in all his other exertions for the promotion of the Redeemer's kingdom he may be increasingly happy and prosperous.

It has indeed been an onerous duty that all engaged in the management of the Society's affairs have recently had to perform. Prohibited by your instructions, as well as by their own sense of what the necessities of the case required, from incurring any expense that was not absolutely indispensable, from opening any new station however inviting the prospect, from employing any new agent however greatly needed his services, compelled to give their thoughts from month to month to that which was merely secular in its aspect, they have needed faith, patience, and self-denial. Aware that they would seem to be doing nothing because they confined themselves within the boundaries which you had properly prescribed, they could not have persevered till now had they not been sustained by the considerateness and forbearance which the majority of their friends have displayed, and the hope that if they did not faint or become weary in well doing, brighter days would dawn upon them "in due season."

Considering the reduced amount of agency employed, and the diminution of the appliances that could be afforded to our brethren in Ireland, the degree of success with which they have been honoured has been as great as could be reasonably expected. At *Belfast*, Mr. Eccles after referring to losses, which have tried the church very severely, adds, "After all these deductions, however, divine truth has made some progress. Our number last year was fifty-three; our number now is sixty; the

clear increase accordingly is seven. Our sabbath-school is doing admirably. The young brethren who conduct it have behaved in a manner worthy of all praise. About seventy children are in regular attendance. It is true, they are generally very poor and very ragged, the refuse of other schools; but with us they have behaved well, and many who knew not a letter when they entered the school are now reading the holy scriptures. Our best thanks are due to the Religious Tract Society, not only for a grant of tracts, but also for a sabbath school library at half price. As to sub-stations, I am gladly heard both in town and country. I am limited here only by physical inability to do more. A heavy debt upon the chapel, for which I was personally responsible, is now, blessed be God, virtually extinguished. We live in love and harmony with Christian brethren of all denominations. I never felt happier in my ministry, or more convinced that the church here is appointed of God for the performance of an important work in these parts." Mr. Eccles mentions a young man who after studying six sessions for the presbyterian ministry has applied to him for baptism and fellowship, and who he hopes may prove a valuable helper to the truth; and in a very recent communication he says, "Matters go well with us as to additions. I baptize to-morrow night. Three or four other applications are very hopeful; but we lose some of our steadiest friends for the United States before the end of the month. Oh, this is trying!"

At *Conlig*, about fourteen miles from Belfast, in the midst of a population consisting chiefly of miners and weavers, Mr. Brown preaches twice every Lord's day. On Monday evening, he conducts a prayer meeting. On Tuesday evening, he teaches a bible-class. On Wednesday evening, he delivers a lecture, or holds a conversational meeting in the chapel. On Thursday evening, he preaches at Newtownards, a large town three miles from Conlig. At Donaghadee, about five miles off, and at Dundonald, about eight miles, he preaches occasionally. "We have sixty communicants," he says, twelve of whom have been added since I came here, and three by letter. We have lost five however, viz. one by death, one by letter, and three by exclusion. We have thus had a clear increase of seven. Respecting the internal state of the church I am glad to be able to report favourably. The brethren are poor, as it regards worldly good, but I trust 'rich in faith and heirs of the kingdom which God hath promised to them that love him.' We live in peace, and I hope the God of love and peace is with us. About forty families are placed under my care, and these comprehend about 160 souls. Besides paying regular ministerial visits to these, I have visited many others. I have had an abundant supply of excellent tracts which have been very useful, not only on account of the evangelical matter contained in them, but also in affording me an introduction to strangers. Besides Mr. Pottenger's valuable tract entitled 'The Bible the Friend of the Poor,' I have had supplies from the Religious Tract Society and from the Baptist Tract Society. I have distributed about a thousand of these in Dundonald, Comber, Bangor and Newtownards, as well as in my own immediate neighbourhood. These silent messengers of mercy have almost invariably been well received, and I trust have been useful in carrying the glad tidings of salvation to those to whom otherwise I could not have found an easy access." The day school here, consisting of about eighty children, when your secretary visited it last August appeared to him to be well conducted.

At *Banbridge*, the losses occasioned by emigration and death have been depressing. Mr. Bain has had to lament the removal of two deacons, and of the superintendent of the Sunday school. The number of members remains, however, as last year, fifty-four; seven of whom have been recently received. In the sabbath school at Banbridge, the number of children who have regularly attended is about 100, a much larger number being on the roll. A branch school has been established this year in an adjacent village, including seventy-five girls, sixty-six boys, and sixteen teachers. There are four preaching stations which Mr. Bain is accustomed to visit, in which the attendants vary in number from twenty to seventy-five. The chapel at Banbridge is small, but it is about to be enlarged, and the courthouse has been promised to Mr. Bain

for the use of the congregation in the interim.

At *Tubbermore*, long-continued ill health has greatly interfered with the activity of our highly-esteemed friend, Mr. Carson. The present number of members is 148, of whom five have been received this year; but four have been dismissed, one has been excluded, and five have died. Mr. Carson has baptized several more during the year, but one of them died soon afterwards, and others almost immediately emigrated. "Our sabbath school," says Mr. Carson, "is doing well. The superintendent and teachers are working right earnestly, and, all things considered, the attendance is good. I hope much from this quarter. The faithful labours of my brethren and sisters cannot ultimately be without their reward. You will see by the accompanying collection on behalf of your society as compared with that of last year, that our people are increasing in liberality. This I consider a decided improvement, indicating a much more healthy state of the cause than formerly existed. To be a *lasting* cause, its supporters must be a *liberal* people."

Proceeding westward, we come to *Ballina*, in the wilds of Connaught. In this district the population is comparatively thin, and the work of the evangelist exceedingly laborious. If there were three ministers instead of one to attend to the stations now visited by Mr. Hamilton, their time would be fully occupied. He has asked for aid till he is weary of asking; and it has been one of your Committee's sorrows that it has not been able to comply with his reasonable request. It would be trespassing on your patience to lay before you now the details he has furnished of his numerous stations, but they will be printed hereafter in the Chronicle. Let it suffice now to say, that there is a church at Ballina of thirty-six, one at Curragh of nine, and one at Coolany of five. We cannot, however, refrain from adverting to a letter very recently received from a gentleman not connected with our body, who having been prevented worshipping in the parish church by a long illness, which also compelled him to resign a responsible office in the town, writes to say how deeply he is indebted to Mr. Hamilton for his voluntary attention, in visiting him month after month to read, explain the scriptures, and pray; referring also to the usefulness of his ministrations to others as well as to himself, and adding in conclusion, "I think it due to him to make this known to you as Secretary to a society whose mission here has been most serviceable in training and teaching many, where yet so very many require to learn the precepts and principles it inculcates."

At *Cork*, the baptist church is now without a pastor, the Rev. B. C. Young having last summer accepted an invitation to Cosely, in Staffordshire. Mr. Young received only a part of his support from this society, the larger portion of it being derived from the rents of houses which are the property of the church, and not at all under the control of your Committee. Circumstances connected with these endowments had rendered Mr. Young's position difficult and unsatisfactory, and similar causes have hitherto restrained your Committee from proposing to any minister to become his successor, though it has been requested to do so. It is lamentable that in so immense a city, and one so much needing missionary effort, all that presents itself to the eye should be, as far as our denomination is concerned, a scene of desolation; but it is consolatory to know that for this your Committee is not in any way responsible.

In the last annual report it was intimated that a new arrangement was necessary for the district in which Athlone, Moate, and some inferior stations are situated. It has subsequently been carried into effect. Mr. Berry has been removed to Athlone, where he is surrounded by a large population, great numbers of whom belong to the province of Connaught, of which he is a native. The efforts made at Athlone for many years have been too desultory and feeble to be very productive, but your Committee have concentrated on this important town some agents who were scattered in country places, and present appearances are cheering. Our aged friend Mr. Thomas, one of the earliest and most laborious agents of the society, being unfitted for the active exertions to which he had long been accustomed, has been released from obligation to continue them: he receives a small annuity, which could not with propriety be denied after thirty-five ye-

clear increase accordingly is seven. Our sabbath-school is doing admirably. The young brethren who conduct it have behaved in a manner worthy of all praise. About seventy children are in regular attendance. It is true, they are generally very poor and very ragged, the refuse of other schools; but with us they have behaved well, and many who knew not a letter when they entered the school are now reading the holy scriptures. Our best thanks are due to the Religious Tract Society, not only for a grant of tracts, but also for a sabbath school library at half price. As to sub-stations, I am gladly heard both in town and country. I am limited here only by physical inability to do more. A heavy debt upon the chapel, for which I was personally responsible, is now, blessed be God, virtually extinguished. We live in love and harmony with Christian brethren of all denominations. I never felt happier in my ministry, or more convinced that the church here is appointed of God for the performance of an important work in these parts." Mr. Eccles mentions a young man who after studying six sessions for the presbyterian ministry has applied to him for baptism and fellowship, and who he hopes may prove a valuable helper to the truth; and in a very recent communication he says, "Matters go well with us as to additions. I baptize to-morrow night. Three or four other applications are very hopeful; but we lose some of our steadiest friends for the United States before the end of the month. Oh, this is trying!"

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Proceeding westward, we come to *Ballina*, in the wilds of Connaught. In this district the population is comparatively thin, and the work of the evangelist exceedingly laborious. If there were three ministers instead of one to attend to the stations now visited by Mr. Hamilton, their time would be fully occupied. He has asked for aid till he is weary of asking; and it has been one of your Committee's sorrows that it has not been able to comply with his reasonable request. It would be trespassing on your patience to lay before you now the details he has furnished of his numerous stations, but they will be printed hereafter in the Chronicle. Let it suffice now to say, that there is a church at Ballina of thirty-six, one at Curragh of nine, and one at Coolany of five. We cannot, however, refrain from adverting to a letter very recently received from a gentleman not connected with our body, who having been prevented worshipping in the parish church by a long illness, which also compelled him to resign a responsible office in the town, writes to say how deeply he is indebted to Mr. Hamilton for his voluntary attention, in visiting him month after month to read, explain the scriptures, and pray; referring also to the usefulness of his ministrations to others as well as to himself, and adding in conclusion, "I think it due to him to make this known to you as Secretary to a society whose mission here has been most serviceable in training and teaching many, where yet so very many require to learn the precepts and principles it inculcates."

At *Cork*, the baptist church is now without a pastor, the Rev. B. C. Young having last summer accepted an invitation to Cosely, in Staffordshire. Mr. Young received only a part of his support from this society, the larger portion of it being derived from the rents of houses which are the property of the church, and not at all under the control of your Committee. Circumstances connected with these endowments had rendered Mr. Young's position difficult and unsatisfactory, and similar causes have hitherto restrained your Committee from proposing to any minister to become his successor, though it has been requested to do so. It is lamentable that in so immense a city, and one so much needing missionary effort, all that presents itself to the eye should be, as far as our denomination is concerned, a scene of desolation; but it is consolatory to know that for this your Committee is not in any way responsible.

In the last annual report it was intimated that a new arrangement was necessary for the district in which Athlone, Moate, and some inferior stations are situated. It has subsequently been carried into effect. Mr. Berry has been removed to Athlone, where he is surrounded by a large population, great numbers of whom belong to the province of Connaught, of which he is a native. The efforts made at Athlone for many years have been too desultory and feeble to be very productive, but your Committee have concentrated on this important town some agents who were scattered in country places, and present appearances are cheering. Our aged friend Mr. Thomas, one of the earliest and most laborious agents of the society, being unfitted for the active exertions to which he had long been accustomed, has been released from obligation to continue them: he receives a small annuity, which could not with propriety be denied after thirty-five years'

somewhat suddenly on the evening of Lord's day, Nov. 15, 1846. Although scarcely at all apprehensive of her removal, until a very short time previous to her departure, her aged, and now, as it seemed to all, mournfully bereaved husband, strikingly exemplified the power of Christ's sustaining grace. Having received from the medical attendant, the assurance that the desire of his eyes was no more in this world, he at once uttered the submissive language of Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He then left the room, to weep, to meditate, and to pray; and the God who comforteth those who are cast down very graciously appeared for his servant, enabling him during the few remaining years of his pilgrimage to live actively and usefully in the world, and to enjoy much peace and hope in his own spirit. Even to a later date than prudence and propriety might have dictated, he persevered in attending the services of the sanctuary; and when, during the last twelvemonth, he was compelled to retire from all active scenes and engagements, he was pleased and thankful amid the quiet devotions and affectionate intercourse of his domestic circle, to await the welcome summons of his God and Saviour. After only one week's confinement to his bed he gently fell asleep in Christ, on the morning of Thursday, Feb. 3. His remains were interred at Angel Street Chapel, on the Tuesday following; Mr. Crowe and Dr. Redford kindly officiating on the occasion. The funeral sermon preached by Mr. Crowe was founded on Acts xi. 24, "He was a good man;" and in applying this inspired commendation of Barnabas to the deceased deacon of the church at Silver Street, Mr. Crowe remarked, First, that he was a man of obvious Christian sincerity; Secondly, that he was a man of a devotional habit; Thirdly, that he was eminently distinguished by the Christian spirit; Fourthly, that he was a practically consistent Christian; Fifthly, that he was an active Christian; and, Sixthly, that he was what he was by the grace of God. That we may not unduly lengthen this notice of Mr. Daniell's religious course and character, we only subjoin a few extracts from a discourse which was regarded by those who heard it as a just and well-rendered tribute to departed Christian worth. In speaking of Mr. Daniell's Christian spirit, of his having much of the mind and temper of Christ, Mr. Crowe said: "He was of a catholic spirit. He was no Arminian, and was as remote from an antinomian. He loved a full gospel; and was not afraid of the doctrines of divine grace and sovereignty. But he held them practically as doctrines of holiness. He was a man of principle. As a baptist, he held his opinions firmly, but charitably. He was no bigot. His love was not sectarian, cramped, and shut up within the walls of his own denomination. He had a large heart. His charity was expansive and universal, fervently embracing all that love our Lord Jesus Christ in sincerity and truth. He seldom prayed for the church of which he was a member and an officer, without also praying for the whole church.

"He was a humble Christian. He ever laid himself low in the dust before God in the confession of sin. He was deeply sensible of the sins of the heart. He walked humbly likewise before men. There was no obtruding of self, no affected importance, no cresting himself up, and readiness to take offence at supposed neglect. He was willing to take the lowest place, or perform the humblest office, if he could thereby serve the cause of God. He gave himself no airs, as though he thought himself somebody. He was a truly humble Christian.

"He was a man of peace. He was of a timid disposition, and natural courage would never have made him a hero, though Christian principle might have placed him among the martyrs. But his Christian love and humility made him delight in peace. There was nothing he more dreaded among brethren than contention, and nothing he more coveted than peace. He was never a firebrand or a root of bitterness in the church. Whoever stirred up the embers of strife, he was among the first to quench the sparks. Some persons are naturally of a captious, peevish, and quarrelsome temperament, and, like children over their playthings, will contend for an hour about trifles; but our deceased friend knew how to yield, and by yielding to soften the prejudices and conciliate the feelings of others.

He was kind and forgiving. His heart was full of kindness. His office often called him to the poor and sorrowful of the church, and he never was more in his element than when he went among the poor and afflicted of Christ's flock, sympathizing with their sufferings, relieving their necessities, and comforting them by his prayers and godly discourse. And he was full of longsuffering, ever ready to bear and to forgive an insult or an injury. If he had an enemy, he did not seem to wish to know it. As Christ had forgiven him, so he was ever ready for Christ's sake to forgive others."

With his pastor, the writer of this notice of Mr. Daniell's life and character, would say, "Let the glory be ascribed to whom it is due. God gave him his talents, called him by his grace, and sanctified him for his service. He did but faithfully employ what was entrusted to him. He would be the last to take any praise to himself. He was faithful unto death, and is gone to his reward, but it is a reward of grace. His death is our loss, but his eternal gain."

JOHN WYLDE, ESQ., LEEDS.

This venerable and excellent man expired on Monday, the 21st instant, having on the 26th of January last completed his seventy-seventh year. Soon after coming to Leeds, in 1813, he joined the baptist church, then worshipping in Stone Chapel, and now assembling in South Parade. Of that community he was for a long period a valuable deacon, and to the last a consistent and devoted member. His decease has produced a blank in that church which both pastor and flock are deeply persuaded cannot be easily supplied. The fragrance of his piety and the wisdom of his counsels, the benevolence of his heart and the impressive brilliance of his example, will long embalm his memory in their "heart of hearts." Though a considerable time has elapsed since he retired from business, his urbanity, gentlemanly bearing, and high integrity, are still remembered with admiration by all who had transactions with him in the commercial world. To the public charities of the town he was a constant and generous contributor; while countless are the instances in which he "did good by stealth, and blushed to find it fame." Of foreign, home, and town missions, bible and tract societies, of the anti-slavery, peace, and voluntary educational movements, indeed of nearly all the numerous efforts now being made to enlighten the human mind and to ameliorate human woe, he was a warm-hearted supporter. He was emphatically a friend of hisrace, and "a lover of all good men." Throughout a protracted illness, he evinced a patience and faith alike exemplary. His mortal remains were interred in the cemetery at Woodhouse, in the presence of many friends of his own and other denominations, who admired his character and appreciated his worth. On Lord's day, April 3, his pastor delivered a discourse to the church and congregation in South Parade chapel, on the text, "The hoary head is a crown of glory, if it be found in the way of righteousness."

MRS. DAVIES.

Mary, the beloved wife of the Rev. Isaac Davies of Cupar, Fife, departed this life, April 7th, in the full assurance of a blessed and glorious immortality, in the thirty-ninth year of her age. Having been long ill she had an opportunity to review her short life, and carefully to examine the foundation on which rested her spiritual and eternal welfare; nor was the opportunity allowed to pass unimproved. She had from a child been the subject of religious impressions. While very young she with the family attended on the ministry of the Rev. Mr. Bottomley, then of Chester, to whom under God she attributed her first serious thoughts. In the course of time she removed to Wrexham, and was baptized by the late Rev. George Soyce, where she was much respected, and to some extent useful in the service of the Redeemer. In Sunday school teaching, distributing tracts, visiting the sick and the poor, and in other benevolent and holy duties she took great delight. Her conversation, particularly with the young, has in several instances been the means of bringing souls to Christ. Referring in her last days to the result of her efforts she said, "There will be some in heaven who will praise God for having seen me; though I might have done more good had I made greater efforts: but I often put off opportunities thinking either that I had enough to do or that other opportunities would occur; which I now much regret." Let the people of God who read these lines "work while it is day," be diligent, be zealous, and be faithful. A life so spent is not only the happiest life that can be spent, but it is the only life which on the verge of eternity can be reviewed with satisfaction, and that will issue in an abundant reward in the life to come.

The subject of this notice abhorred every thing like religious ostentation. She was remarkably humble and unpretending, but at the same time partaking to a great extent of the "joys of salvation." She often breathed the sentiment of one of her favourite hymns:—

> "O for a heart to praise my God!
> * * *
> A lowly and believing heart,
> Abhorring every sin," &c.

If we may presume to read her heart, it was certainly such an one. Although not without sin, yet she hated it; and her hope of salvation was alone in the perfect work of Christ, whose love in dying for the guilty and the lost was often the subject of her astonishment, adoration, and praise. Being informed about a week before her departure of the sudden death of an unbeliever, she exclaimed, "Awful, awful! I am not that, I do believe in the Son of God. He has atoned for my sins. My trust is in him alone. I never thought I had any righteousness of my own. The Lord is my righteousness. He is precious—very precious to my soul. Satan often tempts me to think that I am not right, but I cannot give up to him. Jesus hath said, 'Him that cometh unto me I will in no wise cast out,' and, 'whosoever will let him come.' I therefore cannot be wrong. He is my salvation, my life, my all."

The gracious manner in which her heavenly Father had led her all her life long, the repeated interpositions of his goodness which she experienced, sustaining her under many trials, and guiding her in many difficulties was the occasion of her frequent grateful praise. In the kind and unfailing providence of God she delighted to encourage others to

confide. "Your happiness," she said to her husband, "is in God. Even your earthly happiness does not depend on any other person. Trust in him. I feel persuaded you will have much joy in the Lord's service although I am taken from you." She regretted much her inability to read the scriptures during her last days, but those portions which were read to her or which she could call to remembrance were very refreshing, and more precious than thousands of gold and silver. O that all the children of God, and especially the young, could be persuaded to store their minds every day with the truths of God! It would not only promote their usefulness, but also very greatly contribute to their comfort both in life and in death.

Feeling, the night before her departure, that the event was drawing nigh she said, "I shall die soon. I have no fear. Death has no sting for me. The Lord is with me. What sweet lines those are—

'Jesus can make a dying bed,
Feel soft as downy pillows are.'

And those too,—

'And dying clasp thee in my arms,
The antidote of death!'

We cannot conceive how that can be until we realise it; but it is quite true. I know it now. I have often sung, 'On Jordan's stormy banks I stand,' but now I am there it is not stormy but calm, very calm." A few hours before she died she said, "There is a happy land, but not far, far away. I am almost there. I long to arrive. Yet I can cheerfully wait the Lord's time; it will not be long." Having embraced her children, and given them her parting counsel, she bade them adieu, and added with a strong, cheerful voice, "I love you all, but I love Jesus more. I know you every one, and I shall know you in heaven." Thus after a short but useful life, in the enjoyment of a peace which passeth all understanding and a good hope through grace, having endured a painful and protracted affliction with perfect submission, this child of God and follower of the Lamb entered into rest. May all who read these brief statements be encouraged to confide implicitly in the Saviour, and strive to be followers of them who now through faith and patience inherit the promises.

MRS. W. WILCOX.

March 24, at Pantywrach, near Fishguard, Pembrokeshire, after a severe and agonizing illness, endured with exemplary patience and resignation, Eliza, the wife of William Wilcox, Esq., departed this life in the fiftieth year of her age. Her death will be long lamented by her relatives and numerous friends; by the baptist church at Fishguard and the country [illegible]. The righteous shall be

REV. J. S. WEEKS.

A letter has been received by Mr. Nicholson of Lydney from Free Town, Sierra Leone, dated February 18, 1853, announcing the decease of the Rev. J. S. Weeks, pastor of the baptist church in Rawdon Street, Free Town. The letter is written by Messrs. John J. Brown and Henry P. Thompson, who have succeeded Mr. Weeks in the pastorate. They state, "It has become our duty to convey to you the painful news of the death of our dear beloved pastor, J. S. Weeks, who died on the morning of the 17th of February, and was interred on the 18th, lamented by all who knew him, but more especially by the church of which he was the pastor for twelve years."

COLLECTANEA.

WEEKLY TRACT SOCIETY.

The fifth annual meeting of this society was held on the 14th of April, at the Freemasons' Tavern, and presided over by John Cheetham, Esq., M.P. From the report it appeared that the funds and operations of the society had greatly increased during the past year, the income having advanced from £350 to £487, and the issue of tracts from 280,000 to 564,500. The treasurer's account showed a balance in hand of £6 6s. 10d., but it was stated that the efforts making to meet the applications for grants of tracts, received from various parts of the kingdom, and those to supply emigrants—for which purpose a special series of appropriate tracts had been published,—required an increased annual income, and prompt and liberal aid. Resolutions adopting the report, and expressive of warm sympathy with the objects of the society, and pledging hearty co-operation in extending its field of usefulness, were spoken to by the Rev. H. Batchelor, Rev. J. Fitt, Rev. T. G. Horton, Rev. W. Roberts, B.A., Rev. C. A. M. Shepherd, and Joseph Payne, Esq. A vote of thanks to the chairman was moved by J. G. Churcher, Esq., and seconded by Rowland Elliott, Esq., after which, the compliment having been acknowledged, the meeting, which was densely crowded, separated.

PUBLIC WORSHIP IN LIVERPOOL.

A gentleman who is connected with the Association in Liverpool for the promotion of Lord's day services for working men has collected and published the following statistics:—

The total number of churches and chapels and other meeting places for religious worship in Liverpool is 156. There is seat room in them for 133,043 persons, but the average attendance out of a population of

of 400,000 is only 102,262. Of the number that do attend, 62,117 belong to the working classes, and 40,145 to the upper and middle class. There are continually complaints of the small number of places of worship, and yet there is unoccupied space in existing churches and chapels for 54,083 persons, or accommodation equal to 54 places of worship capable of holding 1000 persons each. The Roman Catholic chapels being left out of consideration (as the attendance of them exceeds the number of sittings), it would appear that the church of England have equal to 28¼ empty churches, holding 1000 persons each, and that the dissenters have equal to 25½ empty chapels, holding the same each.

The church of England has 58 places of worship in Liverpool, with seat room for 63,279 persons, but the average attendance is only 34,593.

The dissenters of all denominations (exclusive of Roman catholics) have 86 places of worship, with seat room for 54,454 persons, and an average attendance of 29,057.

The Roman catholics have 12 chapels; seat room for 15,310 persons, and an average attendance of 38,612.

The return thus shows that nearly two-thirds of the persons who attend the public worship of God in Liverpool are *not* members of the church of England; and the members attending churches of England exceed those attending dissenting places (Roman catholics excluded) by 5536. The numbers attending the Roman catholic chapels exceed those which attend either churches of England or dissenting places of worship.

At the 58 churches of England, out of the 34,593 persons who attend, 15,359 are of the working class. At the 86 dissenting places of worship, of the 29,057 that attend, 17,555 belong to the working class. At the 12 Roman catholic chapels, of the 38,612 that attend, 29,203 are working people.

In connection with the 156 places of worship in Liverpool there are 191 Sunday, day, and ragged or night schools. Of these 86 belong to the church of England, 85 to the dissenters, and 19 to the Roman catholics. The church of England have 43 Sunday schools, 39 day schools, and 5 ragged or night schools. The dissenters have 65 Sunday schools, 16 day schools, and 4 ragged or night schools. The Roman catholics have 10 Sunday schools, 8 day schools, and 1 night school. In the whole of the Sunday schools 27,245 children are under instruction, in the day schools 21,228, and in the ragged or night schools 1295. The church of England have 10,181 Sunday scholars, 12,173 day scholars, and 670 ragged scholars. The dissenters have 11,076 Sunday scholars, 3895 day scholars, and 500 ragged scholars. The Roman catholics have 5990 Sunday scholars, 5160 day scholars, and 125 night scholars.

DEPUTIES OF THE THREE DENOMINATIONS.

A list of the committee of the deputies of the three denominations of Protestant Dissenters, presbyterian, independent, and baptist, in and within twelve miles of London, appointed to protect their civil rights. For the year 1853.

Chairman.

SAMUEL MORTON PETO, Esq., M.P., 9, Great George Street.

Deputy-chairmen.

APSLEY PELLATT, Esq., M.P., Staines.
THOMAS PEWTRESS, Esq., Gracechurch Street.

Treasurer.

BENJAMIN HANBURY, Esq., Blackfriars Road.

Committee.

BEDDOME, WILLIAM, Esq., Gresham Street.
BENNOCK, FRANCIS, Esq., Wood Street.
BROAD, PETER, Esq., Tavistock Street.
CARLILE, WILLIAM, Esq., Bow Lane.
CARTER, JAMES, Esq., Upper Homerton.
CLARKE, EBENEZER, Esq., Walthamstow.
CONDER, JOSIAH, Esq., Bolt Court, Fleet St.
COOKE, BENJAMIN, Esq., Vanbrugh Fields, Blackheath.
EAST, JOSEPH, Esq., Abchurch Lane.
EVANS, JAMES COOK, Esq., 17, Southampton Buildings.
GALE, SAMUEL, Esq., 70, Basinghall Street.
GOVER, WILLIAM, Esq., Greenwich.
GRIFFIN, NATHANIEL, Esq., Cloisters, Temple.
KILPIN, JOSEPH KEEP, Esq., 9, Villiers Street.
MILLS, JOHN REMINGTON, Esq., Kingswood Lodge, Englefield Green, Surrey.
MORLEY, SAMUEL, Esq., Wood Street.
OFFOR, GEORGE, Esq., South Hackney.
REED, CHARLES, Esq., Paternoster Row.
TERRELL, ROBERT HULL, Esq., Gray's Inn Sq.
WILKS, JOHN, Esq., 8, Finsbury Square.
WIRE, Mr. ALDERMAN, 9, St. Swithin's Lane.

Secretary.

Mr. HULL TERRELL, Solicitor, 30, Basinghall Street.

THE LONDON UNIVERSITY.

A numerous and influential deputation, consisting principally of members of the learned professions, has waited upon the Earl of Aberdeen, at his official residence in Downing Street, for the purpose of submitting to his lordship the claims of the University of London to representation in Parliament. Mr. J. Heywood, M.P., Dr. C. J. Foster, Mr. Thornely, M.P., Mr. Monckton Milnes, M.P., Drs. Billing, Roget, Harris, Angus, Wilson, and Black, spoke in favour of the objects of the deputation. The Earl of Aberdeen (who had previously apologized for the absence of Lord J. Russell, who was out of town) said, "I have no hesitation in acknowledging the very strong claims you

have urged for the favourable consideration of the object you have in view; and I readily admit that the constituency afforded by the University of London is such a one as it would be most agreeable to the government to organize. You will not, perhaps, expect me to give a final answer to-day, but I assure you, in the most sincere and warmest manner possible, that the matter will be taken under the most serious consideration of the government. I do not say this as mere words of course, but I beg you to believe that such will positively be the case."—*Christian Times.*

CORRESPONDENCE.

QUERY RESPECTING CONCERTS.

To the Editor of the Baptist Magazine.

DEAR SIR,—Would you or some of your correspondents be so good as to give a few reasons either for or against Christians attending concerts, especially where the music performed is not sacred? I remain,

Yours respectfully,

M. H. W.

EDITORIAL POSTSCRIPT.

Before our readers see this page, the London Annual Meetings of the Baptist Societies will have terminated; but now, at the time of its preparation, they have only begun. Hitherto the weather has been remarkably unfavourable, preventing the attendance of many persons who earnestly desired to be present. In other respects all has been satisfactory. The introductory prayer meeting was well condncted. Prayers were offered by brethren Morris of Clifton, Lord of Ipswich, Stent of Hastings, Pearce of Calcutta, and Russell of Lewisham Road who also presided. The business of the Hanserd Knollys Society was transacted in the early part of the evening of the same day, Thursday; and at eight o'clock, after prayer by the Rev. J. Aldis, and the singing of hymns, an impressive sermon was addressed to the members of the Young Men's Auxiliary to the Baptist Missionary Society, by the Rev. D. Katterns of Hackney, from the words, "And the idols he shall utterly abolish."

On the following day, the forty-first session of the Baptist Union was held in the Mission House Library. In our last number it was announced that Dr. Steane was expected to deliver an Opening Address, and afterwards to preside. This was an arrangement made by the Committee, at a meeting at which Dr. Steane was present; but before the appointed day arrived he informed the acting Secretary, Mr. Hinton, that the illness of the Secretary of the Evangelical Alliance had occasioned such demands on his time that he could not perform these services. No Address therefore was delivered, but additional time was employed in devotional exercises; after which the Rev. James Webb of Ipswich was called to the chair. Resolutions were passed on different subjects, the principal of which were, the new Educational Bill, against which a petition was adopted, and the persecution of baptists on the continent, respecting the cessation of which in Prussia, and the adoption of a totally different policy there, very gratifying information was communicated. In the evening, at Devonshire Square, prayers were offered by brethren Aldis of Maze Pond and Morris of Clifton, and a collection was made for the Baptist Irish Society, after an excellent sermon by Rev. N. Haycroft of Bristol on the sentence, "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

The General Meeting of Members of the Baptist Irish Society was held in the Library of the Mission House, on the following Monday morning. The services rendered by Joseph Tritton, Esq. during the five years of his Treasurership were cordially acknowledged, and Thomas Pewtress, Esq., who has for many years been well known and highly respected in the denomination was requested to undertake the office of Treasurer for the ensuing year. In the place of some gentlemen of the Committee who had been removed, or to whom it had become inconvenient to give their attendance, those whose names follow were chosen to act in conjunction with others who were re-elected; namely, Joseph Tritton, Esq., S. M. Peto, Esq., M.P., Rev. W. B. Bowes, pastor at Blandford Street, Rev. J. Hirons, pastor at Brixton Hill, Messrs. Gilbert Blight and Walter Heriot, deacons at Devonshire Square, Mr. James Miall, deacon at Dalston, Mr. George Lowe, deacon at Highgate, and Mr. T. Cole, Secretary of the Young Men's Missionary Association.

Sir George Goodman, M.P., presided at the Meeting of the Baptist Home Missionary Society in the evening.

IRISH CHRONICLE.

MAY, 1853.

ANNUAL REPORT

PRESENTED TO THE SUBSCRIBERS, APRIL, 1853.

The Committee of the Baptist Irish Society has at length the pleasure of congratulating its constituents on the state of its finances. The debt which for the last thirteen years has burdened and enfeebled it is now extinct. Thanks are due to the Giver of every good gift who has put it into the hearts of his servants to act generously, and to those who have been his willing instruments in the work, that at the close of our financial year, every agent having been paid and every loan refunded, there remains a balance in hand for General Purposes amounting to £419 6s. 9d.

Two circumstances enhance the satisfaction which this fact is adapted to yield: The first that it has not been occasioned by the removal of our attached supporters, as the sum received this year from legacies has been unusually small; the second that it has not been brought about by a costly agency. It is to the active and spontaneous exertions of country pastors and the zealous aid of male and female collectors in the vicinities in which they reside, that we are principally under obligation for the contributions received. Small deductions have in some few cases been made for expenses incurred locally, but in travelling expenses for the collection of funds the Committee itself has not laid out this year a single pound.

Special thanks are due to Joseph Tritton, Esq. for undertaking five years ago the office of Treasurer when the society was so deeply involved, and for continuing to sustain that office, during the whole term of its pecuniary embarrassments, at personal inconvenience. Deeply regretting that his desire to be released from it is so strong as to render it improper to urge him to prolong his services in that department, the Committee is bound to express its sense of the ineffaceable obligations under which he has already placed the Society, with fervent prayer that in all his other exertions for the promotion of the Redeemer's kingdom he may be increasingly happy and prosperous.

It has indeed been an onerous duty that all engaged in the management of the Society's affairs have recently had to perform. Prohibited by your instructions, as well as by their own sense of what the necessities of the case required, from incurring any expense that was not absolutely indispensable, from opening any new station however inviting the prospect, from employing any new agent however greatly needed his services, compelled to give their thoughts from month to month to that which was merely secular in its aspect, they have needed faith, patience, and self-denial. Aware that they would seem to be doing nothing because they confined themselves within the boundaries which you had properly prescribed, they could not have persevered till now had they not been sustained by the considerateness and forbearance which the majority of their friends have displayed, and the hope that if they did not faint or become weary in well doing, brighter days would dawn upon them "in due season."

Considering the reduced amount of agency employed, and the diminution of the appliances that could be afforded to our brethren in Ireland, the degree of success with which they have been honoured has been as great as could be reasonably expected. At *Belfast*, Mr. Eccles after referring to losses, which have tried the church very severely, adds, "After all these deductions, however, divine truth has made some progress. Our number last year was fifty-three; our number now is sixty; the

clear increase accordingly is seven. Our sabbath-school is doing admirably. The young brethren who conduct it have behaved in a manner worthy of all praise. About seventy children are in regular attendance. It is true, they are generally very poor and very ragged, the refuse of other schools; but with us they have behaved well, and many who knew not a letter when they entered the school are now reading the holy scriptures. Our best thanks are due to the Religious Tract Society, not only for a grant of tracts, but also for a sabbath school library at half price. As to sub-stations, I am gladly heard both in town and country. I am limited here only by physical inability to do more. A heavy debt upon the chapel, for which I was personally responsible, is now, blessed be God, virtually extinguished. We live in love and harmony with Christian brethren of all denominations. I never felt happier in my ministry, or more convinced that the church here is appointed of God for the performance of an important work in these parts." Mr. Eccles mentions a young man who after studying six sessions for the presbyterian ministry has applied to him for baptism and fellowship, and who he hopes may prove a valuable helper to the truth; and in a very recent communication he says, "Matters go well with us as to additions. I baptize to-morrow night. Three or four other applications are very hopeful; but we lose some of our steadiest friends for the United States before the end of the month. Oh, this is trying!"

At *Conlig*, about fourteen miles from Belfast, in the midst of a population consisting chiefly of miners and weavers, Mr. Brown preaches twice every Lord's day. On Monday evening, he conducts a prayer meeting. On Tuesday evening, he teaches a bible-class. On Wednesday evening, he delivers a lecture, or holds a conversational meeting in the chapel. On Thursday evening, he preaches at Newtownards, a large town three miles from Conlig. At Donaghadee, about five miles off, and at Dundonald, about eight miles, he preaches occasionally. "We have sixty communicants," he says, twelve of whom have been added since I came here, and three by letter. We have lost five however, viz. one by death, one by letter, and three by exclusion. We have thus had a clear increase of seven. Respecting the internal state of the church I am glad to be able to report favourably. The brethren are poor, as it regards worldly good, but I trust 'rich in faith and heirs of the kingdom which God hath promised to them that love him.' We live in peace, and I hope the God of love and peace is with us. About forty families are placed under my care, and these comprehend about 160 souls. Besides paying regular ministerial visits to these, I have visited many others. I have had an abundant supply of excellent tracts which have been very useful, not only on account of the evangelical matter contained in them, but also in affording me an introduction to strangers. Besides Mr. Pottenger's valuable tract entitled 'The Bible the Friend of the Poor,' I have had supplies from the Religious Tract Society and from the Baptist Tract Society. I have distributed about a thousand of these in Dundonald, Comber, Bangor and Newtownards, as well as in my own immediate neighbourhood. These silent messengers of mercy have almost invariably been well received, and I trust have been useful in carrying the glad tidings of salvation to those to whom otherwise I could not have found an easy access." The day school here, consisting of about eighty children, when your secretary visited it last August appeared to him to be well conducted.

At *Banbridge*, the losses occasioned by emigration and death have been depressing. Mr. Bain has had to lament the removal of two deacons, and of the superintendent of the Sunday school. The number of members remains, however, as last year, fifty-four; seven of whom have been recently received. In the sabbath school at Banbridge, the number of children who have regularly attended is about 100, a much larger number being on the roll. A branch school has been established this year in an adjacent village, including seventy-five girls, sixty-six boys, and sixteen teachers. There are four preaching stations which Mr. Bain is accustomed to visit, in which the attendants vary in number from twenty to seventy-five. The chapel at Banbridge is small, but it is about to be enlarged, and the court-house has been promised to Mr. Bain

for the use of the congregation in the interim.

At *Twbbermore*, long-continued ill health has greatly interfered with the activity of our highly-esteemed friend, Mr. Carson. The present number of members is 148, of whom five have been received this year; but four have been dismissed, one has been excluded, and five have died. Mr. Carson has baptized several more during the year, but one of them died soon afterwards, and others almost immediately emigrated. "Our sabbath school," says Mr. Carson, "is doing well. The superintendent and teachers are working right earnestly, and, all things considered, the attendance is good. I hope much from this quarter. The faithful labours of my brethren and sisters cannot ultimately be without their reward. You will see by the accompanying collection on behalf of your society as compared with that of last year, that our people are increasing in liberality. This I consider a decided improvement, indicating a much more healthy state of the cause than formerly existed. To be a *lasting* cause, its supporters must be a *liberal* people."

Proceeding westward, we come to *Ballina*, in the wilds of Connaught. In this district the population is comparatively thin, and the work of the evangelist exceedingly laborious. If there were three ministers instead of one to attend to the stations now visited by Mr. Hamilton, their time would be fully occupied. He has asked for aid till he is weary of asking; and it has been one of your Committee's sorrows that it has not been able to comply with his reasonable request. It would be trespassing on your patience to lay before you now the details he has furnished of his numerous stations, but they will be printed hereafter in the Chronicle. Let it suffice now to say, that there is a church at Ballina of thirty-six, one at Curragh of nine, and one at Coolany of five. We cannot, however, refrain from adverting to a letter very recently received from a gentleman not connected with our body, who having been prevented worshipping in the parish church by a long illness, which also compelled him to resign a responsible office in the town, writes to say how deeply he is indebted to Mr. Hamilton for his voluntary attention, in visiting him month after month to read, explain the scriptures, and pray; referring also to the usefulness of his ministrations to others as well as to himself, and adding in conclusion, "I think it due to him to make this known to you as Secretary to a society whose mission here has been most serviceable in training and teaching many, where yet so very many require to learn the precepts and principles it inculcates."

At *Cork*, the baptist church is now without a pastor, the Rev. B. C. Young having last summer accepted an invitation to Cosely, in Staffordshire. Mr. Young received only a part of his support from this society, the larger portion of it being derived from the rents of houses which are the property of the church, and not at all under the control of your Committee. Circumstances connected with these endowments had rendered Mr. Young's position difficult and unsatisfactory, and similar causes have hitherto restrained your Committee from proposing to any minister to become his successor, though it has been requested to do so. It is lamentable that in so immense a city, and one so much needing missionary effort, all that presents itself to the eye should be, as far as our denomination is concerned, a scene of desolation; but it is consolatory to know that for this your Committee is not in any way responsible.

In the last annual report it was intimated that a new arrangement was necessary for the district in which Athlone, Moate, and some inferior stations are situated. It has subsequently been carried into effect. Mr. Berry has been removed to Athlone, where he is surrounded by a large population, great numbers of whom belong to the province of Connaught, of which he is a native. The efforts made at Athlone for many years have been too desultory and feeble to be very productive, but your Committee have concentrated on this important town some agents who were scattered in country places, and present appearances are cheering. Our aged friend Mr. Thomas, one of the earliest and most laborious agents of the society, being unfitted for the active exertions to which he had long been accustomed, has been released from obligation to continue them: he receives a small annuity, which could not with propriety be denied after thirty-five years'

arduous service; but he continues to reside at Moate, to converse on religious subjects with many of his Roman Catholic neighbours in their own houses, and to preach regularly to a small congregation of which he is pastor.

If now we may be indulged for a moment with a retrospective glance, not confined to the last twelve months, but taking in the whole history of past proceedings, we shall see much cause for joy and gratitude. The few friends of the society who remember its formation, and have been acquainted with its course from the beginning, cannot be insensible to the great change in the prospects of the Irish population which has taken place. The result may not be perceptible in some of the ways in which success is apparent in other lands, but it is not the less real. The formation of numerous and self-supporting churches has been impossible; because as soon as a convert received the gospel he usually became an object of hostility to his nearest connexions, and his most influential neighbours; his means of obtaining a livelihood were taken away, and the only safety for his person was in flight. "I have written hundreds of letters to emigration offices," says one of our agents, "requesting a free passage for the poor, and in most cases when I asked the parties applying, 'Could you not manage to remain at home?' the answer has been, 'We wish to be free in body and soul."

By the preaching of the gospel and the reading of the scriptures, we believe that thousands have been converted to God before they left their native land, who are now serving him in distant regions. By the schools which formed so large a feature of the society's operations during the first twenty years of its existence, in all which the New Testament was read and large portions of it committed to memory, we believe that confidence in the ointment, the mass, and the confessional, has been undermined, and children have been prepared to receive in their maturer years, any more scriptural form of Christianity presented to their attention.

The friends of truth in England have rejoiced greatly, and not without reason, at the tidings brought hither by societies conducted by evangelical episcopalians. Whether the number of genuine converts, renewed in the spirit of their minds, in the island of Achill, the district of Connamara, and other parts of Connaught, have been as great as their ministers believe, or not, it would be unreasonable to doubt that a glorious work has been accomplished. It will not lessen your pleasure in thinking of this, to be reminded that our society was the first to establish schools for teaching in the Irish language; that this region was the scene of its early operations; and that the middle aged Irish of these places were, when children, thus taught to read the scriptures and treasure them up in their minds. While we rejoice with our episcopalian brethren, seeing them laden with the sheaves that God has given, we thankfully remember who they were that first plowed, and harrowed, and sowed, the barren and uncultivated soil. Connaught was for many years the principal scene of this society's labours. In 1817, its Report stated that in the province of Connaught there were in daily attendance in the Irish schools nearly 2,000 children. In 1819, it was stated that the number of schools under the patronage of the society in the province of Connaught, was fifty-five. In 1820, it was said "The schools in Connaught contain 5,000 children and about 150 adults." In one of the schools three girls repeated to the superintendent the whole of the gospel of John, and he observed that so much was treasured in the memories of the children, that were all the Bibles in the island destroyed, the scriptures could not be erased from their minds. When our society was first established, it was remarked respecting the island of Achill, which has recently become so celebrated for the protestantism of its inhabitants, that it was destitute of schools for teaching to read the scriptures. An agent was sent who was commissioned to establish in that and the adjacent island of Irris twelve schools at £8 per annum. Not long after we find the inspector of schools in those islands saying, "The Lord has given me some fortitude to speak the word of life in the wild island of Achill. Our schools have met with the approbation of both rich and poor." In Achill our society has had neither schools nor Bible-readers for many years; but who that knows the present state of the district can believe that the labour expended there was lost?

It may seem strange to some that if great good has been done, baptist churches should not have been formed. It would have been stranger still if they had been. The founders of the Society confined themselves to the communication of elementary instruction. Every thing denominational was carefully avoided. The agents employed were not generally speaking baptists. Twenty-one years ago, Mr. Ivimey, then secretary of the Society, published a list of the readers and teachers in Connaught, with the residence of each, and his religious profession. They were in number forty-six; of these nineteen were baptists, twenty-one were members of the established church, and six were Roman Catholics. This fact alone, independently of other circumstances which might be mentioned, is sufficient to account for the non-formation of baptist or even dissenting churches.

But we need not be surprised that the saying should be verified, "One soweth and *another* reapeth." It is in accordance with the general plan of the divine procedure. He who led the Israelites into Canaan was not the same as brought them out of Egypt. He who erected the house on God's holy mountain was not the same as cleared the land of the Philistines. In this appears the wisdom of the Supreme Ruler. It is a harmonious church that he intends to assemble in the world of light. One section may be disposed to undervalue or even to repudiate the labours of another section now, but in the better state to which we are hastening, none of the builders of the spiritual temple will say to any of their fellow workmen, There was no need of you. The petty jealousies of parties will for ever vanish away, when it is seen that there was an unsuspected co-operation going forward, each contributing in his own sphere and in his own degree to one magnificent result.

Let it not be supposed, however, that God has left his servants to labour without any evidence that he himself had been with them. Many of the poorer classes, and some of the wealthier, after receiving spiritual emancipation by the instrumentality of our agents have died triumphantly. One who had been accustomed to seek pardon by the performance of penances, who had been on pilgrimage to what was called the Holy Island in Lake Derg, who with one foot in the water had walked round the twenty-six acres of which the lake consists, and yet had not found peace, having heard one of our ministers preach in a barrack on the words, "Being justified freely by his grace through the redemption that is in Christ Jesus," became a zealous servant of Him who had ransomed him with his own blood. Nine years he was a faithful agent of this Society, reading and expounding the scriptures from house to house, and often followed into the fields by crowds of willing hearers. Disease laid hold of him, and when he was near to death, he received a message from the priest, that if he did not return to the church he should not be buried, but his body should be burned upon a dunghill. His reply was that if his body should be burned, he hoped it would make such a blaze as the powers of darkness would never be able to extinguish. At his interment a tumult was raised, and it was not till the military were brought by a magistrate to the ground that his remains were deposited in their resting place.

Thirty years ago a bigoted Romanist in the remotest part of the west received from one of our ministering brethren a New Testament in the Irish language. He read; he believed; he was baptized. From the year 1825, he has been entirely occupied in going from house to house throughout a remote and unfrequented district reading the scriptures in the native tongue, and explaining the way of life. He still lives to labour, and is still received by many of his Celtic countrymen with eagerness.

The leader of a reckless band of blood-thirsty men, having heard one of our agents preach, received from him a bible. He read it, and began to pray over it, and to "bring forth fruits meet for repentance." His former associates threatened his life, but he persevered. He was baptized publicly, and they were there. Not an arm was raised; not a stone was thrown. They looked on in silence, and retired apparently thoughtful.

A youth baptized by one of our agents who is still living was sent to the College at Bradford. His name was Charles Hill Roe. He became well known in the churches of Britain as secretary to the Baptist Home Mis-

sionary Society. Some friends of truth invited him to a new place of worship at Birmingham, and there he gathered a numerous church. After a time he thought it desirable to remove to the United States, and there we believe he is labouring acceptably.

A weaver in a factory where nearly all were drunkards, spending their sabbaths in the public-houses or in the fields, became uneasy under the remonstrances of conscience. He entered on one occasion our place of worship in the town in which he dwelt. Interested in what he heard, he began to attend regularly, and to invite his ungodly companions to come and hear that gospel which he had himself received. He became a sabbath-school teacher and a distributor of tracts. He is is now a useful deacon.

Not long since, a widow whose husband had committed suicide gave herself up to melancholy, remaining continually in her habitation, which she could on no account be induced to leave. One of her two daughters ventured however into the baptist place of worship. Her attention was arrested. She became a teacher in the sabbath-school, and her younger sister became a scholar. At length the mother consented to go herself "just for once." The pastor visited her frequently, and the Saviour to whom he directed her thoughts healed her broken heart. The spirit of heaviness was exchanged for the garments of praise. She and her eldest daughter are now consistent members of the church.

A few days ago, the same pastor received a letter from a man who has for some time attended his ministry. Before that he had been accustomed to spend all that he had earned in drink, to beat his wife, and to make his house the seat of misery. Now he is well dressed and orderly; his children are in the sabbath-school, and his letter expressed his desire that he and his wife might be baptized together.

A young man received the truth from another of our missionaries, and was united to the church of which he was pastor. He was highly esteemed by his religious connexions, but he found it desirable to emigrate. In a distant land he was favoured with worldly prosperity. He did not however forget the Society to which he owed so much. Since your last annual meeting your Secretary has received letters from him, containing contributions to your funds, amounting together to £300.

These are but specimens of facts with which we have been made acquainted. Your Committee has had difficulties, disappointments, and perplexities; but when they remember these things, they thank God and take courage.

CONTRIBUTIONS RECEIVED FROM MARCH 24 TO MARCH 31.

	£	s.	d.	£	s.	d.
Aldringham, by Rev. Joseph Brand				1	2	0
Bacup, by Mr. S. Howorth—						
Bracewell, Mrs.	1	0	0			
Howorth, Miss	0	5	0			
Howorth, Mr. S.	1	0	0			
Ormerod, Miss	2	0	0			
Whitaker, Mrs.	0	10	0			
				4	15	0
Battersea, by Rev. I. M. Soule—						
Cadby, P., Esq.				1	1	0
Birmingham, Collected by Mr. J. H. Hopkins—						
Brown, Miss	0	10	0			
Butler, Mr. E. (two years)	1	0	0			
Chance, William, Esq.	1	1	0			
Davis, Mr. Joseph	0	10	0			
Ewens, Mr. F.	0	10	0			
Griffiths, Mr. T. F.	1	0	0			
Hadley, Mr.	0	10	0			
Harrison, Mr. W.	0	3	0			
Harwood, Mrs. T.	0	5	0			
Hetherington, Mr.	0	3	0			
Hooper, Rev. J.	0	10	0			
Hopkins, Mr. Joshua	0	10	0			
Hopkins, Mr. J. H.	1	1	0			
Ladd, Mrs.	0	5	0			
Lawden, Mr. A.	0	10	0			
Lawden, Mrs.	0	5	0			
McCardle, Mr. J. W.	1	1	0			
Middlemore, Mr. William	1	1	0			
Montgomery, Mrs.	0	5	0			
Morgan, Messrs. W. & A.	0	10	0			
Parrish, Mr. Joseph	0	10	0			
Perry, Mr. J. C.	0	7	6			
Phillips, Mr. W.	1	0	0			
Reeves, R. G., Esq.	1	1	0			
Room, Messrs. W. & F.	1	1	0			
Shaw, Mr.	0	10	0			
Showell, Mr. Thomas	0	5	0			
Southall, W., Esq.	0	10	0			
Sturge, Charles, Esq.	0	10	0			
Sturge, Edmund, Esq.	1	0	0			
Sturge, Joseph, Esq.	1	0	0			
Swan, Rev. T.	0	5	0			
Thomas, Mr.	0	5	0			
Tipping & Lawden, Messrs.	2	2	0			
Wade, Mr. J.	0	10	0			
Walters, Mr. John	0	2	6			
Woodhill, Mr. J. C.	0	5	0			
Zair, Mr.	0	5	0			
Collection at Cannon Street	9	1	5			
Cannon Street Sun. Schools	0	12	0			
				32	12	5
Brixton Hill Auxiliary, Moiety of Subscriptions and Donations, by J. H. Allen, Esq.	12	11	3			
Freeman, Mrs.	2	0	0			

	£	s.	d.	£	s.	d.
Hanson, Miss A. M., Card *for Debt*—						
Hanson, Mrs.	2	0	0			
Rawlings, Mr. E.	0	10	0			
Skeet, Mrs.	0	5	0			
Wills, Mr. J.	0	10	0			
				3	5	0
Smith, Miss A., Card *for the Debt*—						
Bayley, Mr. J. D.	0	1	0			
Boyd, Miss	0	1	0			
Richardson, Miss	0	1	0			
Sandison, Mr.	0	1	0			
Smith, Mr. Alexander	0	2	6			
Smith, Miss A.	0	1	0			
Stapler, Miss	0	1	0			
Sturges, Miss	0	1	0			
Tilke, Mr.	0	2	0			
				0	11	6
				18	7	9
Boroughbridge, Collection by Rev. G. C. Catterall				1	12	0
Brompton, Rev. John Bigwood				1	0	0
Camberwell, Mrs. W. W. Nash				1	1	0
Cambridge, Collected by Mr. Williamson—						
Foster, R., Esq.	1	0	0			
Gotobed, Mrs. and Miss	2	0	0			
Johnson, Mr. R.	0	10	0			
Robinson, Rev. W.	0	10	0			
Simpson, The Misses	1	0	0			
Vawser, Mr. R.	0	10	0			
				5	10	0
Carmarthen, Tabernacle, by Rev. W. Hughes—						
Jones, Rev. H. W.	0	2	6			
Jones, Mrs. Watkins	0	2	6			
Richards, Mr.	0	2	6			
Williams, Mr. John	0	5	0			
Collection	2	6	1½			
	2	18	7½			
Expenses	0	5	6			
				2	13	1½
Chelsea, Rev. W. Groser	1	1	0			
Groser, Albert, Card *for the Debt*—						
Bayley, Mr.	0	1	0			
Boston, Miss B.	0	1	0			
Boston, Mrs.	0	1	0			
Cole, Mr. F.	0	1	0			
Deane, Mr.	0	1	0			
D. F.	0	0	6			
Emery, Mr.	0	2	6			
Grant, Mr.	0	2	6			
H., Mr.	0	1	0			
Miall, Mr. J., Dalston	0	10	6			
Palmer, Mr.	0	1	0			
Scott, Mr.	0	1	0			
Stoneman, Mr. J.	0	10	0			
Thorpe, Mast. H.	0	1	0			
T. J. C.	0	1	0			
Underhill, E. B., Esq.	0	1	6			
Woodin, Mr. A. A.	0	2	6			
Friend, A.	0	1	0			
X.	0	0	6			
				2	1	6
Groser, Miss M. A., Card *for the Debt*—						
Edwell, Mr.	0	2	6			
Groser, Miss	0	2	6			
Groser, Miss M. A.	0	2	6			
Gurney, Mr. J.	0	2	6			
Hemming, Mr.	0	2	0			
Lowther, Mrs.	0	2	6			
Luck, Mrs.	0	2	6			
Scott, Mrs.	0	2	0			
Sibley, Mrs.	0	2	6			
Sly, Mr.	0	2	6			
Wilson, Mrs.	0	2	0			
				1	6	0
Collected by Miss Vines				0	10	0
				4	18	6
Chesham, by Rev. W. Payne—						
Garrett, Mr. John	0	10	0			
Glover, Mrs. S.	1	1	0			
Tomlin, Rev. W.	1	1	0			
Collected by Mrs. Joseph Keen	1	12	10			
				4	4	10
Devizes, by Rev. C. Stanford—						
Anstie, Mrs.	0	5	0			
Anstie, Mr. P.	1	0	0			
Anstie, Mr. G. W.	1	0	0			
Biggs, Mr. R.	1	0	0			
Biggs, R. W., LL.D.	1	0	0			
Fox, Mr.	0	10	0			
Powell, Mrs.	0	5	0			
Stewart, Mr.	0	5	0			
Weekly Subscriptions by						
Fox, Mrs.	0	8	8			
Overbury, Miss	1	16	4			
				2	5	0
				7	10	0
Devon (North), Moiety from North Devon Auxiliary				5	0	0
Eardisland, Samuel Blackmore, Esq.				1	1	0
Frome, Badcox Lane, by Rev. C. J. Middleditch—						
Allen, Mrs.	0	10	0			
Biggs, Miss	0	5	0			
Biggs, Mr. S.	0	5	0			
Coombe, Mr.	0	5	0			
Cooper, Mr.	0	10	0			
Middleditch, Mrs.	0	5	0			
Porter, Miss	0	5	0			
Porter, Messrs.	0	10	0			
Porter, Mr. James	0	5	0			
Sage, Mr.	0	2	6			
Collection	3	17	0			
				6	19	6
Hackney, Collected by Miss Findley—						
Gregson, Mrs.	0	4	0			
Huxtable, Mrs.	0	5	0			
Katterns, Rev. D.	0	5	0			
King, Mrs. G.	0	4	4			
Knox, Mrs.	0	6	0			
Offor, Mrs.	0	5	0			
Wright, Mrs.	0	6	0			
				1	5	4
Collected by Miss Granger—						
Ball, Mr. R.	0	3	3			
Cotton, Mrs.	0	10	0			
Cox, Rev. F. A., D.D., LL.D.	0	10	0			
Cox, Mrs	0	10	0			
Davis, Mrs. G.	0	3	0			
Dungold, Mr. L.	0	5	0			
Luntley, Mrs.	0	9	0			
Martin, Mr. H	0	5	0			
Martin, Mrs.	0	4	0			
Redding, Miss.	0	10	0			
				3	9	3
				5	4	7
Haddenham, by Rev. Peter Tyler, Collected by Miss A Munday				0	16	6
Hammersmith, by Rev. J. Leechman— Collected by Miss Otridge				5	2	6
Hanley, Contributions				3	0	0
Harlow, by the Rev. T. Finch— Friends by Miss Lodge				2	10	0
Kettering, Subscriptions				4	0	0
Kingston, Mrs Butterworth and Family				1	0	0
Lambeth, Collected by Mr. A. C. Air—						
Air, Mr. A. C.	0	4	0			
Gabbett, Miss	0	4	0			
Plackett, Mrs.	0	4	0			
Box	0	4	7			
				0	16	7
Meredith, Mrs., Card *for the Debt*				2	0	6
				2	17	1
Leicester, by James Bedells, Esq.— Collection at Belvoir Street Chapel				21	6	5
Liverpool, by J. Coward, Esq.—						
Myrtle Street—						
Ashburner, Mr. J.	0	10	0			
Brown & Cearnes, Messrs.	0	10	0			
Brooke, Mr. W.	0	5	0			
Buchanan, Mrs.	0	10	0			

	£	s.	d.	£	s.	d.
Cearnes, Mrs. E...	1	1	0			
Cook, Mr. J.....	0	5	0			
Cunningham, Miss	0	10	0			
Eglington, Mr.....	0	10	6			
Edwards, Mr. R...	0	10	0			
Garniss, Mr. John	0	5	0			
Gibson, Mr. Thos.	0	10	0			
Golding, Mr. G....	0	5	0			
Houghton, R., Esq.	2	0	0			
Houghton, Mrs....	1	0	0			
Houghton, Miss...	0	10	6			
Houghton, Mr. J.	1	0	0			
Houghton, Mr. Jas.	1	0	0			
Lang, Mr. S.	1	1	0			
Mason, Mr. J.....	0	2	6			
Pearce, Mr. S.....	0	10	0			
Pickford, Mr.	0	5	0			
Robinson, Mr. T.	0	10	0			
Rushton, Miss ...	0	10	0			
	14	0	6			
Expenses.....	1	10	6			
				12	10	0
Pembroke Street—						
Brook, J.	0	6	0			
Cropper, E., Esq.	1	0	0			
Ellison, S., Esq....	1	1	0			
Davis, Mr. J.	0	5	0			
Francom, Mr. J....	0	10	6			
Griffith, Mr. B. I.	0	5	0			
Hayworth, L., Esq., M.P.	1	0	0			
Holmes, J., Esq...	1	1	0			
Hope, P., Esq.....	2	2	0			
Hope, T. A., Esq..	1	1	0			
Hope, W., Esq., *for Schools*	1	1	0			
Johnson, J., Esq...	2	0	0			
Morrish, Mr. J....	1	0	0			
Vickess, Jabez, Esq.	0	10	0			
Vickess, John, Esq.	0	10	0			
Urquhart, T., Esq.	0	10	0			
				14	2	6
				26	12	6
Llysvaen, by Rev. William Williams				0	10	0
London—						
Bayley, George, Esq.	1	1	0			
B. B.	1	0	0			
Bolton, Rev. W.....	0	10	0			
Burls, Charles, Esq.....	1	1	0			
Burgess, J., Esq.....	0	10	6			
Francies, Rev. George	0	10	6			
Freeman, Miss.....	0	10	0			
Gray, Rev. Dr.	0	10	6			
Hanson, Joseph, Esq.....	1	1	0			
Huntley, Miss	1	0	0			
Low, James, Esq.....	1	1	0			
Lowe, George, Esq., F.R.S.	1	1	0			
Morgan, Dr.	1	1	0			
Napier, T., Esq.	1	1	0			
Peto, S. M., Esq., M.P.....	20	0	0			
Pewtress, Thomas, Esq.....	1	1	0			
Tasman, Mr.....	5	0	0			
Trestrail, Rev. F.....	1	1	0			
Warmington, Mr. Joseph ...	1	1	0			
				98	2	3
Eagle Street Auxiliary, by Mr. J. Bastow	7	10	0			
John Street, by Marcus Martin, Esq., Missionary Association—						
Bacon, Mr.	0	10	6			
Bacon, Mr. P.....	1	1	0			
Blackmore, Mrs....	0	5	0			
Blackmore, Lieut.	0	5	0			
Boyle, The late Lady Louisa ...	1	1	0			
Crawley, Miss M..	0	5	0			
Daniels, Mrs.	1	0	0			
Fisher, Mrs.....	0	10	6			
Harris, Mr. and Mrs.	0	10	6			
Jeannerett, Mr. ...	0	10	6			
Martin, Mr.....	2	0	0			
Noel, Hon. and Rev. B. W.....	1	0	0			
Poole, Mr. James	0	5	0			
Trimmer, Mr.....	0	10	6			
Sucker, Mr.....	1	1	0			
Walters, Esther...	0	1	3			
Woods, Mr. W. F.	0	10	6			
Contributions, per vote of the Church	22	2	9			
				33	10	0
Maze Pond, Collected by the Misses Blakemore and Wearing—						
Acworth, Mrs.....	0	10	0			
Brown, Mr. J.....	1	1	0			
Easty, Mr. J.....	0	10	0			
Fuller, Mr.	0	1	3			
Green, Mr.	0	10	0			
Hellier, Mr.....	0	5	0			
Hepburn, Mrs. ...	0	10	6			
Hooper, Mr.....	0	10	6			
Jenkins, Mr.	0	5	0			
Keighley, Mr.....	0	5	0			
Mann, Mr.	0	10	0			
Marsen, Mrs.	0	2	6			
				5	0	9
Prescott Street, Subscriptions				10	0	0
Shouldham Street, Collection by Rev. W. A. Blake.....				2	0	0
Louth, Collected by Miss Beeten and Mrs. J. Riddales—						
Allenby, Mr. J.....				0	1	0
Allenby, Mrs.....				0	10	0
Ashton, Mr. W.				0	3	0
Batterham, Mrs.				0	2	6
Beeten, Miss.....				0	9	0
Bellamy, Mrs.				0	5	0
Ditchett, Mr.....				1	0	0
Esberger, Mr.				0	5	0
Hudson, Mr.....				0	5	0
Hunt, Mrs.....				0	2	6
Ingham, Mr.....				0	10	0
Kiddall, Mrs. G.				0	2	6
Kime, Mr.....				0	2	0
Larder, Mr.				0	5	0
Marshall, Mr.				0	2	0
Sutton and Pettinger				0	5	0
Simpson, Mr. T.				0	2	6
Smith, Mr. Isaac				0	2	6
Sowden, Mr.....				0	2	6
Twigg, Mr.....				0	10	0
Waite, Mr. Richard				0	1	0
Welms, Mrs.....				0	1	0
Wilson, Mr. G.....				0	0	6
Whiting, Mr.....				0	0	6
					5	10 0

Other Contributions, both for the former and for the present account, are unavoidably deferred till June.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square, and by the Baptist Ministers in any of our principal Towns.

THE MISSIONARY HERALD.

PORT GRENADA.

REPORT.

THE revolutions of years, while they bring with them the anniversaries of our missionary institutions, at the same time hasten us onward to the period when He, whose years endure "throughout all generations," shall declare the mysteries of His working, and fully accomplish the purposes of His dealings with the church and in the world.

The course of the Baptist Missionary Society during the more than sixty years of its existence, bears upon it many proofs of the divine care of the Head of the Church. Even its vicissitudes and perils have had their lesson and their use. They at least teach us to trust in Him with unhesitating faith; for practically it has been found that all things, whether prosperous or adverse, work together for good: for the Master whom we serve is head over all things to the church.

THE MISSIONARIES.

In presenting their Annual Report, the Committee give the first place to those changes in the mission band which it has pleased Divine Providence to make. The chiefest of those changes is that which death has wrought. Two of the missionaries have fallen asleep in the year past—one, aged and full of years, forty-two of which were spent in his Master's service in India, and the bearer of a name revered and held in honour by all the friends of missions in the East;—the other, in the prime of his missionary life, amid many tokens of the upspringing of that seed which for seven years he had diligently sown in the isle of Trinidad. The Rev. W. Carey of Cutwa, the second son of Dr. Carey, and the Rev. Geo. Cowen of Savanna Grande, can no more be numbered as helpers together with us in the work of the Lord. In some instances the families of missionaries have been sorely tried with affliction and the loss of children, while three, the Rev. J. Parry of Jessore, the Rev. J. Johannes of Chittagong, and the Rev. W. H. Webley of Jacmel, weep over the graves of beloved wives.

The personal strength of the mission has further been reduced by the reluctant return of the Rev. J. Wheeler from Fernando Po, and the Rev. D. Webley from Haiti. A too brief period sufficed to show that neither health nor strength could sustain the scorching heat of a tropical clime. The increased efficiency to those missions the Committee had hoped to give, has therefore for the time been frustrated, an event the more painful, since no one has as yet been found to occupy the vacant posts. The Rev. George Pearce and Mrs. Pearce of Calcutta, have also been compelled to revisit their native land, where a temporary sojourn, it is hoped, will enable them to return with renewed strength to their anxious flock. Towards the end of the year the Committee received from the Rev. T. C. Page of Madras the expression of his desire to be regarded solely as the pastor of the English church, and not as a missionary of the Society. To this wish they reluctantly deemed it right to accede. On the other hand, the Committee have to rejoice in the safe arrival of the Rev. J. Makepeace in Agra. The Rev. J.

Trafford has also entered on his important duties at Serampore, while the Committee at a recent meeting had the pleasure of accepting with hopefulness and reliance on God's blessing, the services of Mr. C. Carter, the senior student of Horton College, for the work of the Lord in the East.

THE BAHAMAS.

But while afflictions have thus overtaken the messengers of Christ, no less heavily have they fallen upon some of the churches committed to their care. From Jamaica, where the effects of the visitation have not yet ceased, the cholera, accompanied by that scourge of equinoctial lands, the yellow fever, took its way to the Bahamas, devastating homes, giving trophies to death of entire families, wasting villages and towns, and removing to a better land the people of the Lord. Not less than one-eighth of the flock of Mr. Capern fell a prey to the ravages of the pestilence. The funds at the disposal of the Committee were immediately applied to the relief of the suffering congregations. Now, however, the plague is stayed, and the missionaries speak hopefully of the prospect before them.

But while these shadows and clouds have crossed the scenes of the Society's labours, the same divine hand that spread them has given spiritual blessings. At nearly all the stations there has been an accession of numbers. In the Bahamas, if the pestilence removed a hundred persons from the communion of the saints on earth, the wholesome terror it inspired brought back repentant and weeping to the fold nearly a hundred and fifty who had wandered into the waste places of the world. If the worldliness of some, the apathy and languor of more, led to a sifting of the chaff from the wheat, so that eighty were found unfaithful to the Lord that bought them, one hundred and ninety inquirers give speedy promise of their places in the sanctuary being re-filled. Not less than ninety-five persons have been baptized in the churches from which reports have been received; the number of their members is little less than 2500. The working of the native pastorate in this mission has been fully as encouraging as could have been anticipated. Thirty-one churches have recognized their duty, and have chosen seven brethren to watch over them in the Lord. About 1150 members are thus placed under native pastors. They exercise all due vigilance and discrimination in the admission of members and in the exercise of discipline, while much advantage has accrued to the newly baptized from their being under greater pastoral oversight.

The education of the people is however lamentably deficient. Large numbers are unable to read, and depend for their knowledge of the gospel on the lips of the native pastor. In these thirty-one churches are found not more than nineteen Sunday schools, owing to the difficulty of securing teachers, and but seven day schools exist to impart the ordinary rudiments of education. In this direction much has to be done. The poverty of the people obstructs their advancement. The infertility and commercial unimportance of the productions of the soil forbid the hope of amendment for years to come. The same causes limit the provision that the churches can make for the maintenance of their teachers, and in a few cases have occasioned an unwillingness to elect a pastor; some little addition to the contributions of the people has therefore been made by the Committee. It is however clearly impracti-

cable to expect these churches to maintain a European pastorate; to use the words of Mr. Capern, "It becomes more and more apparent that native preachers are the most fitting agencies for this field of labour."

TRINIDAD.

In Trinidad the closing days of Mr. Cowen's life were cheered by several additions to the church. The repellent influence of popery has been more than usually overcome. Large numbers have perused the numerous tracts issued from the mission press, not without a beneficial influence on their opinions and views of the gospel of Christ. Twenty-one individuals have put on the Lord Jesus. The churches have enjoyed peace, and the comforts of the Holy Spirit. Mr. Law has been particularly engaged in the erection of a house of prayer. This was rendered requisite by the inconveniences of the room, in which until now divine worship has been carried on, and the increased numbers attending the ministry of the gospel. The foundation stone was laid by Lord Harris, the governor of the colony, on the 7th of July, amid general congratulation, and a considerable sum has already been contributed towards the cost. The diligent and zealous action of the church itself bids fair speedily to place the building entirely free from debt.

HAITI.

The past year has been a year of mourning in the mission band in Haiti. The return of Mr. D. Webley was soon followed by the necessity for the relief a change of climate could afford to Miss Harris. Shortly after her departure Mrs. W. H. Webley was removed from the scene of trial, and her bereft husband's sorrows multiplied by the early decease of their only child. Thus wave upon wave rolled over the mission. On hearing of these accumulated afflictions, Miss Harris at once volunteered to revisit the island, and to aid by her presence and counsel the fast diminishing band. Meanwhile the work of the Lord was slowly advancing. The school continued to gather from sixty to seventy Haitien youths for instruction under the care of Miss Howard and Miss Clark. Mr. Webley's burdens were however greatly increased by the heavy pecuniary cost of the chapel and dwelling-house he has for some time been engaged in erecting. But by this time the building is completed, and he will have had the joy of occupying the first sanctuary specially erected by the Society in Haiti, for the preaching of the truth as it is in Jesus. The Committee trust that all his anticipations may be realized, and that if darkness and clouds have hitherto covered this interesting field, the time is come for the refreshing rain from the presence of the Lord.

ST. DOMINGO.

On the north side of the island, usually called St. Domingo, Mr. Rycroft commenced his missionary work in the month of March, at Puerto Plat. A small church of sixteen persons was soon collected, consisting for the most part of individuals who had formerly been members of churches in other islands; and a somewhat commodious room, furnished by public contributions, was opened for divine worship. Two villages in the country have also received the visits of the missionary, where a small number of people are

found to worship God, and hold forth the light of truth to the extent of their ability. The priests of Rome have however taken alarm. The missionary and the gospel he proclaims are publicly denounced, and the government incited to expel him from the country. But he is not without defenders among the Roman Catholic population, while others inquire secretly after the truth which fear deters them from hearing openly. The missionary is welcomed at their homes. He is listened to by the wayside. Scriptures and tracts find their way where he cannot come, giving the hope that the grotesque and debasing mixture of heathenism with popery, which constitutes the religion of the Dominicans, will give way to the increasing light of knowledge and truth.

AFRICA.

Notwithstanding the reduction of missionary strength that has taken place in the African mission, the blessing of God evidently rests on the enfeebled labours of the remnant. His strength is made perfect in weakness. At all three of the stations there have been conversions, and the labours of the negro teachers rendered effectual to the salvation of many.

The care of the churches has of necessity been committed to some of the converts themselves, whose labours evince no small amount of capacity and fitness for the office to which they have been called. The work of translation has been continued by Mr. Saker, and from the press at Bimbia have issued several thousands of pages of God's word in the Isubu and Dualla tongues, together with a hymn book, a vocabulary, and some elementary books for the instruction of the people. Besides his evangelic ministrations Mr. Saker has done somewhat for the civilization of the people whom God has gathered around him. A sugar and a cotton plantation, a lime kiln, a brick field, the gathering of palm oil for the purposes of trade, himself taking the lead, and by personal toil instructing the people in the processes of manufacture and cultivation, while they evidence the diligence, the zeal, the far-sightedness of the missionary, at the same time are a prelude to the elevation of the degraded races of Africa and the extirpation of the slave-trade from her shores.

The chapel at Clarence, which last year it was announced had been levelled to the ground by a destructive tornado, has been nearly rebuilt under Mr. Saker's direction; but this time of brick, the produce of native industry; while at Cameroons a substantial and more enduring dwelling for the missionary family has been erected of the same material. The introduction of the gospel among the tribes on the Cameroons river has had, however, some opposition to encounter. More than once the lives of the people attendant on the preaching of the word have been threatened with violence. Yet the congregations have been re-gathered. The people listen with intense interest to the word of life. From their labours in the brick field and plantation the workers eagerly hasten to the school. Men and boys, women and girls, meet in the same classes to acquire the art of reading. "The mission station," says Mr. Saker, "is a scene of busy activity from early morn to night. Labour, lessons, singing and prayer, is the life at Cameroons."

FRANCE.

Although in some parts of France the civil authorities, at the instigation of the Romish priesthood, have interfered with the public worship of God, and in some instances the servants of Christ have been called to endure imprisonment for the truth's sake, our missionary in Brittany has been permitted to pursue his way without interruption. The meetings both in Morlaix and in the villages have been maintained, and the public means of grace continued. The labours of the colporteurs have however been stayed. As liberty was refused him to distribute the scriptures, M. Humbert has gone to Brest to a more open field. The authorization of M. Omnes, the Breton colporteur, became useless in June last, in consequence of the publication of a decree requiring all books to be stamped at the prefecture previous to their being offered for sale. For two months his bibles and testaments remained in the hands of the authorities, and it was only in the beginning of the present year that they released them and permitted the sale to recommence. Among the first purchasers were two of the officers themselves. Some interesting cases of conversion have cheered the missionary. Many efforts were made, some of them of a most objectionable kind, to deter the converts from making confession of Christ. But by divine grace they have remained steadfast. Their faith and patience have awakened much inquiry. "We are more and more convinced," says Mr. Jenkins, "that this is the beginning of a good work that will extend itself." One of the new converts is about to undertake the interesting work of prosecuting the itinerary school; in which about fifty individuals, of all ages, have hitherto been under instruction.

JAMAICA.

Before passing on to the eastern missions of the Society, it is necessary briefly to notice the institution at Calabar. With great satisfaction the Committee refer to the valuable and effective labours of the esteemed president, the Rev. D. J. East. During the year seven students have been under instruction. Two have entered on the work of the ministry. The examination at the close of the session appears to have given unqualified pleasure to the several brethren who were present. They speak in the highest terms of the progress made by the students, and of the general management of the institution, at the same time pledging themselves to its hearty support. Of the seventeen students who have left its walls, the Committee rejoice to learn that two only have returned to their secular callings; two others have died. The rest are directly engaged, either as pastors or teachers, or both combined, in the ministry of the word, and with very encouraging success, bearing testimony of the grace of our Lord Jesus Christ to their fellow countrymen.

The solicitude of the Committee has often been directed during the year to various matters connected with the welfare of the cause of Christ in Jamaica. The contributions to the Special Fund, now nearly exhausted, have enabled them to aid several brethren to pay a temporary and invigorating visit to their native land, while the Cholera Fund has continued to relieve the necessities of others, both among the pastors and people, who still suffer from the effects of

the ravages of pestilence and disease, the last of which, indeed, is not entirely subdued. Death too has been busy among the ranks of the pastors, and some have been constrained from severe affliction to take a final leave of the scene of so much suffering and toil. The affairs of the Widows and Orphans' Fund of Jamaica have had the fullest deliberation; and the Committee are happy to say that the parties interested, with no exception known to them, have concurred in the arrangements proposed for its settlement. Those who have left the mission will receive the amount of their contributions to the fund; while the widows and families of those who were formerly missionaries of the Society will be entitled to an annuity of £20 per annum, payable from the general Widows and Orphans' Fund of the Society. The settlement of this long-pending and difficult matter will be a cause of rejoicing to all the friends of the Society.

EAST INDIES.

The past year has been an encouraging one in the eastern missions of the Society. Whether regard be had to the additions made to the churches, or to the silent but sure progress of decay in the institutions of heathenism, there is great cause for rejoicing and gratitude to Him who vouchsafes to accept and bless the work of our hands. In August it pleased God to bring to this country the Rev. P. H. Cassidy. He had previously laboured in connection with another society in the district around Bombay; but being convinced of the truth of believers' baptism, he sought to obey the Saviour's command, and for that purpose returned to his native land. After his baptism and union to the church in John Street, and several conferences with the Committee, he has been encouraged to revisit, under the auspices of this Society, the former scene of his labours, relying on the providence of God, and the goodwill of the natives to whom he will preach the word, for the needful provision for his support. The Committee rejoice at the prospect of conveying, by means of Mr. Cassidy's self-denying ministry, the gospel to the Mahratta race, and are now anxiously awaiting the tidings of his arrival at his destination.

CEYLON.

In Ceylon the apathy of some former years has given way, and a revival of attention, of piety, and of zeal for the Redeemer's glory has been manifest. Early in the year Mr. Davis proceeded to the station at Kandy, Mr. Allen continuing to labour in Colombo at the Pettah Chapel, and to watch over the jungle churches in its vicinity. To the Burghers, Portuguese, Singhalese, and Tamils the brethren have addressed their evangelic message, and a most cordial welcome has been given to the missionary when visiting the plantations and estates. The churches are for the most part dependent on the instructions received from the native pastors, whose abilities, discrimination, and devotedness, have fully been brought out in the exercise of their pastoral duties. Much care has been exercised in the admission of the candidates to baptism, nearly the whole of whom have, as inquirers, for some time previously been under instruction. Sixty-three persons have been united to the church of God. The school conducted by Mrs. Allen continues to maintain its usefulness and interest. One of her pupils has been

baptized, and two or three others give the most pleasing tokens that a work of grace has begun. Twenty-four children are boarded, and educated in English and Singhalese, at the Institution. Mrs. Davis is also contemplating the formation of a similar school at Kandy.

INDIA.

The returns from the churches in Bengal indicate a larger spiritual blessing than has been the case for some few years, and the general aspect of affairs is full of interest and encouragement. The school operations of the missionaries have been as extensive and useful as those of former years, and it is beyond question that the constant presentation of the truth in the mission schools has paved the way in many localities for the increasing indifference of the people to the religion of their forefathers. It may be that conversions have not followed to the amount which the long continued employment of these means might lead us to expect: yet it is certain that the most intelligent and useful of the converts are those who in early life have been trained in mission schools. The most effective native preachers are of the number, and no small proportion of the people who have left the region of shadows and darkness for the light of the gospel kingdom, is indebted to native instrumentality for the blessing they have received. Of more than usual interest have been the itineracies of the missionary brethren. In company with their native assistants, large tracts of country have been traversed, in which they have dispersed on every side the word of the living God. The streets of Calcutta, its suburban villages, its bazars, its roadsides, have almost daily seen the messengers of peace witnessing of the love of God. Over the great districts of Birbhoom, Mymensing, Dacca, Jellalpore, Goalpara, Tipperah, and even to Assam, with the country for forty miles around Monghir, and some portions of the northern Zillahs of Bengal, the heralds of the cross have borne the banner of salvation. Even the jails were not overlooked. In Jessore the native preachers were located for a week together at some chosen and convenient spot, to receive and converse with Hindoos or Mahommedans desirous of learning more fully the way of life. A large number availed themselves of the opportunity. Particular Christian doctrines, the mode of worship, the contents of the tracts and scriptures, were the frequent topics of inquiry and discussion. In Chittagong and at Kalikapur the work of grace has continued to make progress, and eleven persons have been united to the body of Christ. In language like the following do the missionaries, with singular unanimity, speak of the aspect of the field they have covered with their anxious and unwearied steps. "The heathen," says Mr. Johannes, "do not so generally disregard the word now. They listen with readiness and pleasure to the news of salvation, and applications are unceasingly made for scriptures and tracts, which they peruse and are profited withal." The Rev. J. Parry observes that on several occasions, "the natives spontaneously seek for religious instruction." To the Rev. Mr. Bion, a Hindoo, to whom a copy of the scriptures had been given on a former tour, said, "We still have your books, and read them almost daily. Many of the villagers do not worship idols any more, but . . your books." Elsewhere he heard of others who in a distant

and to him inaccessible village read the scriptures diligently, had given up idolatry, and endeavoured to walk according to the gospel. Thus throughout Bengal there is displayed great eagerness to hear and to receive the word of God, everywhere is a change apparent in the tone and temper of the people with respect to the gospel of Christ.

In the north west, the Agra native mission has been revived with much hopefulness by the Rev. J. Makepeace. Chitoura continues to present the same interesting features of Christian civilization; while at Muttra, Mr. Phillips is making great exertions to preach the word to every creature living within its bounds. The buildings at Benares, lately occupied as a college by the government, have become the property of the Society, in a manner that marks the gracious hand of God. The property is situated near the native city, surrounded on every side by the crowded habitations and the idol temples of the Hindoos. It is desirable that the mission in this spot so devoted to idolatry and superstition should have immediate attention, and the Committee anxiously await the appearance of the men whom, in answer to the church's prayers, the Head of the church may prepare and bid proceed to this important sphere.

TRANSLATIONS.

The itinerant labours of the missionaries are rendered greatly more efficient by the plentiful distribution of the word of God, not however carelessly given to every applicant, but responsive to the most eager expressions of desire, and with some evidence that the individuals seeking are able to peruse them. Not fewer than 34,000 copies of various parts of scripture, or entire volumes, have been issued from the Depository, while 39,000 copies in Bengali and Sanskrit have been finished at the press for further distribution. The revision of the Bengali New Testament announced last year as in progress has been completed. An octavo edition has already been published, and the reprint of it in a smaller form, as a pocket bible for the use of the native Christians, has reached the Acts of the Apostles. The Bengali version continues at present and is likely for years to be the only one in circulation in Bengal. In its revision, Mr. Wenger has kept in view in the numerous alterations he has made, the desirableness of following the original as closely as a due regard to the idiom of the Bengali language will allow, at the same time retaining the elegance stamped upon it by the late Dr. Yates. Mr. Lewis has rendered Mr. Wenger valuable assistance in this important work.

In Sanskrit the second volume of the Old Testament, containing the historical books from Judges to Esther inclusive, has been completed. A revised edition of Genesis with the first twenty chapters of Exodus has also been published. The Hindee gospels in the Kaithi character have been undertaken and carried through the press to John viii. by the joint labours of Mr. Leslie and Mr. Parsons of Monghir, and some little progress has also been made in printing the Hindustani version in the Roman characters.

EXTENSION OF THE MISSION IN INDIA.

It now remains only to speak of the measure for augmenting and consolidating the Society's mission in India which during the year has

occupied so large a place in the deliberations of your Committee. An intimation was given in the last report that the condition of the mission in that earliest and most important sphere of the Society's labours would have very early consideration. Accordingly, at a full meeting of the Committee in June, the secretaries gave in much detail their views of the wants of the stations, and the requirements of that part of India in particular where from the first the missionaries of the Society have been located in largest number and with the largest success. At the request of the Committee, these statements were afterwards printed, and at their next meeting in October fully and carefully discussed. After prayer for divine guidance, the Committee unanimously expressed their views in the following resolutions:—

1. That in the opinion of this Committee it is in the highest degree desirable that the operations of the Society in India should be consolidated and extended.

2. That a Sub-committee be appointed to consider and report on the best means of effecting this most important object.

3. And that the papers prepared by the Secretaries be referred, together with the Reports of the Deputation to India, for consideration to the Sub-committee.

4. That the Sub-committee do consist of Revs. Dr. Angus, J. Leechman, J. Russell, H. Dowson, W. Brock, C. M. Birrell, G. H. Davis, C. Stovel, J. P. Mursell, Messrs. Allen and Pewtress, with the Treasurers and Secretaries.

By the sub-committee every part of the mission was passed in review, its necessities pondered, and every consideration weighed as to what it became the duty of the Committee to do. In January an extended report was laid before the Quarterly Meeting. The plan embraced the whole of the field occupied by the Society, and affirmed the necessity of sending forth at least twenty additional missionaries, at a probable annual cost of £5,000, in order to place on an efficient footing the stations now occupied, and in some degree to seize the present openings for the extension of Christ's kingdom. With perfect unanimity and devout feeling, the Committee resolved on laying this large measure before the members of the Society. Trusting in the all-provident care of the Lord Jesus to supply the requisite means as well as the right men, they determined to go forward and, God helping them, take possession of the land in his name.

Two chief objects are contemplated in the scheme, in addition to the general one of spreading yet more widely the gospel of salvation. The stations of the Society are individually weak, and for the most part removed by great distances from mutual co-operation. To strengthen and to consolidate the stations were therefore of the first importance:—To strengthen them by additional men, that stations might no more be lost and the work of years scattered by disease or death, and the solitary and, therefore in some degree, feeble labours of the missionary be increased in efficiency:—To consolidate, by bringing the stations into nearer relation to each other, which can only be done by the formation of three or four new ones, unless it were resolved rather to contract our operations, and to bring into still narrower limits their already diminished sphere. But absolute necessity alone could justify such a contraction—a necessity which certainly could not be said to exist either in the state of India, or in the ability of the churches at home. No alternative was open to your Committee. It dared not recede. It had faith in the promises of God, and in the power of Christian love to souls

to re-animate the faint-hearted, to quicken the cold, and to draw forth the generous zeal of the people of God.

Many other considerations came in to give increased urgency to the appeal. Much as has been done for India, the destitution of the means of grace is still overwhelming. Full one half of the sixty-two millions of Bengal and the North West Provinces have no missionaries among them, while the labours of the comparatively few are almost concealed by the magnitude of the work before them. For sixteen years the Society has not increased the number of its missionaries in the East, while boundless fields have been opening on every side. Yet the labours of the past are full of encouragement. Many churches have been formed; some fifteen hundred persons have been gathered from amongst the heathen into the fold of Christ besides those who have passed into the presence of the Lord. The scriptures can be abundantly supplied in versions at once accurate and intelligible to the people. Tracts and schools can be multiplied to any extent. The political and social condition of the people is eminently favourable to missionary exertion. Even the once haughty Brahmin condescends to investigate the claims of Christianity, and is constrained to confess, that "Hindooism is sick unto death." It were then to dishonour the names of the revered founders of the Mission, to distrust the providence of the Master that we profess to serve, to be indifferent to the glory of the risen Redeemer, the Lord of all, to be deaf to the cry of the perishing, to be more mindful of our own things than those of Jesus Christ, if at this juncture, with so bright a prospect of speedy triumph in view, your Committee had failed to confront the necessity, and to summon the churches of Christ to the help of the Lord.

FINANCES.

In their last year's report the Committee had to state a balance due to the treasurers of £4723 5s. 8d. The receipts for this year for general purposes amount to £15,114 3s. 9d. On £600 of this sum there is a small charge of £15 per annum for the life of a very aged friend. The amount received for general purposes is, therefore, £395 5s. 11d. in advance of the previous year. The total receipts are somewhat less. This, however, arises from the fact that £400 more were received last year for translations, and there were besides some large special donations. The expenditure has been £500 less than the income, by which amount the debt has been still farther reduced. A very considerable reduction has been effected in all the items of home expenditure, except agency; but an arrangement has been made which takes effect at the beginning of the present financial year, whereby a farther saving will accrue.

It may be perhaps necessary to say a word or two in explanation of another financial arrangement which will appear in the balance sheet about to be presented by the treasurers. Two sums of £1000 each were offered to the Society some years ago on condition that certain annuities, usual in such cases, be paid to the parties during their life time. They have hitherto been treated as *loans*. But as the treasurers are only responsible for the annuities and not for the principal, over which the donors have no control, these sums have been carried to account. The actual debt, therefore, now due to the

treasurers is £1813 0s. 5d, a sum of no great magnitude, and which a very slight effort can sweep away altogether.

The Committee are of opinion that there is nothing in the financial condition of the Society to hinder the prosecution of their proposed effort to enlarge and consolidate the mission in India. They look back to former periods of its history, and they find that, when in the greatest pecuniary straits, or when any extension of their operations has been called for, and they have laid the case before the churches, the response has always been equal to the demand. With this fact before them they cannot but cherish a confident hope that the present appeal will be successful too. Many churches are taking up the subject with great earnestness. It has awakened deep and general attention. Already has it excited a spirit of earnest prayer. On every side, without a dissentient voice, it has been warmly welcomed; and the generous offers of the honoured treasurers of the Society, the intimations of other esteemed friends, and the thorough organization of many churches, on a scale of far greater efficiency than heretofore, give no faltering indication that so far as pecuniary means are required they will be amply found. The proceedings of this annual meeting will, no doubt, inspire the Committee with increased confidence in the wisdom and success of the course proposed.

By and by some estimate may be formed of the measure of support which will be afforded. It is clear the Committee can go only so far as the pecuniary contributions are increased. Donations will flow in and greatly help to meet those necessary expenses which the execution of such a project will inevitably occasion. But on regular yearly contributions can the Committee alone rely. If they increase to the extent of £5000 a year, then the whole plan may be accomplished. If they do not, then only a part of it can be. On the churches, therefore, and not on the Committee, now lies the grave responsibility whether or not that shall be done, which all admit to be necessary, to strengthen the mission in India.

Meanwhile they earnestly entreat all who take any interest in the work of saving souls, and enlarging Christ's kingdom, to remember their dependence on the Spirit of God for success. Without His gracious influence the preaching of the cross will be in vain. Sinners may hear it, but their hearts will be unmoved. Without His presence in the churches at home, their piety and zeal will languish and decay. The Great Master has himself assured his disciples that, if they ask the Father for the gift of the Spirit, He will give it. Here then our dependence lies. Here is the source of our strength and success. Most earnestly then do the Committee press this all-important subject on the members of the Society. They beseech them to repair to the closet and the sanctuary, and there, with importunity and faith, to cry night and day to the Giver of all good, that he would graciously give them the Spirit of truth to convert the sinner, and guide and bless the church in her efforts to convert the world.

The proposal to extend the Society's operations beyond any previous instance, has not been the result of mere impulse. It was conceived in deep seriousness, has grown up as the result of continued prayer, consideration, and thought. The memorable saying of Carey, now the motto of all evangelic missions, can never be forgotten. As time rolls on, it acquires increased influ-

ence and power. It is now a watchword in Zion. The spirit of the maxim in which the Society began, is once more alive; and the Committee are only following in the footsteps of their predecessors in seeking to accomplish this great plan. With increased confidence in the necessity of it, and in the zeal and piety of the churches, they again adopt as their motto, "EXPECT GREAT THINGS FROM GOD; ATTEMPT GREAT THINGS FOR GOD."

INDIA.

Recent letters from India inform us of the safe arrival of the Rev. JOHN TRAFFORD at Serampore. He has already commenced his labours much cheered by the prospect of usefulness opening before him.

The society has, however, to mourn the decease of the Rev. W. CAREY of Cutwa, after a severely painful illness of about twenty days. He had witnessed the progress of missions in Bengal since his father's arrival in 1793, and had himself laboured for upwards of forty years. He died on the 3rd of February. Amid all his sufferings he was enabled to endure with patience, yet often expressing his desire to depart and to be with Christ. Thus is another urgent reason added to the many reasons that press upon us to work for India while it is day. Who will take the post left vacant by this servant of Christ?

CHITOURA, NEAR AGRA.

The incidents related in the following communication from Mr. SMITH will be found of great interest, especially the conversion of the Sanyasi. Thus the gospel meets with men whose hearts the Lord has opened. Our readers will sympathize with our missionary under the trials related at the close.

Dec. 13th, 1852.—I have been privileged again to preach the gospel to the crowds assembled together at the great bathing melá of Bhuteshwár. My health was so indifferent that I was afraid to venture from home; but, thank God, ten days' hard work has left me none the worse, but considerably improved in health. The melá was as thickly attended as ever; it was estimated that not less than 800,000 individuals were present, and I have no doubt that even this estimate is below the mark. On the great bathing day, the enthusiasm exhibited was astonishing. To get through the temple at its most crowded time, required all the strength of an able-bodied man; and yet not a few women ventured in. For hours together they flowed through, like an irresistible torrent, at the rate of more than a hundred per minute, and such was the zeal manifested, that life might have been supposed to rest on the issue. Yet I am confident there was little sincerity in all this; if asked, Why such anxiety to bathe? the reply would invariably be: "it is our custom: our fathers did thus; and you see the world does so still; and how can we act differently?" A native soldier who had listened to our preaching was on guard at the temple during the great day; and on seeing me pass, he pointed to the terrible rush of worshippers, and said: "You see what Mahàdev can do! You say he is stone! but who can produce such results as these?" Thus not a few rest the truth of their superstitious worship on its universality. The number of Bairágís and Sannyásís was fewer than I have ever seen, and generally speaking the religious mendicants appear to get less encouragement than they used to do.

Preaching by the wayside.

We commenced our preaching operations on Monday, the 22nd inst. Our party consisted of brother Harris, myself, and three native preachers. The former was taken ill, and obliged to leave the melá for home at its commencement. A native preacher was also with us from the Presbyterian church at Agra, and at a later period, Babu Gopináth, with several native preachers, occupied a

position on the opposite side of the melá. We commenced daily between 7 and 8 o'clock, and kept up incessant preaching until 4 P.M. Nor had we any reason to complain of want of attention. At the commencement we experienced some severe opposition, and at intervals after; but for the most part, the people exhibited a disposition to hear, and many kept exclaiming, "It is all true!" I cannot but hope that the Gospel is doing its work silently in the minds of hundreds.

Inquirers.

We saw men leave their shops and business, and come day after day to listen to the Gospel, exhibiting anxious faces, and putting questions of a nature to exhibit their earnestness. Some showed much of subtlety in their queries. One man of a superior mind and ability came and gave a correct and scriptural account of the creation, and finding nothing in it of the origin of the tempter, he wished to infer that he existed before and independently of God himself; and then adverting to the present state of the world, in which he stated sin was predominant, he concluded that Satan was more powerful than God; inasmuch as the Satanic element (evil) far exceeds godliness. It was difficult to answer such remarks to the satisfaction of a Hindu mind. I therefore endeavoured to lead him to the far more important subject of the plan of salvation as exhibited in the bible, with which he was well acquainted, and he soon took his departure. The preaching of the cross is still to some "foolishness."

The attentive hearer.

A most interesting character of the Vedantist school attended our preaching from the first day of our arrival. Long had he been seeking after the truth, with apparent zeal and sincerity! He has visited almost every shrine in India; having left his wife and family near Bareily five years ago, and, in accordance with the practice of Sannyais, never inquired since whether they are dead or alive. He is a tolerable Sanscrit scholar, and was attended by several disciples, who supplied all his wants and acted as servants. The gospel appeared to arrest his attention at once; it was a scheme so strange and new, and yet so suited to his wants; that he would have employed some of us all through the melá, in instructing him and answering his queries, could we have spared time. Two days before we left, he brought his books, bedding, &c., and declared himself to be on the Lord's side; his disciples were soon scattered, and one and another called out to him from a distance to know what he was doing among the Christians; evidently afraid of trusting themselves too near the centre of that influence by which their Guru had been led to cast away his idols and idolatry, with all their advantages, which to him were not a few. He returned home with us to Chitoura, and has been closely engaged daily, reading the New Testament with some other works, such as the "Sat Mat Nirupan." The truth has, I trust, been manifested to his heart and conscience, and, I doubt not, he will be a useful member of the mission. His manners are kind and conciliatory, and he is just adapted to our village work. May the Lord make him an honoured instrument in extending his cause here. We distributed with the greatest care—

4	copies	1st vol. Sanscrit Old Test.
4	,,	Sanscrit New Testaments.
4	,,	ditto 4 Gospels and Acts.
6	,,	Urdu New Testaments.
6	,,	ditto 4 Gospels and Acts.
4	,,	Persian ditto.
10	,,	ditto Luke and Acts.
8	,,	Urdu ditto.
100	single gospels.	
200	tracts.	
346		

The Christian village.

Some of the residents in our Christian village have been causing me considerable pain and anxiety: one of them quietly betrothed his daughter to a heathen, and that too by the advice of others. The matter at once presented itself to me in a serious light, and I saw the necessity of immediately putting a stop to the proceedings at any cost; which I did by making the man send for the parties, and annul the agreement in my presence, or leave the village; he did all I asked, and expressed himself sorry for allowing himself to be so far misled. It has however been the cause of four other families leaving the village; still I pray the Lord may overrule even this to his own glory. I find that although several families have thus been separated from us, and are thrown into the society of enemies to the gospel, yet they keep the sabbath, and are maintaining their Christian character.

Several other families have joined us, and there are many among the Chumárs who are arranging to come. We must not be discouraged by disappointments; but rather be prepared for them, and remember that sometimes circumstances that appear to us in the light of unmitigated evils, are made to tend to the furtherance of the gospel.

I am thankful to say that I am feeling much better, and I hope a good deal of moving about this cold season in my own immediate field may enable me to continue at my post without any intermission.

CAWNPORE.

Mr. WILLIAMS adds his stores of facts, to those already detailed, in his letter of November 30th. They show in a striking manner the miserable condition of the idol-worshippers of India.

On the 24th, 25th, and 26th instant, I was at the Bittur fair, with the two native brethren. The fair was not so numerously attended as last year, but still very many thousands were present. We preached to large crowds in various parts of the wide sandy plain and on the river side, and distributed nearly the whole of the last supply of scriptures you sent, besides some hundreds of tracts and single gospels. Most of the people heard attentively the word preached, and those to whom we gave the books seemed to be much pleased with them. Let us pray that the good seed thus extensively scattered may not be lost, but be as bread cast upon the waters, which shall be seen after many days.

An extraordinary character.

We visited the celebrated Kannia Lal on two occasions, and had some interesting conversation with him. He is certainly one of the most odd and extraordinary men of his class I ever knew, and is greatly revered by the Hindus. He readily admitted the truth and reasonableness of what we advanced, and took a copy of the scriptures from us, engaging to read it. This he may do, or get others to read it to him; but I very much fear that he will not soon, if ever, give up his present system, and forego the worship and adoration paid him by hundreds of the people, to become a humble disciple and follower of Christ. Though such a thing is not, indeed, impossible; nothing is too hard for the Lord to accomplish. His glorious gospel has often triumphed in the conversion of the vilest and most obdurate sinners, and its efficacy is still the same. In every age, it is the power of God unto salvation to every one that believeth.

Brahma's shrine and its legend.

We also visited again this year, a shrine called "Brahma ka Konti." It is said that the god Brahma once visited this place, and left behind him that portion of his sandal, which fits in between the toes, to prevent its slipping off the foot; or rather by which it is lifted up and carried along in walking. This one is nothing more or less than a piece of iron, the size of a large nail, fixed into a stone in the wall, yet the poor deluded people are taught by the wary brahmans to regard it as the very identical konti that Brahma left there, and hence they reverently bow down to it, and worship it. The place is enclosed, and contains a small pool of filthy water in which hundreds of men and women bathe, and in which, as they suppose, they wash away their sins. Beside the pool I observed a heifer calf, and a poor man had hold of its tail; a brahman was saying something in Sanscrit, and the man was repeating it after him, at the same time pouring water on the tail of the animal; and last of all, he whispered something in its ear. On my asking the meaning of all this, I was told that near to heaven there is a deep and wide river called "Bytarni," that the spirits of the calves, or cows, are located on its banks, and that none can swim across it in safety without the aid of their tails. This poor man, therefore, by this ceremony, and by offering a little money, procured for himself a safe passage over the said river, and he had whispered to the calf to be sure to meet him at the proper place. Really this is monstrously absurd, even beyond all I ever heard before; and one would think it impossible that any rational being could ever believe such foolish stuff, but, alas! they *do* believe it, and act upon it; and will no doubt continue in the same deplorable condition until Christianity shall prevail among them, and teach them better.

The labourers; how few!

But when will this be? It is truly painful to observe how very little, comparatively, is being done, at least in these parts, for bringing about the conversion of the poor perishing heathen. At this fair, where such vast multitudes were congregated together, there were none to make known to them the way of salvation except ourselves; and what could we do among so many? May the Lord send forth many more faithful labourers into his harvest. Yesterday, both morning and evening, I preached to a goodly number of noisy hearers on the road leading down to the Sarsia Ghat; still there were some in the crowd who heard well. One man followed me out, with whom I had conversation on the subjects which had been discussed, and he seemed to be convinced of the truth of the gospel. This morning I crossed over the river, and had a good congregation of attentive hearers. There are several villages on the Lucknow side, contiguous to the river, some of which I have visited, and the people appeared very friendly and glad to hear the gospel. Two men from one of these villages called upon me, with whom I had much serious conversation; and I gave them a copy of the scriptures.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1853.

Annual Subscriptions.

	£	s.	d.
Angus, Rev. Joseph, D.D.	1	2	0
Bailey, Mr. W.	1	1	0
Beddome, R. B., Esq.	1	1	0
Beddome, W., Esq.	1	1	0
Benetfink, Mr. S.	1	1	0
Bigwood, Rev. John	1	1	0
Blacket, Mrs.	1	1	0
Blight, Mr. G.	1	1	0
Bousfield, J. R., Esq.	1	1	0
Burls, C., Esq.	1	1	0
Burls, Miss	0	10	6
Burls, Miss J.	0	10	6
Carey, Rev. E.	1	1	0
Cozens, Mrs.	1	1	0
Crispin, Mr.	0	10	6
Dallas, Mrs.	2	2	0
Dobham, Mrs.	1	0	0
Edwards, Mrs.	1	1	0
Francis, Mr. J.	1	1	0
Gingell, James, Esq.	1	1	0
Goodings, W., Esq.	2	2	0
Gover, Mr. W.	1	1	0
Gray, Rev. Dr.	0	10	6
Gurney, Joseph, Esq.	15	15	0
Gurney, Thomas, Esq.	5	5	0
Gurney, Mrs. Thomas	1	1	0
Haddon & Son, Messrs.	3	3	0
Hamilton, Thomas, Esq.	1	1	0
Harwood, J. U., Esq.	2	2	0
Heriot, Mr. J. J.	2	2	0
Hodge, John, Esq.	1	1	0
Holland, Mr., Greenwich	1	1	0
Huntley, Miss	1	1	0
Irish, Mr.	0	10	6
Johnson, Mr. G.	0	10	6
Johnson, Mr. W.	1	1	0
Jones, Charles, Esq.	2	2	0
Jones, Capt., Hatcham	1	6	6
Jones, Mr.	1	1	0
Low, James, Esq.	1	1	0
Lushington, Right Hon. Stephen, D.C.L.	3	3	0
Mallphant, Mr. G.	1	1	0
Marten, Mrs. R. H.	1	0	0
Do., for *Intally*	0	10	0
Do, for *Jamaica Theological Institution*	0	10	0
Martin, Mr. T.	1	1	0
Meacher, Mrs.	1	1	0
Merrett, Mr. Thomas	1	1	0
Moore, Mrs., additional for *India*	2	2	0
Morrell, C., Esq.	2	2	0
Murch, Rev. Dr.	2	0	0
Napier, Mr.	1	1	0
Olney, Mr. T.	1	1	0
Overbury, Mr. B.	1	1	0
Payne, Mrs., Letherhead	1	1	0
Peck, Brothers, Messrs.	1	1	0
Pewtress, Thomas, Esq.	2	2	0
Pontifex, Mr.	1	1	0
Poole, M., Esq.	1	1	0
Potter, Mrs.	1	1	0
Powell, Mr. John	3	3	0
Ridgway, Thomas, Esq.	5	5	0
Ridley, S., Esq.	1	1	0
Roe, Freeman, Esq.	1	1	0
Russell, Miss	2	2	0
Rust, Miss.	1	1	0
Shaw, Mrs.	1	1	0
Sherwin & Co., Messrs.	1	1	0
Smith, Mr. C.	1	1	0
Smith, W. L., Esq.	2	2	0
Smith, Mrs. W. L.	1	1	0
Smith, Miss M. K.	1	1	0
Smith, Mr. Eusebius	1	1	0
Smith, Miss R.	1	1	0
Spalding, Thomas, Esq.	1	1	0
Steinkopff, Rev. Dr.	1	1	0
Trestrail, Rev. F.	2	2	0
Underhill, E. B., Esq.	3	3	0
Vines, C., Esq.	5	5	0
Walters, Stephen, Esq.	1	1	0
Warmington, Jos., Esq.	3	3	0
Weymouth, Mr. H.	2	0	0
Wheeler, Mr. D.D.	1	1	0
Whitehorne, James, Esq.	2	2	0
Williams, Mrs., Brighton Do., Servant	3	0	0
	0	5	0

Donations.

	£	s.	d.
Bible Translation Society, for *Translations*	450	0	0
Bowen, Mr.	1	1	0
Boys' Mission School (moiety)	1	11	2
Collins, William, Esq., additional for *India*	50	0	0
Evans, Rev. W. W., Birmingham, for *India*	0	10	6
First Fruits of 1853.	3	0	0
Friend, for *India*	0	6	0
Gouldsmith, Mrs., for *India*	50	0	0
Huntley, Miss	1	0	0
J. B., Islington, for *West India Cholera Fund*	1	0	0
L. S. D., for *India*	5	0	0
Powell, Mr. John	5	5	0
Roe, Mr. F.	0	10	6
Underhill, The Misses, box by	1	5	0

The acknowledgment of the remainder of the March Contributions is unavoidably postponed until next month.

The sum of £6 16s. 6d. deducted, as expenses, from the Liverpool Contributions in the April Herald, should have been specified as incurred in connexion with the public meeting at Myrtle Street, and not at Pembroke Chapel.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

J. HADDON AND SON, PRINTERS, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

JUNE, 1853.

MEMOIR OF MRS. ELIZABETH PHILLIPS,

WIDOW OF THE LATE EDWARD PHILLIPS, ESQ., OF MELKSHAM, WILTS.

BY THE REV. CHARLES DANIELL.

The baptist church at Melksham has recently been called to sustain an affecting loss, in the removal of Mrs. Elizabeth Phillips, who departed this life on Monday, March 7, 1853. In this event, it is believed that many beyond the circle of Mrs. Phillips's more intimate connections will feel a lively interest, when it is known that she was the last survivor of the family of Dr. Samuel Stennett, whose memory is justly dear to the baptist community; and that to the advanced age of eighty-eight years she was enabled, by divine grace, to exhibit a character worthy of her distinguished and pious ancestors, and eminently to the honour of her God and Saviour.

Dr. Samuel Stennett, the father of Mrs. Phillips, was for thirty-seven years in the last century the pastor of the baptist church in Little Wild Street, London. We read in the short biographical notice prefixed to his works that he descended from pious ancestors, who, for several generations, were conspicuous in the churches of their denomination, as ministers of talent, learning, and piety. His great *grand-father* was Dr. Edward Stennett, a physician, who dwelt in the Castle at Wallingford, in Berkshire, in the intolerant reign of Charles II. He regularly preached during this period in his own dwelling, and, though often threatened, and sometimes in great danger, the high estimation in which he was held for his professional services by the gentlemen of his neighbourhood, shielded him in a great measure from the calamities to which dissenting ministers in those days were exposed. His son, the grandfather of Dr. Samuel Stennett, was the Rev. Joseph Stennett, who, for twenty-three years was pastor of the baptist church which assembled at Pinner's Hall, London, where his high character for piety, talents, and learning, procured for him the affectionate regard of his brethren, the dissenting ministers of

the metropolis. He is known to the religious world as author of three octavo volumes of excellent sermons, and a fourth volume containing a version of Solomon's Song, hymns on baptism and the Lord's supper, and various smaller pious and miscellaneous subjects. Several of his hymns are contained in the collection of hymns now used for public worship. His son, Dr. Samuel Stennett's father, was Dr. Joseph Stennett, who, in the early part of his ministry, was pastor of the baptist church at Exeter, from whence he removed to London to take the charge of the church in Little Wild Street, Lincoln's Inn Fields, over which he presided until his death, and was highly esteemed, not only by the principal dissenting ministers of his day, but also by many of the leading members of administration in the reign of George II.; amongst whom the celebrated speaker of the House of Commons, Arthur Onslow, Esq., honoured him with his particular friendship.

It will thus be seen, that Mrs. Phillips was connected with those who had been greatly honoured as the servants of Christ; and, it is interesting to know, that among her predecessors in the family there were those who, as the faithful confessors of protestant doctrine in France, had been ready also to suffer for Christ. To this fact Dr. Winter well refers, when describing Dr. Samuel Stennett's character, in the second volume of the "Protestant Dissenters' Magazine;" he writes of him, "To be descended from such men, as well as to be able in the line of his ancestry, to trace some who, for the cause of liberty and religion, had quitted their native country and their temporal possessions, at the revocation of the edict of Nantes, he accounted a far higher honour than to be the offspring of nobles or of monarchs." And in this judgment of the father, we have the best evidence that his daughter, now removed from us, fully concurred. But the character of Mrs. Phillips will never be viewed by those who had any acquaintance with her, as sharing only a relative and reflected lustre. They will glorify God in her, as one who by his grace was the subject of much personal and peculiar Christian excellence. In her youthful years she appears to have been amiable and pious. In the memoir of her father we read, "Mrs. Stennett was a lady of unaffected piety and good nature, and they walked together, as heirs of the grace of life, for upwards of forty years. The acknowledgment of God in their family met with an ample reward. That tender love and Christian solicitude, which they uniformly displayed for their children, of whom they had two, a son and a daughter, were requited with reciprocal affection; and they had the happiness of seeing them walk in the ways of God: and their son, a preacher of the gospel." It is added of Dr. Stennett, "He left behind him an affectionate son and daughter, *viz.*, Rev. Joseph Stennett, and Miss Elizabeth Stennett, in both of whom he had inexpressible satisfaction."

Thus was the family residence at Muswell Hill, near Highgate, the scene of much hallowed domestic enjoyment, as well as of great natural interest and beauty; and we are prepared for Dr. Stennett's poetical and pious reference to it, when he writes:—

"O would He deign to visit me,
In mercy mixed with majesty;
Deign, when I walk in evening shade,
Beneath those bowers His hand hath made,
To whisper in my listening ear,
That well-known voice I long to hear,
'Thy many sins are all forgiven,
Thy worthless name is writ in heaven;'
The raptur'd news I'd spread around,
The woods should echo back the sound;
I'd write His name on every tree,
And tell the world His love to me.
This sweet, this fair, enchanting spot,
Should never, never, be forgot;
My friends and neighbours all should know.
There is a paradise below."

In 1795, death deprived Miss Stennett of both her valued parents, and in 1802, as the partner in life of the late Mr. Edward Phillips, she came to reside at Melksham. There, for the most part, she had her abode for more than fifty years, and amidst the various changes and trials of that lengthened period, she continued, by divine grace, to be the ornament, the helper, and the joy of her attached family, and of the church of God. And many have risen up to call her blessed, for she was privileged to witness all to whom on her marriage she was introduced, as the younger members of the family, declaring themselves on the Lord's side; many who had lived with her as servants united as members of the Christian church; and three beloved daughters-in-law, after spending lives of exemplary piety and usefulness, preceding her to their Saviour's kingdom.

In Mrs. Phillips's personal character there were several features which could not fail to excite the regard and admiration of all who knew her.

One was her resigned and thankful spirit. Very often did she recount the Lord's goodness, saying, that if any one had cause to be grateful it was herself. Her parentage, her health, her friends, her domestic circumstances, her religious advantages, above all, her hope in Christ, were dwelt upon in her thoughts, and always awakened lively gratitude and praise in her soul. She was moreover an eminently cheerful and happy Christian. Although for many years living as a widow, and having to contend with the bodily and mental infirmities of advanced age, she retained and exhibited far more vivacity and buoyancy of feeling than most of the young, and active, and vigorous around her. Nor was this merely the result of a very happy natural temperament; but in great part the effect and manifestation of religious principles, cherished in the heart. Our departed friend was also very remarkable for the unaffected courtesy, and kindness, and benevolence which she evinced to others. Whatever their age or worldly condition, they found Mrs. Phillips easy of access, sympathising in spirit, affectionate in language and deportment, and, as she had opportunity, ready to afford encouragement and help. In connection with the Dorcas Society, the circulation of religious tracts, and the visitation of the poor and the sick, her interest was always great, and the loss of her valuable assistance will be long realized. But the chief and crowning excellency of this deceased saint was her sincere and strong attachment to the house, the people, and the cause of her God and Saviour. Like Anna, though of a great age, she departed not from the temple. Whoever else might be absent, Mrs. Phillips, unless entirely prevented by the weather, or illness, regularly, and with delight attended the sabbath and the week-day services of the sanctuary. Her frequent remark was, "I intend to go so long as I am able;" and she was far from being a formal worshipper in the courts of the Lord. It was however, the living, the spiritual temple of Christ's church, which especially awakened feelings of interest and desire in our departed friend. Few could more entirely or more habitually adopt the lines of Dr. Watts:—

> "My soul shall pray for Zion still,
> While life or breath remains,
> There my best friends, my kindred, dwell;
> There God my Saviour reigns."

Nothing, it is believed, gave her more pleasure than the harmony, the purity, the increase, and the usefulness, of the Christian society of which she was a member, while she greatly rejoiced in beholding and in aiding the advancement of the Redeemer's kingdom throughout the world.

But the time drew nigh that this

beloved and devoted handmaid of the Lord must die. And her translation from the church militant to the church triumphant was alike speedy and blessed, testifying in all its attendant circumstances, to the truth of scripture, "Precious in the sight of the Lord is the death of his saints." Although somewhat affected by a cold, Mrs. Phillips, on the morning of the last sabbath in February, walked to her much loved sanctuary through a slight fall of snow. It was not, however, until Thursday that she remained in bed, and as early afterwards as the following Monday the course of her earthly conflict and pilgrimage reached its close. And in this very short illness she was graciously exempted from all severe bodily suffering, and from any thing like mental disquietude. In truth, her chamber was acknowledged by every one who was privileged to enter it, to be the abode of peace, and hope, and joy. When, on the evening of Saturday, by the intimations of her watchful relatives and her own increasing weakness, this aged saint first realized that her sickness would probably be unto death, she evinced no alarm, nor expressed any reluctance to obey the sudden summons of her Lord. Having, for many years, been daily casting herself upon his redeeming mercy, and waiting for his glorious appearing, she was at once enabled to respond, "Even so, come Lord Jesus." All which appeared to give her concern was, that in death, as in life, she might act so as most to please and honour her Saviour, and so as to testify the greatest kindness and Christian solicitude to those around her. And how many were the words of humble trust, and lively thankfulness, and fervent prayer, and heavenly hope, and affectionate regard which proceeded out of her mouth!

To each member of her loving and beloved family she expressed som grateful acknowledgment, or uttered some precious counsel and desire.

And with these her attached relatives many others shared in her last utterances of kindness and concern; the Christian friend who for many years had resided with her as a faithful and beloved companion; her more intimate associates in the friendly circle and the church; several young persons in whom she felt a peculiar interest, her medical attendant, and her pastor. Happy will it be if now after her decease, those who saw our departed friend's holy peace in death, and received her parting words of pious affection and solicitude, have these things always in remembrance. But this aged Christian, in the prospect of dissolution, had her chief intercourse with that long known and long trusted Redeemer whom, above all others, her soul loved. She was much in the exercises of praise and prayer. On one occasion she expressed a wish that a hymn might be sung at her bed side, and she showed great interest in hearing and speaking of the Saviour when not employed in more direct converse with Him. The atonement, the grace, the promises, and the future kingdom of Christ, were her constant theme. Parts of several hymns were often repeated by her. Thus at one time her joyful hope of heaven expressed itself in the lines of her honoured father:—

> "On Jordan's stormy banks I stand,
> And cast a wishful eye,
> To Canaan's fair and happy land,
> Where my possessions lie."

At another season she solemnly and earnestly committed herself to her Redeemer's grace, in saying,

> "Rock of ages, cleft for me,
> Let me hide myself in thee."

The last words which she was heard indistinctly to utter were, "For ever," "For ever," "Blood and righteousness," "Blood and righteousness."

About three hours before she expired, our departed friend became too feeble to speak to those around her; but for some time afterward her spirit was evidently ascending in faith and hope to Him who was all her salvation and all her desire.

The Lord was pleased to grant her a very gentle dismissal out of the body, when, as we cannot doubt, an entrance was ministered to her abundantly into his everlasting kingdom.

The funeral of Mrs. Phillips took place at the baptist chapel, Melksham, on Saturday, March 12th, and on the evening of the following sabbath a large congregation was addressed, relative to her life and character, on 1 Corinthians xi. 1, "Be ye followers of me, even as I also am of Christ."

"Our glorious Leader claims our praise,
For His own pattern given;
While the long cloud of witnesses
Show the same path to heaven."

THE UNPARALLELED CONJUNCTION;

OR, THE UNION OF WEAKNESS AND POWER, HUMILIATION AND GLORY, IN THE PERSON AND WORK OF THE REDEEMER.

BY THE REV. J. JENKINSON.

The work of redemption is, in every point of view, calculated to excite a high degree of wonder; but in nothing more so than in reference to the person of its illustrious Author. In him the extremes of intellectual existence were united. At one end of the scale of being to which immortality is annexed we find *man;* at the other *the Deity* himself: in Christ these infinitely distant points were blended. And not only did he assume humanity, but humanity in its lowest state, guilty degradation alone excepted, yet still retaining the attributes of Godhead, though usually under close concealment. Occasionally, however, the glory which it was requisite habitually to hide burst forth in its splendid effulgence; the stars which hung upon his breast pierced with their lustre the veil beneath which they had been covered; the apparent vagrant was discovered to be really a prince; and the man of sorrows was, by the eye of faith, recognized as God over all, blessed for ever. This, like a new combination detected by the votary of chemical science, elicited an heretofore unknown class of phenomena, and produced a train of interesting and important consequences.

It is not our purpose now to enlarge either on the circumstances connected with the Saviour's humiliation, or on the manifestations of his glory; but to restrict our remarks to those instances in which these were seen in close approximation to each other.

The earliest of these was exhibited at his *nativity*. The commencement of human life is, under any circumstances, an affecting spectacle. The new born infant is in itself so helpless, so destitute, so utterly dependent on the kindness and the aid of others, that it is hardly possible to conceive of humanity existing in a state of greater weakness. But in the Redeemer's case there were not only all the ordinary humiliating circumstances, but also some of a peculiar kind. His parents were poor—not merely poor, but absent from home,—in a strange place at a time when it was thronged by visitants from every part of the land—and as amongst those visitants there were probably many

persons of rank and opulence, who of course commanded and engrossed all the desirable accommodations and attentions afforded by the place of their sojourn, those of the class to which Joseph and Mary belonged were necessitated to accept of any lodging place they could procure. The most eligible they could obtain was a stable. There, bereft not only of ordinary comfort, but probably also of that privacy which in the situation of Mary was so much to be desired, she brought forth her first born son, and laid him in the manger. Who, judging from appearances, could have imagined that such a birth would occupy a prominent place on the page of history, or that the infant who there began to be numbered amongst the inhabitants of earth would through all future ages be celebrated in the annals of fame? Yet thus it is! Nor only thus. 'Preparation had already been made for his announcement as "the Ruler in Israel, whose goings forth had been from of old, even from everlasting." Scarcely had his humanity inspired its first gust of vital air ere his divinity was mustering the celestial armies, and while he was uttering his pitious though feeble cries a multitude of the heavenly host were in obedience to his mandate at no great distance singing, "Glory to God in the highest, on earth peace, good will to men." And long before his infant feet could sustain his body, the right hand of his omnipotence was propelling a new and splendid luminary athwart the heavens for the guidance of the eastern magi, whilst by the moral influence which he exerted over them, and the homage which he received from Simeon and Anna, he demonstrated that the springs of human action were even then within his grasp, and that he could move them at his pleasure.

The next instance which presents itself to notice is his *baptism*. The baptismal ordinance is by many deemed a humiliating one; so much so that few indeed of the proud and the great are found willing to submit to it. The Redeemer, however, with that humbleness of mind in which he was pre-eminent, surrendered himself into the hands of one of his servants, and was by him immersed beneath the wave. Here was humiliation: but as he emerged from the stream, whilst his holy locks, and perhaps his seamless garment, were still dripping with the waters, the heavens were opened to him — the Divine Spirit assumed a visible form, and descended upon him, and the voice of the Eternal was heard in solemn and impressive accents to declare, "This is my beloved Son, in whom I am well pleased."

The third instance which we notice is that which occurred at Jacob's well. To that well the Saviour came. And as his circumstances in life did not admit of his procuring a conveyance, he, according to his usual custom, had journeyed thither on foot. Faint and weary, hungry and thirsty he rested on the well. His disciples were gone, and he was left alone—alone in a part of the land where he and his race were held in abhorrence, insomuch that when a woman of the city came to draw water, she surveyed the stranger with mingled feelings of pity and contempt. Emotions of a widely different kind were, however, speedily excited in her mind. This wondrous stranger probed the secret recesses of her heart; flashed conviction into her benighted soul; enkindled there a principle of holy faith, and employed her as an instrument of bringing others to himself, and thus originating a work the results of which have not wholly ceased, even to the present day.

The instance to which we next advert is that which occurred on the lake of Gennesareth. Mark iv. 37—41. The wind blew tempestuously, the waves

rolled fearfully, insomuch that the little vessel in which the Saviour was sailing seemed, as his disciples thought, devoted to destruction, and at this eventful crisis he was *asleep*. Who could have imagined that he who was thus apparently the most helpless and unconscious individual on board, could restrain the winds and waves at his will? No sooner, however, was he aroused from his slumber than with a voice which shook the contending elements into silence, he cried, "Peace, be still," and the gale instantly ceased its roaring; the surges of the deep became quiescent; and there was a great calm! Well might the mariners in astonishment exclaim, "What manner of man is this, that even the wind and sea obey him?"

The next incident we shall select is that which occurred at Capernaum. Matt. xvii. 24—27. Nothing can more strikingly evince the indigence of the Redeemer than the fact that he was destitute of the small sum of fifteen pence demanded of him by the public tax-gatherer, yet he immediately manifested his omniscience by anticipating the question of his disciple, and the unlimited extent of his resources by making the sea his banking-house, and the fish his purveyor.

The scene exhibited at Bethany must not be overlooked. Lazarus, the friend and host of the Saviour, was dead; his remains had been consigned to the grave—to that grave the Messiah was approaching, and looking towards the dark abode of his late companion, looking around on the dejected and sorrowing countenances of the survivors, "Jesus wept." Here was an affecting though amiable exhibition of humanity; an exhibition which seems far more naturally associated with a sense of weakness than with the conscious possession of omnipotence. But he whose tears had just demonstrated the reality and tenderness of his humanity, and whose groans had betrayed the anguish of his spirit, cried with a loud voice, "Lazarus, come forth:" and the accents pierced the caverns of the dead; re-echoed through the invisible world, and called thence the soul of the departed, which instantly rejoining its corporeal partner, Lazarus burst the bonds of mortality, and again resumed his place amongst the living.

Our seventh illustration is from the scenes of Gethsemane, and their subsequent events. Here the Mediator began to taste the dregs of that bitter draught which was prepared for him by men, by devils, and by God. And so intense was the agony of his soul that a bloody perspiration exuded from his every pore; whilst again and again he prayed, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." But though his humanity well nigh sunk beneath his heavy load, the glory of his divinity was unshorn: for no sooner had he risen from the ground than he appropriated to himself the peculiar cognomen of Jehovah,* and with such emphasis and accompanied by such power and glory that even the hardened traitor and his depraved associates were by the announcement intimidated and smitten to the earth. It was not, however, in accordance with his purpose to effect his escape; he therefore permitted himself to be apprehended and conducted to the high priest; but while there, an apparent criminal arrainged before the magistrates of the land, the finger of his omnipotence was moving over the brain of Pilate's sleeping spouse, and disturbing her repose by the tragic scenes which in vision passed before her. Matt. xxvii. 19.

We next proceed to Calvary. Here

* Compare John xviii. 5, 6, (omitting the italics) with Exod. iii. 14.

hung the spotless victim, forsaken by his friends, derided by his neighbours, persecuted by his enemies, human and infernal, and apparently abandoned by his God. Yet even in this the depth of his humiliation whilst suffering, bleeding, thirsting, sinking, groaning, dying, he displayed the exceeding greatness of his mighty power. The veil of the temple was rent—the earth trembled—the rocks were cleft—the dead emerged from their graves, and an unprecedented darkness overspread the hemisphere! Nay more, while writhing in the agonies of death he snatched one of his fellow sufferers as a brand from the burning; compelled the centurion to acknowledge his divinity; completely foiled the powers of darkness; inflicted an incurable wound on the head of their chieftain; appeased the justice of his Father; and saved a multitude of human beings which no man can number!

The only instance which further claims our notice is his resurrection from the grave. The arms of death encircled the Holy One of God; the cold sepulchre became the depository of his remains, and therein he lay as though destined to putrefaction, or to become the food of worms. But while his lifeless body was lying in that state, whilst his cause seemed to be entirely hopeless, whilst the opponents of that cause were triumphing, and its sincere adherents were plunged into deepest dejection, the Redeemer was still living; and almost ere the third day's morning had dawned upon the earth he returned to resume possession of his tabernacle of clay—his angelic envoy rolled away the stone from the door of the sepulchre; from its gloomy recess the illustrious prisoner emerged, and was thus "declared to be the Son of God with power." Rom. i. 4.

Oakham.

ON THE USE OF THE OLD TESTAMENT PSALMS IN CHRISTIAN WORSHIP.

In his work on Hippolytus, Chevalier Bunsen, referring to the psalms and hymns of which the ancient church made a free use, adds some remarks which, if they are not in every respect unimpeachable, yet contain truth that deserves the serious consideration, not only of the adherents to the church of England, but also of those who conduct nonconformist worship. He says, "The English church does not introduce into her service, ecclesiastically, as a part of the Liturgy, any sacred Christian hymns whatever;" expresses an opinion in which we do not concur that "translations of psalms in rhyme can never be anything but a good thing spoiled, and then adds, "The Psalms themselves she uses in succession, two or three, even four, without any interruption except by the *Gloria Patri*. Such a use is contrary to the wise canon of Laodicea, of the year 365 (Bingham, xiii. 5, 7), and, what is more, contrary to the principle of the service. But the whole idea of singing every month the hundred and fifty psalms, divided between the morning and evening services of the thirty or thirty-one days, is unspiritual. It is not adopted on principle, but simply taken from the existing practice of the clergy. At the bottom of this practice lies that unintellectual view which, in barbarous ignorance of their origin, considers the Psalms as a collection made (by king David, of course) for the service of the church; whereas

they state themselves to be five collections of ancient national and private hymns, destined only exceptionally for the church service, hymns of all epochs, and from the days of Moses and David (whose songs are said to end with the 42nd Psalm) down to those of Ezra. The only hymns which were composed strictly for the temple service are, with some few exceptions, those which date from after the captivity. Now, if the reason of reading them so frequently during the service were, that they are a part of scripture, not a word could be said against such a use of the whole book of Psalms, especially if its contents and purport were properly explained to the people. But the singing of the congregation is meant to be the expression of the most inward feeling, the very feeling of adoration: and Who will maintain that the Psalms, which were not originally composed for that purpose, are all of them adapted to being sung by a Christian congregation in the act of worship, simply because they are found in the book of Psalms? Their repetition every month, moreover, creates a uniformity which can be only tolerable from the force of habit, or the Roman idea of the *opus operatum*. Even the Greek and Roman churches make no such call upon their congregations."

"There is a power in the living outpouring of the Spirit by free prayer, and in a sermon delivered out of the fulness of faith and thought, which a set form and a written sermon do not possess. As regards the psalmody, the mode of singing the Psalms by verses, adopted from the Latin church by mere accident, that is upon no principle whatever, and the indiscriminate use of them without any selection, are decidedly two great defects. For, as before observed, the Psalms, when sung, cannot be considered as instructive and edifying passages of scripture, but as the expression of the inmost feelings of the worshipping congregation. The rigid adhesion to the indiscriminate use of the Psalter, instead of using Christian hymns, is connected with the Celto-Romanic literalism and want of faith in the Spirit. It originated in France; and the reformed churches of Germany, Holland, and Switzerland originally shared it to a certain extent with the English church, as already remarked above. In like manner, the idea of the choir as a substitute for congregational singing, is as unapostolical as it is unspiritual."

A PRAYER OF DAVID'S.

"Let thy hand help me; for I have chosen thy precepts."—Psalm cxix. 173.

He who has chosen God's precepts will *need* divine help. Many of them are opposed to the natural propensities of the human heart. Many of them are contrary to habits which have been formed in early life. Many of them require self-denial and the sacrifice of apparent interests. The maxims of the world, the prevalent spirit in every age, and the influence of invisible foes, are all hostile to the observance of God's precepts. He who has chosen them as his law will need help to withstand temptation, to perform services, and to persevere in his intended course. In entering on a religious profession, in considering the diversified claims which may be made upon him, in sustaining afflictions, and in experiencing the infirmities of age, he may well cry, "Let thy hand help me, for I have chosen thy precepts."

He who has chosen God's precepts may *expect* divine help. God who gave those precepts knows our weakness. He is able to impart to us energy and firmness. He has made arrangements for the communication of his Spirit, through the risen and exalted Redeemer. They who have chosen his precepts are objects of his complacency and paternal care. He has furnished instances in his word for our encouragement, and promises of aid in the performance of duty. Well then may every one who trusts in him pray, "Let thy hand help me, for I have chosen thy precepts."

LAY PREACHING.

One day John Wesley, at the outset of his evangelistic course, heard of a man who, after he had been converted under his ministry, was taking it upon him to gather together crowds of people, and to tell them what he had "seen and heard." The future founder of Methodism, still enwrapt in the buckram of his ecclesiastical forms, hastened down from London, in an angry mood, determined to arrest in its beginnings so glaring an offence against order. "John," said his sagacious mother, as she saw, with the clearness of a Christian intuition, the blunder and the sin into which her son was hastening, in silencing a man whose mouth the Lord had opened,—"John, this lay-preacher is as truly called of God to preach as you are." Wesley, at his mother's desire, went and heard him. The gifts and graces of the man he discerned to be such as could come only from above. What was he that he should withstand God? Wesley acquiesced. Thomas Maxwell was not silenced, but encouraged.—*Baillie's Memoir of Alexander Paterson.*

LIGHT IN THE EVENING.

A singular passage, in one of the most magnificent poems ever published, closes with the words, "At evening time it shall be light." The extract is taken from Zechariah xiv. 7. It does not conclude the subject, but one of the verses of the section. Some persons consider the entire prophecy fulfilled and symbolical; while others regard it as unfulfilled and literal. The words previously quoted have, without any reference to these differences, a general and a personal application. Souls tossed for years in toils and troubles, and doubts and fears, marred by transgressions and spendthrift dealings with time, to whom the day was neither clear nor dark, "not day nor night," have found many things clearing around them as the evening of life fell, and while the shadows to others seemed to increase, to them "it was light."

The general application more immediately concerns "the increase of knowledge." The evening time of the world will be distinguished by greater mental light than any preceding period. The Christian era has hitherto been poetically, and yet literally described as "neither day nor night." The duration

of its evening is not a point revealed. It may linger long above the earth at rest, gilding it like the many evenings of stormy days, when the sun breaks through the purpled clouds, casts gentle beams over earth and sea, and colours with most gorgeous painting all the western sky. "The end," or "the evening," is an indefinite term, like "the beginning." Its coming, and its extent, are among the hidden things; but the direction from which it comes is known, and the increase of knowledge is its way.—*Troup's Art and Faith.*

SCRAPS.

WHILE the heathen had their gods many, and their lords many, their god of wisdom, their goddess of beauty, their god of courage, and so on, they had no god of holiness.—*J. H. Evans.*

A fruit without juice, who cares to have it? It is thrown away. Such would be a Christian without love. Love is the very essence of Christianity. —*Ranadah, a Hindoo preacher.*

It is always well to bear in mind that the noblest design is always the most simple, and to illustrate this there is nothing so noble as the Christian religion, and yet nothing so simple.—*Cruikshank, MS.*

Seed sown in a heart which is broken in pieces thrives and prospers, but that which falls on a heart not broken will bring forth no fruit.—*Whiston.*

In England, of late years, I have thought the parson baptized his own fingers rather than the child.—*Selden.*

SPRING FLOWERS.

BY THE REV. JOSHUA RUSSELL.

To Thee, O Jesus, Thee foretold,
In days of old,
By holy seers,
To Thee, who art above thy peers,
Mitred priests on hallowed ground,
Kings in war and peace renowned,
Exalted far, we bring
The harp's melodious string,
And flowers of spring.

Blessed be Thou, O Lord Jesus!
He who frees us,
By thy deep woe,
From sorrows dark, from dungeons low,
In giving Thee, gave us a part
In thy holy, loving heart.
And thou didst undertake
Ransom for us to make,
For pity's sake.

We bring Thee, O thou Sacred One,
Thou brightest sun,
The flowers and fruits,
Of which Thou planted hast the roots
In our hearts, that desert soil,
Till Thou gavest tears and toil.
All virtues, pure and fair,
In bud or blossom there,
Thy praise declare.

For Thee we garlands bind,
With love entwined,
A flower so sweet,
Nor winter's cold, nor summer's heat,
Can away the fragrance steal.
At thy feet we love to feel,
If we in beauty shine,
'Tis through thy grace divine;
The glory thine.

REVIEWS.

Bases of Belief; an Examination of Christianity as a Divine Revelation, by the lights of recognised Facts and Principles; in Four Parts. By EDWARD MIALL, M.P. London: Arthur Hall, Virtue, and Co. 1853. 8vo. Pp. 425.

IT is not often that any one passes from the quiet and sacred duties of the pastorate to the excitement and turmoil of conducting a newspaper. More astonishing still is it, if such a one should succeed, by his unaided talents and industry, in forcing his way to an honourable position in the House of Commons. Most marvellous of all, if one of the first products of his new dignity should be an elaborate work on the evidences of Christianity. Such a work, on such a subject, by such an author, and under such circumstances, must excite unusual interest, and will deserve more than a brief and passing notice.

There are many who will be sure to read and trust whatever Mr. Miall may write. His long continued and earnest struggle in the Anti-State Church cause has inspired them with all the ardour of partisans, while his powerful eloquence and apparent originality will infuse into them the docility and submissiveness of disciples. His unquestioning self-reliance, fed by an instinct of ambition, and confirmed by a temper tending to isolation and severity, gives him a peculiar sway over a certain order of minds, and this in its turn will prompt him, as an acknowledged leader, to give out some appearances of originality, in new forms of thought, or at least of expression. His fervid energy, his picturesque imagination, his copious and often mighty eloquence, impress many, and especially the young, with the feeling that what he has proclaimed is as original and important as it is brilliant. Thus they are enlisted under his banners, with all the pride of intellect and with all the buoyancy of hope, perhaps, not untinged with pity for those who are too dull to make equally rapid discoveries, and with censoriousness towards those who it is presumed must have some bad motive for not prosecuting a course which has been demonstrated to be both righteous and beneficent. It is manifestly important therefore that what he promulgates should be good and true, and that those who undertake to speak of it to others should form a correct estimate of it. It is moreover a subject for congratulation when his influence is wielded in the right direction, and when his great endowments yield a fair amount of happy results, without any serious drawback in the feelings of those who are less advanced or less confident than himself. For ourselves, we are constrained to confess, that we should rather hail him as an ally, than follow him as a leader. Dr. Johnson has somewhere remarked, that it is very difficult to be at once original and just. At this late period in the world's history it must be so in reference to most subjects, but especially so in regard to religion and morals. The field of truth has been so often gleaned by the industrious and quick-sighted, that what has escaped their search is, with very few exceptions, scarcely worth the trouble of gathering. There is, indeed, a pleasure in moderate

peril, and most thoughtful persons have some slight feeling of danger in treading an unbeaten path. This, combined with a vague hope of recompence in new discoveries, allures and stimulates; but alas! the promised good is but rarely attained, and the hardy adventurer comes home to his domestic hearth oppressed alike by disappointment and fatigue. Sometimes, indeed, the great Author of our life confers upon some favoured child of man endowments fitted for discovery, and then the recompence is as blissful as it is striking. But such men are always distinguished by the comprehensiveness of their mental vision, and by the calmness and depth of their reflections. They combine the speculative with the practical, identify theories with the ripened fruit of experience, and affirm principles only by a copious induction of facts. Such are neither querulous nor ostentatious; their aim is not to destroy but to build up; instead of complaining that all the world is wrong, they exert their silent and hopeful energy to make it better, or to put it right. That which passes for originality in the present day is a widely different thing. Of this Thomas Carlisle, to whom Mr. Miall pays an incidental tribute of homage, may be taken as the truest specimen and the proudest trophy. Partly by quaintness of style, by a wild and picturesque imagination, and yet more by a certain jugglery of language, the merest truisms are emphasized into oracles, and gross absurdities are slipped into the mind under the plundered garb of truth. Force of will, vehemence of declamation, and the sweep of a grotesque fancy, are confounded with might of intellect and the inspirations of genius. It seems to us, however, that the inspiration of modern genius is almost purely *verbal*, and that when the eye and the ear have drunk their fill, the mind remains just as it was unrefreshed and unedified. We do not mean to insinuate that Mr. Miall is predominantly thus characterized, for that would be as absurd as it would be unjust; but we do think that he is so far under these influences as to warrant considerable caution when he offers us novelties, and corresponding satisfaction when he treats us with topics with which we are more familiar. We were glad to hear of the appearance of this work. It is pleasing to hail a fellow labourer of great capacity and extensive influence in a work where there is so much to be done, and such important results are to be secured, and especially if he has been by turns admired and censured, misrepresented or misunderstood, and is regarded as one with whom some may have been inclined and others have been compelled to disagree. On the whole we have been pleased and profited by the perusal of the book. We anticipate for it an extensive circulation, and from the reading of it a large amount of real advantage. It is too logical, indeed, to command indiscriminate readers, yet the brilliancy of its style may allure many who would be repelled by anything less attractive though equally good. It is not to be expected that any work of this magnitude should secure universal approbation, or an equal amount of applause from every reader in relation to every part; still less is this to be expected for the work of one not accustomed to track reverently the footsteps of others, nor very solicitous to consult their habits and prejudices. It appeals mainly to the educated and reflecting, and such are best able both to detect and disown that which is doubtful, and to appreciate and employ that which is satisfactory and good. Those who regard the author with distrust or dislike will denounce his theology as unsound, and allege that the gospel for which he pleads is hardly worth the trouble of a vindication, and

that the kind of inspiration he advocates is equally inadequate to command the obedience and to sustain the faith of man. But it is not by such parties that the author will care to be estimated, or that the merits of his work will be ultimately adjudged. Every reader is bound to divest himself of prejudice and unfairness, for this is demanded not only by justice to the author, but by his own interests, for it is indispensable to the honest action of his mind, and the ultimate acquisition of truth. An author who is misjudged and wrongfully repelled, has ample vengeance in the self-inflicted injury of his reader, who not only rejects the truth but surrenders himself as the slave of prejudice and falsehood.

Mr. Miall has divided his work into four parts, the Phenomenon; the Revelation; the Seal; and the Record. The first describes the appearance and progress of Christianity; the second indicates what the author regards as the main scope of its doctrinal teaching; the third exhibits the miraculous attestation by which its divine authority is established; and the fourth describes and vindicates the testimony in which it is permanently embodied. We wish we could lay before our readers an adequate abstract of the whole; but this would be a difficult task; and within the narrow limits to which we are confined impossible. There are several passages which we should be glad to transcribe to our pages, as specimens of splendid writing or effective argumentation; but the style is too equable to render such selection easy, and the argument is so consecutive that almost every portion must lose something of its force when abstracted from its original position. The first part, namely, "The Phenomenon," we regard as by far the best. In it there is no attempt at originality, beyond that which a vigorous intellect and a vivifying eloquence are sure to supply. The substance is old, but the dress is very striking; and we can hardly imagine anything more beautiful or interesting. The subject of it is one on which the reflections and observations of good men have been long accumulating, and our author has made free and happy use of them. The historical sketch is at once graphic and powerful, and the logical results are placed in most felicitous lights. The appeal of both is addressed equally to the understanding and the heart, and is calculated equally to instruct and delight. The argument takes hold of the passions, it accumulates in its force, and grows in intensity, till inquiry gives place to conviction, and conviction is absorbed in the exultant repose of an undoubting faith.

We have not read the other portions of the work with equal satisfaction, we feel that the view here given of the substance of Christianity, as consisting mainly in the manifestation of God in the person of Christ, though by no means unimportant, is nevertheless very defective. On the one hand it lowers the grandeur of the gospel scheme, and narrows the range of its beneficence; while, on the other, it fails to meet the objections of the adversary, which are levelled against doctrines which this scheme overlooks or disowns. The concessions which are made on this point, though only in appearance, and for the sake of argument, will be regarded by the enemy as intimating a sense of weakness, and by friends as a perilous exposure of the citadel by a needless abandonment of the outworks. We thankfully accept the intimation that these concessions are only made for the sake of argument; but we cannot help wishing that they had been fewer, and less important. It is painful to have the least misgiving, that an advocate has surrendered the cause which he has undertaken to defend. Such concessions

are needless, for the case can be made good quite as fully without them; they are useless, for the cause, however difficult, will have to be defended when they are resumed, and they are dangerous, for if they are necessary, it is conceded that Christianity, as commonly understood, is incapable of defence, and that the faith of many real believers is vain.

Nor do we feel more satisfied with the views here incidentally given of the doctrine of inspiration. This subject, indeed, is not formally discussed, and no theory of it is given; yet in effect it is introduced. Some of the difficulties attendant upon it, as it is commonly understood, are adverted to, and a method is suggested to remove them, or as it seems to us to evade them; but it falls far below the common estimate of what inspiration is, and of what for all saving purposes it must be. Two things are demanded in a revelation; first, that the record be made infallibly true, and second, that this fact should be demonstrated to us. The first is secured by the plenary impartation of the divine wisdom to the writers. "We have the mind of Christ,"—"God hath revealed these things to us by his Spirit," are expressions which affirm the certainty and explain the nature of the divine indwelling. The second is demonstrated by the miracles which the apostles wrought. For this they were needed, and in this they are applied and ended.

Anything short of this would be utterly insufficient to attest the truth of the New Testament, for the great purposes of faith and salvation. We know that a very important duty of the New Testament writers was to exhibit the teaching and character of Christ as a manifestation of God, and eye-witnesses of his ministry were accordingly chosen for this office. Yet without miraculous aid they would have been insufficient for the task. The most honest, devout, and holy, might narrate what they saw and heard, and in the main might furnish a most truthful human testimony; but this falls very far short of an infallible communication, which may be always trusted without danger, and can never be resisted without sin. For this the apostles required to be not only delivered from the wickedness, but raised above the infirmities of men. Accordingly they tell us that they do not furnish their record as mere eye-witnesses, however honest and true; for they did not understand the Saviour's words when they heard them, and had forgotten much that they had understood, and at last communicated to the church, "of the things of Christ," just so much as was revealed to their minds, or brought to their remembrance "by the Holy Ghost." They had further many important communications to make. Some things had been very obscurely intimated, and others scarcely suggested in the Saviour's personal ministry. These were authoritatively promulgated by the apostles. Thus they assumed the highest prerogatives of power. They stood forth as infallible rulers and guides. They referred to the miracles they wrought as their credentials, which certainly were not needed to prove them honest and competent witnesses, but heaven-sent men.

We mention these matters not in censure but in doubt. We are not sure that we rightly apprehend Mr. Miall. All thoughtful persons will be sensible of the difficulty of presenting such subjects in a light at once clear and new, and will be thankful to any one who attempts to solve perplexing problems even though he may not succeed. We fear, however, that our author has accomplished less than he imagines, and that he has left the difficulties of this question about as he found them.

The Bases of Belief are not exhibited in this work either metaphysically or historically. The great laws which regulate the convictions of the human mind are everywhere and always the same. The senses, intuition, reason, and passion, all minister, though variously, to the same result; but to analyze the elements, and to distribute the comparative forces of each individual conviction, seems an impossibility. Nearly every man can stand up, and in relation to some subjects, with more or less confidence affirm, I believe; but *why* he believes not one in a thousand can tell. Historically, the manifestations of faith are very important; but the laws which have regulated them have been equally obscure. The times of primitive Christianity were pre-eminently distinguished by faith, yet there seems but little in the previous state of things to account for it. Among the Jews the mightiest convictions were wrought by appealing to the ancient scriptures; yet those scriptures had been practically superseded by the traditions of the elders, or neglected by a worldly and corrupted people, or avoided as a censorious monitor which rebuked their sins, or as an ethereal good with which they had no sympathy or concern. Among the gentiles, the new belief blazed up like a conflagration. It made the hearts of multitudes instinct with life, and love, and holy heroism. They believed, and therefore spoke and laboured, and were ready to die. Yet just before all was heartlessness and unbelief. Philosophy, without conviction, and without power, had sunk into a mere logomarchy, and the most prevalent form of it was a voluptuous atheism. The old superstitions were well nigh exploded. The ignorant multitude were unedified and not greatly pleased; the priests laughed in secret at the religious services which they had celebrated in public, and the uneducated of all classes looked upon all religion as an absurdity which no intelligent man could believe, but as an important engine of policy which the state could not consent to forego. Faith seemed to be blasted and withered root and branch. Christianity then was the creation of a new life, and since then, on a smaller scale, the same thing has been manifested again and again. We cannot help looking at it, but can we explain it? There is one text which the Christian remembers, and will do well to apply: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

Mr. Miall expresses the hope that his work may be useful to the young and inquiring, though he appears to despair of producing much effect on the avowed enemies of the faith. Nor can more than this be anticipated by any thoughtful man. Even the word of God, which is the express provision of mercy, is proffered to satisfy only the docile and the honest. "The meek will he guide in judgment: the meek will he teach his way." The Saviour enjoins submission as indispensable to the acquisition of knowledge: "Take my yoke upon you, and learn of me." He connects the hope of successful scholarship with diligent service. "If any man will do his will, he shall know of the doctrine whether it be of God." There is nothing to flatter the vain or gratify the curious. For the captious and querulous, for the scoffing and profane, there is but one reply: "If any man will be ignorant, let him be ignorant." To those who make their own mind the standard of truth, and their own will the arbiter of right, and who, in their fond conceit, will accept no counsel and submit to no guidance, the gospel may appear severe, and certainly it is inflexible. "If any man

seem to be wise in this world, let him become a fool that he may be wise." We know that scoffers always have been, and it is distinctly foretold that in the last time such will be. They were not charmed by the character of Jesus, nor convinced by the preaching of Paul. They derided the doctrine of the cross as foolishness; declared that Paul was beside himself, and that He who was the incarnate wisdom had a devil and was mad. For such men no provision is made, for none adequate is possible. "If they believe not Moses and the prophets, neither would they be persuaded though one rose from the dead." This is too often forgotten both by the friends and enemies of the gospel. It is assumed by the enemy that so long as he can propose questions which we cannot answer, or urge objections which we cannot remove, or raise a laugh at our expense in which any considerable number shall join, we have proved not only our own incompetency to defend the gospel, but, which is a very different thing, that it is incapable of defence. The friends of our religion concede too much. They manifest alarm if every objector is not only confuted but silenced. They demand that every real or apparent difficulty should be removed, that every quibble should be elaborately responded to, or they conclude that the advocate and his cause are alike weak and doubtful. We rather remember that there is no moral truth or duty which is not beset with difficulties, and which may not be easily made the theme of debate or ridicule; and if we are not to trust or act till every scoffer is shamed and every objector silenced, both faith and action will be an impossibility. Certainly the scriptures afford neither help nor hope in such a case, and where Christ and his apostles have not attempted anything, it would, perhaps, be presumptuous in us to try, and certainly where they have failed it will be no dishonour to us if we do not succeed.

Christ our Life: in its Origin, Law, and End. By JOSEPH ANGUS, D.D., *Member of the Royal Asiatic Society.* London: Nisbet and Co., 12mo. pp. ix. 311, cloth.

FOR this volume the public is indebted primarily to a gentleman residing at Allahabad, in the civil service of the East India Company, who advertised about three years ago for an Essay on the Life of Christ, adapted to missionary purposes, and suitable for translation into the vernacular languages of India. He pointed out as subjects which should be illustrated in the work, "The original Deity of the Son of God; the circumstances of his life and death, so as to show the wonders of his love in the work of redemption, and the sinfulness of sin; the glorious exaltation of Christ, and his second coming; the whole being intended to exhibit most forcibly to the minds of intelligent heathen the wonderful character of the Son of God." Three clergymen of the church of England were appointed adjudicators: the Rev. Professor Scholefield of the University of Cambridge; the Rev. John Tucker, Secretary of the Church Missionary Society; and the Rev. Thomas Sale, now Vicar of Sheffield. Sixty-four treatises were submitted to their choice; but their decision was unanimous that the work now before us was entitled to the prize.

Two inquiries naturally present themselves to the mind of a reviewer in taking up such a performance. The first relates to its adaptation to the purpose contemplated by the advertiser. This was the only question before the adjudicators. It was for a specific use that the work was designed, and the sentence pronounced by them amounts only to this, that the essay was better

adapted for that specific use than any one of the other sixty-three which had been laid before them. In perusing it, the only doubt we have felt on this subject has been whether it were not rather too profound for the natives of India. Totally uneducated people in any part of the world would certainly find portions of it abstruse; but it must be remembered that there is a very large class of persons in India whose intellect is highly cultivated and whose stores of knowledge are large. In some of the sciences and in some departments of philosophy they are well skilled, and it was principally for these that the work was needed. On reflection, therefore, it appears to us that Dr. Angus has done wisely in making it, not a book for children, or a flowing narrative to be read without mental effort, but a treatise which may be put without fear into the hands of scholars, to meet the difficulties which may occur to them in the perusal of the inspired memoirs of our Lord, or which may be suggested by the votaries of infidelity and the emissaries of Rome. With this view doubtless he has furnished that preliminary information with which his volume opens, respecting the dispersion of mankind, the formation of languages, the diversities of worship, the theories of ancient philosophers, the peculiarities of Palestine, and the processes by which the Jewish people were prepared for the coming of Messiah. Thus he opens the way for an intelligent reception of those facts in which our Lord is presented to guilty, depraved, unhappy man as the great object for admiration and confidence; till he closes his book by saying, "And now our work is done. Rapidly and imperfectly have we sketched THAT LIFE which is the source of all life, and to which we owe our all. We have traced Him in infancy and in manhood; in secret and among the crowds; at work and in prayer. We have listened to his teaching. We have watched His sacrifice. We have heard the announcement of His kingdom. As man He has won our love. As God he has claimed our reverence. He has appeared as Creator; as Redeemer; as Judge. Religion begins in submission to His righteousness, and it is completed in likeness to His character. Conformity to His death and the truths it teaches, is renewal and pardon; conformity to His life is holiness and bliss. 'Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling; kiss the Son lest He be angry, and ye perish from the way when his wrath is kindled but a little. BLESSED ARE ALL THEY THAT PUT THEIR TRUST IN HIM.'"

One great advantage the writer has had in composing this work, of which he has not failed to avail himself. Having in view specifically men ignorant of Christianity, he has kept before his own mind the relation of the Saviour's character, teaching, achievements, and offices, to his readers as lost sinners, and has presented to them throughout the bearing of all that he had to communicate on their own personal interests. It is not therefore as a controversialist that he exhibits those truths which he knows to be controverted; it is not as a scientific lecturer on theology that he explains Christian doctrine; it is not with the formality which attends the enunciation of truths from the pulpit when they are addressed to a congregation known to consist of professed believers that he discusses the themes on which he dilates, but he presents himself to his readers as one having announcements to make which are of infinite importance to them personally. He writes in the spirit of him who said at Antioch, "Unto *you* is the word of this salvation sent."

But there is a second question on which we may reasonably be expected to give an opinion. In what degree is the book adapted for English readers? In reference to this we can say without hesitation that the views which it exhibits are in our judgment eminently scriptural, and the phraseology in which they are expressed is remarkably precise. It does more to elucidate the meaning of the four evangelists than any exposition with which we are acquainted. It shows a remarkable power to express in a few words the exact idea which belongs to a somewhat obscure statement. Explanatory remarks are thrown in skilfully and unostentatiously when the author seems to be merely telling the story. His perception of the spirit of our Lord's discourses is acute, and his mode of expressing the thought very luminous; though he justly observes, "After all the pains which may be taken to reach the full sense of the teaching of our Lord, it will remain a question, whether we have seen down into the depth of his meaning. His words are ever like the deep sea, intensely clear, but immeasurably profound." Respecting the miracles, he says, "These actions of our Lord are called in scripture by different names; and each name is instructive. As they were manifestations of power, they are called mighty works (*δυνάμεις*); as adapted to prove the truth of his mission, and to strengthen the faith of his disciples, they are called signs (*σημεῖα*); as creating surprise, they are called wonders (*τέρατα*); while in John they are called by a title of yet greater significance, simply 'His works:' the appropriate and natural acts, that is, of one who was himself the mighty God, and a wonder (*τέρας*) to the people." The peculiarities of the gospel economy, in distinction from systems and theories often confounded with it, are admirably illustrated; as where it is said, "Each vice and grievance, the whole mass of evil which afflicts society, is apt to be charged upon faulty institutional arrangements; upon laws, or want of laws; and can be removed (it is thought) only by external appliances. *The world* (it is held) must be mended before its inhabitants can be better. Men, therefore, attempt to get the reign of righteousness established first; and then, it is supposed, individual moral renovation will begin. 'Set up the kingdom, and citizens will enter and be enrolled.' But the scripture scheme reverses this order. It teaches that new systems of society cannot perfect individuals; but that individuals must find in themselves the germs of nobler systems; and that those germs have their origin, not in considerations of selfishness nor in the gratification of anything purely human, but in the awakening of a life that is divine. "Except a man be born *anew*, he cannot *see* the kingdom of God."

It is well known that it is not our habit to eulogize every book whose author belongs to our denomination, or happens to rank among our personal friends. Justice to our readers is in this department the first consideration; but it is nothing more than justice to say that we seldom meet with a work with which we agree throughout so cordially as with this, or which seems to us so well adapted for general usefulness. We should be delighted to know that it was translated into all the languages of Europe, as well as those of Asia: it would be an admirable book to circulate throughout both the protestant and the Romish parts of the continent. We beg leave to suggest respectfully to the tutors of colleges its use as a textbook in the commencement of a theological course; and we earnestly advise all sabbath-school teachers to read it again and again, till its contents are in their minds ready for use in the discharge of their weekly duties.

BRIEF NOTICES.

The English Bible: containing the Old and New Testaments, according to the Authorized Version: newly divided into Paragraphs; with concise Introductions to the several Books; and with Maps and Notes illustrative of the Chronology, History, and Geography of the Holy Scriptures; containing also the most remarkable Variations of the Ancient Versions, and the Chief Results of Modern Criticism. London: Robert B. Blackader, 13, Paternoster Row. Foolscap quarto. Part I. Pp. 128.

In our number for February, 1851, we noticed a work then just published under the title of The Chronological New Testament. An edition of the Old Testament Scriptures as an accompaniment to that volume was then promised, and the production before us is the first portion of a series in which that promise is to be fulfilled. The plan is, however, considerably improved, and the manner in which it is carried out thus far shows that the work is in the hands of an editor who is learned, diligent, and judicious. In this part we have the book of Genesis, in the centre, with a narrow column on each side in smaller type containing marginal references and short exegetical notes. Fifty-four pages of notes of somewhat more extended character are appended, and these, as well as the shorter ones in the margin prove that while the editor is well acquainted with the writings of modern biblical scholars, he is careful to avoid the levity with which too many of them treat the holy oracles. The preface announces that the work "has been prepared under the firm belief, not only that a Divine Revelation is historically recorded, but that the Record (γραφή), the Scripture, is itself inspired by God (θεόπνευστος). The great aim has been to defend this precious and inspired word of God, and to explain its contents with benefit to the reader, and a due regard to its divine authority." The parts are to come out, one every quarter of a year. The price is so low that nothing but a large sale can remunerate the spirited publisher.

The Christian Sabbath; the Way of Life; and other Poems. By JOSHUA RUSSELL, *Author of "Journal of a Tour in Ceylon and India."* London: Houlston and Stoneman. 1853. Pp. 232.

The Journal of a Tour in Ceylon and India, mentioned in the title-page, has doubtless prepared its readers to welcome another production of Mr. Russell's pen. It has done much, we believe, to promote the determination to send twenty additional missionaries to India, and, as we are informed that it has made a very favourable impression out of the circle to which the author and ourselves belong, we trust that it will render material aid in bringing in the contributions necessary for the accomplishment of that noble undertaking. The same kindness of heart and attachment to evangelical truth which appear in that publication pervade also the volume before us. Its contents are indicative of cheerful yet sober-minded piety. Men of poetic genius are apt to be flighty; but though Mr. Russell's pieces are occasionally humorous, he never loses sight of the gravity which becomes the Christian character. In the earlier part of this number we have given a specimen of the shorter pieces — one which we have selected not as superior to others, but as a fair specimen, and at this time of the year appropriate to the season.

The Sensibility of Separate Souls considered. By C. WEBB. London: Houlston and Stoneman. 1853. 12mo. Pp. xi, 192.

The alliteration of the title, which will perhaps be a stumbling-block to many, must not in this case be regarded as a sign of eccentricity or affectation. It seems to us probable that the author was not at all aware of it when he sent his work to press. The book is full of thought—much of it original thought—and his attention appears to have been so entirely concentrated upon the thought, that in his choice of words he had no regard to anything else than their adaptation to express his meaning. His subject is the Consciousness of Disembodied Spirits, and he adduces arguments in favour of this which cannot be refuted. To any one who doubts the positive happiness of believers in the period intervening between death and the resurrection, this small volume may be safely recommended as a skilful illustration of scripture testimony to the fact. Mr. Webb brings forward not only the well known sentences which affirm it plainly, but others also in which it is more obscurely implied. The greatest fault of the work appears to us to be that, endeavouring to extract this truth from as many passages as possible, he has summoned some texts to his aid which fairly interpreted do not contain it. The whole book, however, will amply repay perusal. Collateral topics are treated of with ingenuity and discrimination. Ministers especially will find these pages eminently suggestive.

Plain Discourses on Important Subjects. By JOHN BROWN, D.D., *Senior Minister of the United Presbyterian Congregation, Broughton Place.* Edinburgh: Alexander Padon, Hanover Street. London: Hamilton, Adams, and Co. 1852. 12mo. Pp. 427.

These discourses are what they profess to be, "plain and clear exhibitions of Christian truth and evidence, and of Christian duty and motive." They are thoroughly sensible, sound, and evangelical, written in a plain and forcible style, and altogether free from the meretricious

ornaments by which the sermons of many of our popular preachers are frequently disfigured and weakened. We have read them with much pleasure, and recommend them as models for pulpit composition.

The Incarnate Son of God: or the History of the Life and Ministry of the Redeemer, arranged, generally, according to Greswell's Harmony of the Gospels; with a Concise View of the Mediatorial Economy. By the Rev. HENRY W. WILLIAMS. London: Published by J. Mason, 14, City Road; and sold at 66, Paternoster Row. 1853. 12mo. Pp. xvi. 384.

It is a gratifying feature in the religious instruction of the present age, that so much attention is being directed to the life and ministry of the Son of God. The work before us is chiefly designed for sabbath school teachers and those who have the charge of bible classes: nevertheless it may be read with profit by all Christians. It lacks the freshness and suggestive power of Neander's volume. By the majority of readers, however, it may be read with greater safety, and perhaps more profit. We have much pleasure in recommending it to those whose good the writer has principally consulted.

Art and Faith; or the Harmony of Science and Scripture. By GEORGE TROUP. London: Blackwood. Small octavo. Cloth. Pp. 408.

This is one of the many books which owe their origin to the Exhibition of 1851. Natural productions of the earth and fruits of human ingenuity having been brought together in unprecedented abundance at that time, they furnished a text on which instructive dissertations of various kinds might be founded. The author has availed himself of the opportunity, and we have seen nothing of the kind better adapted to be acceptable and useful. He possesses extensive acquaintance with the details of science and art, and aims to turn them to good account in reference to the highest interests of his readers. Among the topics discussed are Modern Travelling—Progress of Knowledge—Iodine and Air—the Fuel in the Earth—the Fleece and the Cloth—the Seed in the Furrows—Weeds and Wild Flowers—Forest Trees and Granite Rocks—Art and Insects—Flint and Sand—Gold and Silver—Diamonds and Pearls.

Notes and Narratives of a Six Years' Mission, principally among the Dens of London. By R. W. VANDERKISTE, *late London City Missionary. Third Edition.* 3,000. *Half the Profits of this Work are devoted to the Funds of the Mission.* London: James Nisbet and Co. 1853. 12mo. Pp. 352.

The words, "Third Edition," shew the public concur with us in the opinion that this is an interesting book. Our notice of the first edition may be found in the number for last October.

Memoir of the Rev. John Chin, late Pastor of the Baptist Church, Lion Street, Walworth. By his Daughter. London: Houlston and Stoneman. Pp. 24.

Mr. Chin was an eminently good and kind-hearted man. He was the first pastor of the church in Lion Street, Walworth, and under his care it enjoyed great prosperity. This tract will be very acceptable to those who knew him, and it will be also pleasant and instructive to others who delight in tracing the methods by which the Head of the church trains men for his service.

The Eclectic Review. May, 1853. London: Ward and Co. 8vo.

This number contains a curious article upon a book which probably may not come in our way, and to which therefore we will take this opportunity to refer. It is a production of the author of certain notorious rhymes eulogising the established church and depreciating dissent and dissenters, the most popular poet belonging to that sect generally denominated Puseyites, "The Rev. J. M. Neale, M.A., Warden of Sackville College." He has now brought out "The Pilgrim's Progress of John Bunyan for the use of Children in the English Church." It bears pretty much the same relation to Bunyan's real work as the bible re-modelled by Voltaire would have borne to the genuine bible. If any of our readers wish to know more about it, we refer them to the Eclectic itself, in which they will find illustrations of the sentence, "This edition of the Pilgrim's Progress is unquestionably the most impudent book we ever read." Another article in this number is on Conybeare and Howson's valuable work on the Life and Epistles of St. Paul; in which we are happy to find the Eclectic Reviewer coinciding with us in the opinions which we have already expressed.

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Strictures on the New Government Measure of Education. By EDWARD BAINES. *London: John Snow.* 8vo. *Pp.* 32.

The New Education Bill. Speeches of G. W. ALEXANDER, Esq.—The Rev. J. H. HINTON—Mr. E. MIALL, M.P.—Mr. EDWARD BAINES, &c., &c., at a Meeting of the Friends of Voluntary Education, held at the Hall of Commerce. Reprinted from the "Patriot" Newspaper, May 5, 1853. *London: Patriot Office.* 8vo. *Pp.* 32.

The New Government Measure of Education: a Letter addressed to the Editor of the "Daily News." By EDWARD BAINES. *London: John Snow.* 12mo. *Pp.* 8.

Inspectors Inspected: a Review of the Operations of the Educational Committee of the Privy Council from 1846 to 1852; with Criticisms on the Government Measure for Public Education, as Proposed by Lord John Russell and Sir James Shuttleworth. By ANDREW REED, B.A., of Norwich. Printed by request of the Congregational Board of Education. *London: John Snow.* 12mo. *Pp.* 71.

INTELLIGENCE.

EUROPE.

REPORT OF A HAMBURGH COLPORTEUR.

It was in the year 1837 that I first heard the gospel preached, which the Lord blessed to my conversion, and on the 12th of April, 1838, I was received into the church by baptism. Soon afterwards I began distributing tracts, in which many brethren here are engaged every alternate Sunday. A gracious God increased my zeal continually in this blessed work, and we circulated tracts in Hamburgh and for many miles round in its environs. Certainly we were persecuted at times, but the Lord of lords has been on our side. In the course of the next year, my dear heavenly Father was pleased through the Bible Society to call me to the work of a colporteur.

Many opportunities to be active in the spread of God's kingdom have occurred to me, especially during the wars of these years, when different armies have occupied our town. I have been able to distribute thousands of tracts and portions of holy scripture, and even many bibles and testaments among the stranger soldiers. I hope that the great day will disclose much good in consequence of these weak efforts.

Among these warriors were many catholics; Austrians, Italians, Gallicians, Bohemians, Hungarians, &c., to whom it was very difficult to gain access at first, they esteeming me as a heretic. As however they became acquainted with our opinions, they willingly took extracts and detached portions from the word of God. Many bought bibles and testaments in their own tongue and promised also to read them in their own country. Many acknowledged that they had been kept in the dark by their priests, and in proof of the sincerity of their professions some gave me their letters of indulgence which they had obtained at considerable expense.

When the war in Holstein was ended, many young people enlisted for military service in Brazil. Before their departure I sought them out at their quarters and lodgings, and begged them to purchase the word of God. I have often had occasion to remark how God holds the hearts of men in his hand, and turns them as the streams of water, and in this instance, although some were openly vicious and very ignorant, many, whose appearance and manners forbade the hope that they were children of God, bought the word of God, and persuaded their comrades to take such cheap bibles and testaments with them to Brazil. They acknowledged before all, that they were sinners, yet not so sunk in sin as to be able to despise God's word.

I have been inland among the villages also, and to the sailors in the harbour. In the winter I went upon the ice to the great ships that lay in the harbours of Hamburgh and Altona, and sold bibles in different languages to people of many lands. In the last year of my work, I have especially sought out the strangers in their lodgings, and supplied them with scriptures and tracts. By them the good seed has been spread far and wide.

Many houses I visit repeatedly. I have indeed thus found many sunk in ignorance and vice; but there are also souls who love God and his word.

Several hundred copies of the scriptures and more than 50,000 tracts have been distributed during the last year; and in the whole time of my labours, three years and a half, 6000 copies of the bible, many thousand gospels, psalters, and epistles, and about 600,000 tracts. The Austrians obtained principally detached portions of scripture.

It is true that I have met with insult, mockery, and sometimes blows. Yet God has always turned the evil away from me. I have been enabled to understand that without the knowledge of our Father not a hair can fall from our heads, and that for those who love God all things must work for good.

ANNUAL MEETINGS.

THE HANSERD KNOLLYS SOCIETY.

Charles Jones, Esq., the Treasurer, presided at the annual meeting of this institution in the Baptist Mission House, Moorgate Street, on Thursday, the 21st of April.

Prayer having been offered by the Rev. J. Hirons, the Chairman addressed the meeting briefly, and the Rev. G. W. Fishbourne, the Secretary, read the Report, of which the following are the most important paragraphs:—

"In the last Annual Report, the Committee drew the especial attention of subscribers to difficulties that had arisen in carrying further the publications of the Society, from the decrease that had taken place in the list of subscribers. Instructions were therefore given to the incoming council to consider the question of drawing to a close the present series, at as early a period as could conveniently be done. During the

year, various plans were under the consideration of the Committee, to supply, in the first place, the volume owing to the subscribers to the fourth issue, and secondly, to bring the present series to a close. The plan that bade fair to be the most effective, was that which was laid before the subscribers, dated December, 1852. In this it was proposed to close the series with three additional volumes; two consisting of the Martyrology, the first volume of which is already published, and a volume containing a collection of the Confessions of Faith of the Baptist Body in the seventeenth century, with other interesting public documents. To meet the decrease in the number of subscribers, it was found necessary, in order to carry out this plan, that the fifth subscription should be raised to 12s. 6d. The replies to this circular have been so far encouraging as to lead the council to the conclusion that they may venture to press with the proposed volumes. Not indeed without some risk, as the financial statement will show; yet with the hope that, on the completion of the series, a very considerable number of subscribers will be found to complete their sets; and that the stock remaining on hand will be sufficient to supply the deficiency. It will however be seen how important is the aid of the subscribers generally, in order to obtain the names of parties who will take the closing volumes of the series.

"As a considerable surplus of the following volumes, viz.: Roger Williams's Bloudy Tenent of Persecution; John Canne, on Necessitie of Separation from Church of England; Dutch Martyrology, Vol. I.; Du Veil's Exposition of the Acts of the Apostles; remain in stock, the council have thought it well to offer these volumes at a reduced rate to ministers.

"As the volumes to be issued are in a state of forwardness, and the first portion already in the printer's hands, the council hope to issue them by the close of the year, or at the commencement of 1854.

Addresses were delivered by the Rev. F. Trestrail, the Rev. Isaac Lord, Rev. R. Morris, G. Lowe, Esq., F.R.S., the Rev. Dr. Murch, and Mr. Burnett.

Mr. Underhill then said, that it would be necessary that the subscribers should meet again, before the affairs of the Society be wound up, and therefore, although the series was about to be closed with the three volumes referred to, it by no means followed that the Society was about to become extinct. It was more than likely that, upon consultation with the subscribers, a plan would be adopted for continuing the publications, though not in their present expensive form. In the present plan, two difficulties had to be contended with—the difficulty of collecting the subscriptions, and the difficulty connected with the serial form of the publications. If an agency were employed in collecting subscriptions, it would probably double the amount of expenditure. That expenditure had by no means been large. They had paid nothing for editing, and the cost of the volumes had been reduced to the lowest possible amount. The editing of the remaining volumes of the "Martyrology" was being proceeded with, and the Third Volume would, from very many circumstances, be the most interesting of the series. He found that when the volumes were out, there was likely to be a considerable accession of subscribers; in fact £100 worth more of subscribers might be safely calculated upon.

BAPTIST TRACT SOCIETY.

On Friday evening April 22nd, the twelfth Annual Meeting of the Baptist Tract Society was held at Eagle Street Chapel, Robert Lush, Esq., barrister at law, in the chair. From the Report which was read by the Rev. C. Woollacott, the secretary, it appears that during the past year many new tracts have been published, to one of which entitled "My own History," the Committee requested special attention. It contains a brief narrative of the Society, and enumerates many remarkable instances of its usefulness selected from the annual Reports. The Committee renew their request for authentic and interesting narrative tracts. During the year 1852 the Society printed 105,750 tracts and hand bills, and from its institution 1,980,100. The extracts from the letters of auxiliaries which were read, were more than usually interesting. The publications of the Society, which are now becoming numerous, are circulated in Africa, America, the Australias, and India. Grants of tracts have been made by the Committee to every applicant with no niggard hand, and during the past year the sum total is considerably more than in any previous year. The cash account showed the income of the year to be nearly £120, with a balance in the hands of the Treasurer of £8. The meeting was addressed by Messrs. Mitchell of Bacup, Franklin of Golcar, Dawson of Liverpool, Betts of Edinburgh, Webb of Ipswich, Bonner of Keppel Street, Wyard of Soho Chapel, and Lewis of Trinity Street. The devotional exercises were conducted by Messrs. Wills of Ramsgate, Jennings of Spencer Place, and Hawkins of Bradford.

A printed copy of the Report and of the Society's publications, may be had, gratis, on application at the depository, Messrs. Houlston and Stoneman's, Paternoster Row.

BIBLE TRANSLATION SOCIETY.

The thirteenth general meeting was held in Bloomsbury Chapel, April 26th, T. R

Wheatley, Esq., in the chair. After devotional services, the Rev. Edward Steane, D.D., read the following

Report.

The accounts sent home by the missionaries of all societies, and not by missionaries only, but by all intelligent persons resident in British India, of the advancing knowledge and intellectual improvement of the natives of the country, should stimulate the efforts of Christians to increase to them the supply of the word of God; and should act, moreover, as a powerful motive upon the minds of its translators, to render the versions as accurate as learning, diligence, and fidelity can make them. The former responsibility rests in part upon ourselves, the latter upon our brethren, who are specially called of God to this particular department of evangelical labour, and qualified for it. Of the manner in which we are discharging our responsibilities it is not the province of this report to determine, every individual amongst us should judge himself; but it may not only be allowed by your committee to speak of the patient toil, and scholastic ability, and godly diligence, exhibited by your translators, but it is eminently proper that they should. All the correspondence which comes from them, and all that the committee learn respecting them from independent sources, serves only to enhance the satisfaction which has always been felt in their competency, their conscientiousness, and their zeal; and the committee have therefore still to commend them to the churches as worthy to be "esteemed very highly in love for their work's sake." They are still applying themselves rather to carry on towards greater degrees of perfectness the translations already made than to undertake new ones; while they are at the same time habitually occupied in conducting through the press the large editions, which from year to year are put into circulation.

In a letter, addressed to Dr. Steane, so recently as the 19th of February last, Mr. Wenger remarks, after adverting to some other topics, "Of our own operations I have not to record anything new; large editions of the gospels of Matthew, Mark, and Luke, separately, in Bengali, were printed during the year 1852; John has recently been commenced. Mr. Lewis has continued to assist me in the Bengali."

In this language the revision of the New Testament, reported last year as having been carried as far as the end of the first Epistle of Peter, and printed to the fifth chapter of Romans, has been finished, and the revised edition published. It is also being reprinted in a pocket form for the use of the native Christians and young persons. The Bengali bible, translated by our brethren, is still the only one in circulation in that language, no other translators having succeeded in producing one equal to it, or that can in any way displace it, though many attempts have been made. At the same time, excellent as on the whole it is, Mr. Wenger is anxious to render it still more worthy of universal reception, and constantly addicts himself to its improvement.

In Sanscrit, the second volume of the Old Testament, containing the historical books from Judges to Esther inclusive, was finished early in last December; a reprint also of Genesis, with twenty chapters of Exodus, has been published. Mr. Wenger is now engaged on the book of Job.

This may be the proper place to make a grateful and public acknowledgment of the courtesy of the Rev. M. Williams, M.A., professor of the East India College, Haileybury, who had the kindness to send to Mr. Wenger a copy of his English and Sanscrit Dictionary, recently published. This valuable work proved a most welcome present. For years the need of such a dictionary had been felt by Mr. Wenger, and by Dr. Yates before him. Had it been a far inferior work, it would have been received with great thankfulness; but Mr. Wenger speaking of it says, it is "so complete and so correct, as scarcely to leave anything to be desiderated." The committee could not refrain from putting on record, in their report, the grateful sense they entertain of their ind btedness to the learned professor, for this expression of his sympathy with their translator.

In the Hindee language, the gospels in the Kaithi character have been carried through the press, to the eighth chapter of John, by the joint labours of Mr. Leslie and Mr. Parsons of Monghir. Some small progress has also been made in the Hindoosthani New Testament in the Roman character.

The distribution during the year has amounted to 34,036 copies; and the printing to 39,000 copies as under:—

In Bengali the entire Bible . .	2,000
,, Matthew . .	16,000
,, Mark* . . .	16,000
In Sanscrit, Bible, Vol. ii . .	2500
,, Genesis, &c . .	2,500
	39,000

In another part of his letter, in which he communicates these details, Mr. Wenger says: "The distribution of the scriptures at the present time is of incalculable importance. A desire for reading is beginning to awaken among the masses. As one example of this, I may mention that a native bookseller has just published, as a speculation, a translation of Lamb's Tales of Shakspeare, a book which, had it been printed ten years ago, would not have found a hundred readers. The change, ever since I came to this country, is immense,

* Luke was not quite finished last year, but has been completed since.

and almost incredible. There are about thirty native presses constantly at work in Calcutta alone. How important then," he adds, "that at a time when a nation is awaking from ages of mental lethargy, it should have the scriptures supplied to it."

The treasurer's cash account will show that the receipts of the year have amounted to £1,452 6s. 4d., being about £400 less than last year. This diminution is attributable to one cause, exactly £400 having been received from the representatives of deceased friends, and from a gentleman who acted as his own executor.

The committee, in concluding their report, will only express their earnest hope and belief that at a time when the Baptist Missionary Society has resolved, under God, to send twenty additional labourers into the Indian missionary field, the friends of the Bible Translation Society will see the importance of keeping pace with this generous spirit of Christian love. They must not diminish the production of copies of the word of God; but rather address themselves with new zeal to this their special and imperative duty, relying on the gracious promise of its Author, that "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall his word be that goeth forth out of his mouth: it shall not return unto him void, but it shall accomplish that which he pleaseth, and it shall prosper in the thing whereto he sends it."

It was then moved by the Rev. W. Brock, London; seconded by the Rev. W. Robinson, Cambridge:—

That the Report now read be adopted, and printed under the direction of the Committee.

Moved by the Rev. S. Manning, Frome; seconded by the Rev. W. G. Lewis, Bayswater:—

That the resolution of the Baptist Missionary Society to send twenty additional missionaries to British India will, if God's blessing attend their labours, inevitably augment the demand for the sacred scriptures, and that this meeting, rejoicing in the prospect, commends the Bible Translation Society afresh to the support of the churches.

Moved by S. M. Peto, Esq., M.P.; seconded by G. T. Kemp, Esq.

That this meeting gratefully acknowledges the kindness of T. R. Wheatley, Esq., in presiding over it, and especially thanks him for his able advocacy of the principles on which the Bible Translation Society is founded.

Moved by the Rev. H. W. Jones, Carmarthen; seconded by the Rev. J. Angus, D.D., Stepney.

That the following gentlemen be the Officers and Committee of the Society for the ensuing year.

Treasurer.

G. T. KEMP, Esq., Spital Square.

Secretary.

Rev. EDWARD STEANE, D.D., Camberwell.

Committee.

Rev. J. ANGUS, D.D., London.
Rev. W. B. BOWES, London.
Rev. W. BROCK, London.
Rev. J. BURNS, D.D., London.
Rev. J. H. HINTON, M.A., London.
Rev. J. HOBY, D.D., London.
Rev. J. LEECHMAN, M.A., London.
Rev. W. H. MURCH, D.D., London.
Rev. J. RUSSELL, London.
Rev. I. M. SOULE, London.
Rev. J. HOWIESON, London.
Rev. J. ACWORTH, LL.D., Bradford.
Rev. H. DOWSON, Bradford.
Rev. C. M. BIRRELL, Liverpool.
Rev. J. J. BROWN, Reading.
Rev. G. H. DAVIS, M.A., Bristol.
Rev. C. J. MIDDLEDITCH, Frome.
Rev. J. P. MURRELL, Leicester.
Rev. N. HAYCROFT, M.A., Bristol.
Rev. W. LANDELLS, Birmingham.
Rev. T. F. NEWMAN, Shortwood.
Rev. J. G. PIKE, Derby.
Rev. W. ROBINSON, Cambridge.
Rev. F. TUCKER, B.A., Manchester.
S. LEONARD, Esq., Bristol.
R. FOSTER, Esq., Cambridge.
J. H. ALLEN, Esq, London.
C. BURLS, Esq., London.
S. JACKSON, Esq., London.
J. LOW, Esq., London.
G. LOWE, Esq., F.R.S., London.
T. PEWTRESS, Esq., London.
G. STEVENSON, Esq., London.
E. B. UNDERHILL, Esq., London.
S. WATSON, Esq., London.

Travelling Agents.

Rev. GEORGE FRANCIES, 61, Walnut Tree Walk, Lambeth.
Rev. MANOAH KENT, Shrewsbury.

IRISH CHURCH MISSIONS.

The exertions made by members of the established church for the diffusion of the gospel in Ireland have of late been exemplary. They have supported three societies for this object; and the contributions received by one of them this year—the Society for Irish Church Missions to the Roman Catholics—have been greater than the contributions received during the same period by the Baptist Missionary Society, the Baptist Home Missionary Society, and the Baptist Irish Society together. To put the comparison in another form, the contributions to the Baptist Society for promoting the Gospel in Ireland have not amounted to one-twelfth part of the sum contributed in the same year to the youngest of three societies for the promotion of the principles of the episcopal church.

The three societies are now about to be united. The hierarchy of Ireland have earnestly desired this, and it is now to be accomplished. The Irish Society of London, instituted in 1822, and the Society for Irish

Church Missions, in 1849, are to be henceforth one, and they bind themselves to give £3,000 per annum to the Irish Society of Dublin, on condition that it does not seek pecuniary aid in this country. This important measure renders the meetings for the present year peculiarly deserving of attention.

The Duke of Manchester took the chair, April 29th, at the meeting of the *Society for Irish Church Missions*, of which he is president. The following are extracts from the Report which was read on the occasion:—

"Your Committee have the happiness of finding that, in their endeavour to acquit themselves of their difficult duty in such a manner as becomes sincere members of the united church of England and Ireland, their missionaries, while carrying out their principles, have won the approbation of all the many clergymen in whose parishes they have been called to labour.

"Many individual testimonies have been afforded on this point, confirming the general impression resulting from the evidence of cordial co-operation in every case. To this gratifying effect of their administration they have the still higher satisfaction of being able to report that the bishops of every diocese, in any part of which their missions have extended, have not withheld their approving sanction, after watching for shorter or longer periods the operations of the society.

"The advanced position of your missions has rendered it a matter of primary necessity that means should be taken to secure the proper preparation of agents for the increasing work; and in Dublin, by the help of some ladies, who undertook to gather contributions for this special purpose, a mission-house has been fitted up with all proper arrangements, and this establishment has enabled the Committee to prepare a large number of probationers for active service in the missions.

"Both the Ragged School and the Inquiring Class carried on at their mission-house, have produced a great effect amongst the people; upwards of 200 adults are in the habit of attending the Ragged School, besides about as many children; and the inquiry thus produced having led to many decided conversions, a necessity soon arose for some direct ministrations, conducted according to the order of the united church. His grace the archbishop of Dublin having had his attention drawn to the subject, after due inquiry, has readily consented to license the mission house for divine service, and twice on every Lord's day congregations are gathered, consisting of inquirers and converts. The classes of Roman catholics at the Ragged School are instructed under the superintendence of your missionary, by many persons of the first respectability. Some members of the archbishop's family being the habit of assisting with unwearied interest in this work, have seen the increasing numbers which press into the crowded rooms, and have been induced to propose that a more suitable building shall be erected to to meet the increasing demand, and that the Ragged Shool of the mission house should give place to a Ragged Church. Having obtained the proper sanction for this undertaking, contributions are being sought for this purpose; and, in the hope that the amount required will be speedily completed, the ceremony of laying the first stone of the building took place on the 16th of the present month, to be a Ragged Church for converts and inquirers, in connexion with the Society's mission house.

"During the recent tour made by the Bishop of Tuam, 535 additional converts from Romanism were confirmed by him in your missions. These added to the number confirmed on the two previous occasions in the last three years, make the total 1,948.

"In the last Annual Report, your Committee explained the remarkable result of the missionary operations in West Galway, which had changed that whole district, from being a painful illustration of the manner in which the united church has been shorn of its strength for the great object of the Reformation, into one of the most pleasing evidences of the power and benefit of ecclesiastical order, and they refer now to the statement then made, in order to report that, during the tour of the bishop, very much was done towards maturing this satisfactory arrangement, which is still progressing towards completion. The new parish churches of Clifden and Ballyovie are now almost ready. The parish churches of Ballinakill and Killanin have been actually consecrated. The greatly enlarged parish church of Kilcommin has been opened for divine worship. Besides these, large and commodious chapels of ease are fast rising to completion at Sellerna, at Errislanson, and Astleagh. So that in this one district alone, eight new churches now adorn the land, where two years ago there were but two edifices for the worship of God, by the members of the united church, the largest of which were smaller than the smallest of those now existing.

"In reference to the proposed union with the Irish Society, the Committee say that the negociations were for a time much impeded by various difficulties; but your Committee are happy to be able to report that an earnest desire for Christian union and co-operation is so evident in the several committees of both societies, that they confidently hope that in a very short time the happy result will be obtained, by which one combined organization, operating with all the energy of unity of action, will give a just expectation that, by the blessing of God, more extensive success will be obtained than any that either committee has had to record.

"It has pleased God to overpass our most sanguine expectations by bringing into the treasury, in the year 1852, no less a sum than £28,931 19s. 6d., for which the Committee desire to return hearty thanks to Almighty God, while they recognize the liberality manifested by those Christians whose hearts he has moved to contribute these funds.

"The increased resources of the Society have enabled your Committee gradually to enlarge the sphere of their operations. It was not, however, until recent circumstances opened to them new fields, that they have resolved to undertake missions which will require the utmost extent of their present funds, and will place them very nearly in the position of expectant faith, to which they look back in the early days of the Society. The present agency of the Society numbers forty-four ordained missionaries, while there are vacancies about to be filled up requiring six more. In addition, the subordinate agents amount to 359, making in all 403 agents employed."

The Rev. Robert Bickersteth, one of the Secretaries, J. Napier, Esq. M.P., and the bishop of Cashel, delivered speeches which we heard with pleasure, as they were strongly corroborative of opinions respecting the present state of Ireland, the silent progress of truth, and the results of emigration which have been freely expressed in our own pages. The bishop of Cashel said.—They had heard something about persecution; but they had no conception of the extent to which it was carried in Ireland, or of the dread in which the people stand of their priests and neighbours, one consequence of which was, that those who were inoculated with protestantism were afraid to speak of it. He would mention a case in illustration of this. A short time ago a man left Waterford to go to America. Before the ship sailed a mendicant friar went on board to try and get something from the passengers. When he applied to this man the answer he got was, "Sorrow a penny to the likes of ye," and putting his hand in his pocket he drew out a bible, and holding it up to the friar, he added, "I am on the water now, and with the blessing of God as soon as I get on the other side I'll show what I am." It was a remarkable, but a well-known fact, that numbers of persons who were leaving Ireland abandoned the Roman catholic church; he might say as soon as they got upon the water; and when they landed in America they professed themselves protestants. A priest who lately came from America, said that the object of his mission to Ireland was to tell the priests and the faithful, that was the Roman catholics, to stop the tide of emigration, for he said, "they are all turning away from the Roman catholic church; they think as soon as they get to the land of liberty that they are to have liberty in religion as well as every thing else."

The bishop of Ohio, Dr. McIlvaine, testified the lively interest which his friends in America took in this cause, and the diligence with which he had circulated the Reports of the society in the publications of other denominations of Christians to which he had sent them as well as to those which belonged to the episcopal church. The chairman in his concluding address, insisted on the importance of efforts to evangelize Ireland, on account of its relation to England, now that persons were proceeding to Ireland to bring over labourers to our manufacturing districts, that they should be brought over bible readers rather than opponents of the protestant faith. The people of England as well as the people of Ireland were personally interested in the success of the great cause.

At the Annual Meeting of the *Irish Society of London*, May 6th, the Marquis of Blandford presided.

The Report announced the termination, in March last, of the arrangements entered into with the Dublin Irish Society in 1850, and the amalgamation of the Society with the Society for Irish Church Missions from the 1st day of June next. The receipts for the year were stated at £9,136 12s. 10d. There had been a large increase in the missionary operations of the society in Mayo, Cork, Sligo, Waterford, the city of Dublin, and other parts of Ireland; and there had been thirteen new missionaries and 121 lay agents added to the active staff of the society during the year. A very large number of conversions had resulted from the increased activity of the society's operations during the year.

The Chairman in retiring, expressed the great satisfaction he had had in being connected with the society as its president during the last three years. He trusted that the parochial system on which the society had proceeded, and by means of which it had been able to effect so much good, would be followed in the amalgamated society.

In illustration of the difficulties attending efforts to evangelize Ireland, one clergyman, the Rev. S. Minton, referred to Doone, a parish on the borders of Tipperary and Limerick, where there were many converts, but where no church could be obtained. Not that the money was wanting; that was ready, but no site could be procured. The only land that was suitable belonged to a protestant nobleman, the proprietor of large estates there, and he would not sell a portion for the purpose. He gave two acres and a half some time ago on which to erect a Romish chapel, but a piece for a protestant place of worship he would not even sell. The speaker declined to name the noble earl, but in answer to a question, a clergyman on the platform men-

tioned one who does not sit on the liberal benches, but who, incredible as it may appear, was at the head of a recent ministry.

WESLEYAN MISSIONARY SOCIETY.

The Annual General Meeting was held in Exeter Hall, on the 2nd of May, James Heald, Esq., in the chair.

The Financial and Statistical Report of the Committee was, in substance, as follows:—

The receipts of the Wesleyan Missionary Society for the year ending December 31, 1852, were £105,381 19s. 6d., being an increase of £2,650 19s. 9d. over those of the preceding year. There is a decrease in the large donations received at the Mission House amounting to £2,441 10s. 11d.; but in increase on the receipts of the home districts of 1,854 9s. 6d.; the additional increase is found in the miscellaneous receipts; the Christmas offerings showing an advance of nearly £400; and the contributions for China being nearly £1,000 in advance.

	£.	s.	d.
The total Ordinary Receipts at the Mission House and from the Home Districts have been	66,076	8	5
The Hibernian Missionary Society	3,949	13	3
The Juvenile Christmas Offerings	5,528	5	3
Contributions for the Chinese Mission	1,225	1	10
Total Ordinary Home Income	£76,779	8	9
Contributions of Foreign Auxiliaries	14,320	11	11
Colonial Grants	3,490	3	10
Legacies	2,899	0	7
Donations on Annuity	5,207	11	5
Dividends, Interest, &c.	2,595	3	0
	£105,381	19	6

The expenditure of the year has been £110,337 0s. 11d., being £4,955 1s. 5d. more than the income. This excess added to the previous deficiency leaves a balance of £24,691 9s. 2d. to be provided for.

The General Summary of all the Wesleyan Missions, was as follows:—

Central or Principal Stations called Circuits, occupied by the Society in various parts of the world	362
Chapels and other Preaching Places, in connexion with the above-mentioned Central or Principal Stations, as far as ascertained	2,984
Missionaries and Assistant-Missionaries, including Seventeen Supernumeraries	466
Other Paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.	687
Unpaid agents, as Sabbath-school Teachers, &c.	8,612
Full and accredited Church Members, (including Ireland)	108,191
On trial for Church-membership, as far as ascertained	5,435
Scholars, deducting for those who attend both the Day and Sabbath-schools	80,707
Printing Establishments	8

The Returns for France, including nineteen Ministers, and 821 Church-Members, are given separately, this year.

CHURCH MISSIONARY SOCIETY.

At the Fifty-fourth Annual Meeting of this Society, on the 3rd of May, the chair was taken by the Earl of Chichester. The income for the year, it appears from the report, has amounted to £120,932 3s. 11d.; being £6382 13s. 0d. more than last year. The gross expenditure has been £118,257 16s. 1d. The stations are 116, and the following is the account of the agents:—

English Clergymen	97
Foreign Clergymen	55
Native Clergymen	20
Total number of Clergymen	—172
European Laymen—Catechists, Secretary, Printer, &c.	31
European Female Teachers (not including missionaries' wives)	18
Native and Country-born Catechists and Teachers of all classes	1,699

VOLUNTARY SCHOOL ASSOCIATION.

The fifth annual meeting of this association was held May 3rd, at Freemasons' Hall; S. M. Peto, Esq., M.P. in the chair.

The Chairman opened the proceedings by expressing the great pleasure which he felt in presiding on that occasion, and that for two reasons: first, because he had had the opportunity of witnessing the usefulness of the association; and second, that it gave him the opportunity of declaring his firm adhesion to its principles, and his anxious desire for its success. There was a time, he was not ashamed to avow, when he did not entertain the opinions upon the subject of education which he now held. At one period, he certainly had doubts upon the matter; but a close investigation of the subject, careful reading, and observation, had removed every doubt from his mind, and he was now fully convinced, that the only education which could be beneficial to any country, was that which emanates from, and is entirely supported by, the people themselves. But if, after due investigation, he had still entertained any doubts on this matter, the evidence which had been given before the committee on the Manchester and Salford Education Bill, would have removed it. He could not believe that, if Lord John Russell had had the facts supplied by the census before him prior to the framing of his bill, he could ever have brought it forward at all, because he could not doubt that His Lordship had in view in this, as in everything, the real benefit of the people. If any one doubted the efficiency of the voluntary principle in this matter of education, they need only examine the facts which Lord John himself stated to the House on the introduction of his measure. At the commencement of the present century, popular education was a thing scarcely

thought o ; and yet, at the present day, the pence contributed by the children of the poorer classes, for their own education, actually amounted to more than half-a-million per annum. This acquaintance, moreover, with the condition of education and morality in those continental countries where state education prevailed, had deeply convinced him that such a system was fraught with the greatest possible amount of danger in every aspect in which it could be viewed. It destroyed, to a large extent, that self-dependence which was the mainspring of social improvement and respectability, while it gave to the government a centralising power which never existed in any country without being used against the liberties of the people. There was, moreover, he contended, no necessity for the present measure of the government. Let the chief works which had been published on popular education, be examined, and it would be found that even those writers who were in favour of the interference of the state, admitted, that a people would be tolerably well educated if one in eight of the population were at school. Now, the recent census had shown that the number of children thus being trained in this country was one in in eight-and-a-half. The question, then, which the people had to consider, was, whether they were prepared, at such a time, to allow an engine which had proved so immensely useful to be rejected, and one of a very doubtful character substituted ? Voluntaryism, indeed, had not done all that its friends desired it to accomplish, but it had done very much, and was still making rapid advances, and would ultimately do more to promote a really good education than any other system which could be devised ; and it had already done more for this country than state education had for any other. With these facts before them, and an evidently growing desire on the part of the friends of voluntary education to effect a far wider extension of its blessings, they could come to no other conclusion, he thought, than this, that the present, of all times, was the most ill-chosen by the government to step forward, and say, We will take this matter into our own hands, and try and do that work which the people are doing so well for themselves. He regarded the Bill as fraught wiih the greatest amount of danger to the independence to the people of England, for by it a very large amount of irresponsible power would be placed in the Privy Council. It was well known that there were large funds connected with various charitable institutions partaking of an educational character, which had been perverted from the purpose for which they were originally given; and, although the friends of education desired that such funds should be rightly employed, surely, they were not prepared to say that the money should be handed over to any Council or irresponsible and changing body. Under this Ministry the complexion of the Privy Council was one thing, and, when another Ministry, with different principles, came into office, then the Council underwent a complete change ; and it was, therefore, absurd to suppose that this was the proper sort of body in whose hands to repose such immense powers as the present Bill proposed to give them. Looking at the matter in all its bearings, he did not think that there had been, for generations, a measure proposed for the acceptance of the people of this couutry more calculated to diminish their liberties and general welfare ; perhaps not since the ship-money which Hampden so valiantly opposed and defeated. He believed that the reasons and facts which could be brought against the Bill were perfectly plain and unanswerable, and such as, if fairly put before the people, could not fail to produce a general and hearty response. Then, with respect to the usefulness of this Association. Being officially connected with the Baptist Missionary Society, he had had the happiness to become acquainted with the good which the Voluntary School Society was effecting in the West India Islands. The grants bestowed by the Association had been of an immense amount of service to the Voluntary schools of Jamaica and elsewhere in the West Indies, and he had no doubt, that it had also been of great service to the schools in other places ; and, therefore, he gave it his cordial support. He could not conclude without again expressing a decided conviction, that Lord John Russell, in bringing forward his Education Bill, was actuated by the best of motives, however much mistaken his Lordship might be in the views he held, and the objects which he sought to accomplish. He trusted that the friends of this Association, as well as all the supporters of Voluntary education, would speak with respect of the conscientious opinions of those who differed from them, while they faithfully and fully declared their own.

The Report, after reviewing the plan of education proposed by the present Ministry, and showing the thorough soundness of the Voluntary Principle, stated that 86 per cent. of the money raised annually for educational purposes is actually the produce of spontaneous voluntary effort. It next referred to the endeavours which had been made by the Voluntary School Association itself to extend the principles upon which it is based, consisting of pamphlets, lectures, public meetings, and a private conference. The male Normal School it stated contains nine pupils, and the same number during the year have completed their term. In the female Normal School, there are seven pupils ; twelve were admitted during the year, but, so numerous and important have been the demands for teachers, that some of

the pupils left to supply vacancies before their term had expired. Grants of £65 have been made to necessitous schools in rural districts. It was strongly urged, as being most desirable, that the friends of the Association should make renewed efforts for the augmentation of its funds, in order that these poor schools might be more effectually relieved, and the Normal schools enlarged and rendered more efficient. The amount of subscriptions and donations have increased; while the expenses of the Normal schools have been reduced. On the whole, the Association seemed to be in a thriving state, and to be steadily advancing in all its departments of action.

From the balance-sheet it appeared, that there was in the hands of the treasurer, on account of the general fund, £269 17s. 11d.; and on the special fund, £392 6s. 2d.: total, £662 4s. 1d.

Speeches advocating the views which had been expressed by the chairman were then delivered by George Bayley, Esq., the Rev. W. Brock, Rev. John Burnet, Mr. J. C. Williams, and the Rev. George Rogers.

BRITISH AND FOREIGN BIBLE SOCIETY.

The fifty-first annual meeting was held in Exeter Hall on the 4th of May, the earl of Shaftesbury in the chair:—

The Report stated that the receipts of the year ending March 31, 1853, exclusive of the Jubilee Fund, amounted to £109,160 10s. 8d., being an increase of £711 9s. 10d. on those of last year. The receipts applicable to the general purposes of the Society amounted to £54,587 11s. 6d., including £36,523 15s. 11d. free contributions from Auxiliary Societies, being an increase of £2,422 16s. 11d. on this item. The amount received for bibles and testaments was £54,572 19s. 2d., being an increase of £2,807 6s. 5d.

The issues of the Society for the year were as follows:—

From the depot at home . .	840,552
From depots abroad . . .	328,242
	1,168,794

being an increase of 14,152 over those of last year.

The total issues of the Society now amount to 26,571,103 copies.

The expenditure during the past year was £95,930 9s. 10d.

The Society was under engagements to the extent of £55,239 3s. 10d.

The Committee then gave an account of the proceedings in connexion with the Jubilee, down to the present time. The contributions to the Jubilee Fund already amounted, it was stated, to £17,000, and additions were constantly being made.

SUNDAY SCHOOL UNION.

The annual meeting of the Sunday School Union was held at Exeter Hall, May 5th, under the presidency of the Right Hon. the Lord Mayor. As usual, the great hall was crammed in every part.

It appeared from the Report that 224 libraries have been granted during the year, making a total of 2,731. The schools thus assisted during the year contain 41,178 scholars, of whom 25,523 are Scripture-readers. The retail value of these 224 libraries amounts to £1,321 9s. for which the schools paid the sum of only £437.

The sales for the year ending the 31st Dec., 1852, amounted to £10,745 0s. 10d., being £664 13s. 9d. more than for 1851, the sales for the last-named year being £10,080 7s. 1d.

The arrival of the fiftieth year of the existence of the Union, it was remarked, would seem naturally to invite a review of the whole proceedings of the institution, during the past half century, rather than a detail of its operations during the last year. As, however, an opportunity will be presented for this more general survey, at the meeting with which it is proposed to close the engagements of the Jubilee year, the Committee confine themselves, in this Report, to their accustomed yearly statement. The narrative will furnish evidence that the Sunday school system is making progress, and that the Union is still being honoured by God, as an instrument in his hands of facilitating that progress.

THE ANTI-STATE-CHURCH ASSOCIATION.

The annual public meeting of this body was held on Wednesday, May 4th, at Finsbury chapel, which was crowded on the occasion, a numerous body of members of Parliament, ministers, and country friends of the society, being on the platform. Letters were read from several absent gentlemen, and among them Mr. Bright, M.P., and Mr. Hadfield, M.P. The former stated that there were many symptoms apparent indicating a weakening of the establishment principle, and that it was distinctly observable in Parliament, in the country, and in the establishment itself. Mr. Hadfield, in his letter, described the waste of time, and the bitterness occasioned in Parliament by the discussion of religious questions, but said that better times were coming, and that the census would show that churchmen were in a decided minority. He urged that the work should be prosecuted in a Christian spirit. The secretary read a brief report, which referred to the change of sentiment gradually being effected in the public mind, to the gratifying results of the general election, and to the votes in the House of Commons on

Mr. Scholefield's amendment on the Maynooth question, and the third clause of the Clergy Reserves Bill. This last measure would strike a blow at ecclesiastical domination in the colonies, which would presently be felt at home. The Miscellaneous Estimates and Church Rates were also adverted to. The circulation of the "Library for the Times," issued by the association, was reported to be steadily increasing. In conclusion, the friends of the association were urged to put forth special efforts to ensure a numerous and influential conference in the autumn. The statements of the report were loudly cheered.—The Rev. J. Burnet moved a resolution, declaring that the legislature outstepped its province in meddling with religion, supporting it with characteristic humour.—J. P. Murrough, Esq., M.P. for Bridport, seconded it, declaring himself to be a churchman who did not want state support.—Rev. J. J. Brown, of Reading, moved a resolution, recognising the importance of the movement as carried on by the association, and spoke with great point and force, and amidst much applause.—He was followed by Apsley Pellatt, Esq. M.P. for Southwark, who described the vexations to which he had been subjected in the ecclesiastical courts.—Edward Miall, Esq., M.P., also spoke at great length, describing what separation of Church and State meant, how it was to be effected, and the great encouragements which were now held out for continuing the agitation with a hope of success.—Lawrence Heyworth, Esq., M. P., Rev. E. S. Pryce of Gravesend, Charles Jones, Esq., and Rev. W. Griffiths, also spoke, the meeting, which was a very effective one, being closed at about ten o'clock.

CITY MISSION.

Sir Edward North Buxton presided at the eighteenth Annual Meeting of the City Mission held on the 5th of May in Exeter Hall.

The report announced improvement in almost every department. The number of missionaries is now 297, which is an increase of twenty-seven; and when the existing vacancies are filled up the number will be 303, to the employment of which number the Society is at the present time pledged. The missionaries paid during the year no fewer than 104,649 visits to the sick and dying—being an increase over the previous year of 3,896. Another illustration of the need of diffusing the truths of the gospel among the poor of London is afforded by a new return made this year by the missionaries. They have just given in a report of the number of the families of the poor in these districts who are without the Holy Scriptures. These amount to 14,486. In nine of the districts of the Society the destitution of the Scriptures is fearful. The missionaries, during their visitation of the poor this year, have read the Scriptures on 379,687 occasions. They have also distributed 4,032 copies of the Scriptures, and have held 20,417 familiar meetings for prayer and exposition of the bible. The receipts of the year are £26,481 4s. 10d., which is an increase on the receipts of last year of £3,264 7s. 6d. This is the largest increase which has yet occurred in any year. In reference to the Roman Catholic visitable population, the Report stated that this alone was one-seventh of the whole, and required nearly 100 missionaries. About a year since the Society appealed for support for two Irish-speaking missionaries, to be placed under the superintendence of a clergyman, the Rev. Dr. Armstrong, in Bermondsey, who had commenced an Irish service. In connexion with that clergyman's church about 340 adults had since renounced popery, a large number of whom, it was believed, had also been spiritually enlightened and changed—so much so, indeed, that some of the number were actually now engaged as readers in Ireland, endeavouring to promote the conversion of their countrymen.

To this last topic—one that has long appeared to us to be of paramount importance—we are happy to find that the Hon. and Rev. B. W. Noel directed the attention of the meeting very pointedly. The Irish people possessed a great deal of kindness and strong feelings of gratitude; but unfortunately, a considerable portion of them entertained feelings of a very different character towards the people of this country. This, however, was not to be wondered at, considering the nature of their religious instruction. The Rev. Dr. Cahill said, "There is not an Irishman, an Irishwoman, or an Irish child, who would not dance with frantic joy at the glorious idea of having the opportunity, before they die, of burying their eager swords, and plunging their crimson steel into every man bearing the hated name of Englishman." And then he went on to say, alluding to the state of France, "Therefore, keep your courage, and wait your opportunity in a strictly legal attitude, and England will very soon be in your power." When they were taught disloyalty, it was natural for them to receive our missionaries as enemies. And this was a specimen of the language used by one of them in this metropolis:—"Here you are again. Bad luck to you. We have no place here for the likes of you. Faith, we were never so tormented in our lives before. I should like to roast you and all the rest of you. Wouldn't I like to have the kindling of the fire and a drop of whiskey over the fun." One of the women in the same neighbourhood said, "We should like to have the roasting of

your protestant heart." It was amongst this class of people that the Society had commenced its beneficent labours. What had any one else done for them? What had the noble and the rich done? What had the clergy done? Next to nothing. When the Irish people came over here expecting to find piety and attention to religious ordinances, what did they see? A population like that described by Mr. Bickersteth, and they were apt to judge of the whole by such appearances. Was such a state of things calculated to make them think well of protestantism, and to make them exchange their superstitions for the religion of which they knew nothing? Little or nothing had yet been done to instruct and enlighten them. It was true, however, that some little exertion had been made on their behalf, for Dr. Armstrong was labouring amongst them, and by his exertions in Bermondsey upwards of 300 of them had been converted. Let not the people of London look on the Irish as an insignificant class, whom they could afford to slight. The number of Irish in London was 200,000, so that London, and not Dublin, had become their capital. He was confident that the people of this country were so sound at heart that they would instantly repel any foreign attack or put down any intestine disloyalty. He did not speak of the necessity of labouring amongst the Irish portion of our population from any feeling of fear, but because they were capable of loving and serving God, and of being made happy for ever.

RELIGIOUS TRACT SOCIETY.

At the fifty-fourth annual meeting, on the 6th of May, in Exeter Hall, the Hon. Arthur Kinnaird presided. The attendance was larger than it has been for several years. A healthy tone pervaded the speeches, and some of them were unusually excellent.

The Rev. J. P. Saffery read an abstract of the Report. It gave a brief sketch of the Society's operations during the year, in the printing and circulation of religious publications in various parts of the world: France, Spain, Sweden, Denmark, Germany, Switzerland, Italy, Greece, Russia, India, Burmah, China, Polynesia, New Zealand, Australia, Africa, Madagascar, British North America, and the West Indies. In noticing the home proceedings, attention was directed to the new periodical, "The Leisure Hour," as designed to give a higher tone to our popular literature, the circulation of tracts opposing the opening of the new Crystal Palace at Sydenham, those exposing the policy of the Church of Rome in the persecution of the Madiai, and those issued with a view of improving the occasion of the funeral of the late Duke of Wellington. Special mention was made of the efforts on behalf of our emigrant population. The Report proceeded to give a gratifying account of the state of the funds. The total benevolent income has been £9,497 12s. 10d., being an increase on the preceding year of £1,359. The grants of money, paper, and publications, have amounted to £12,134 5s. 8d., being £3,057 beyond the benevolent income. The sales for the year have been £58,473 8s. 1d., being an increase of £8,136 8s. 4d. The total receipts amounted to £77,690 11s. 2d. The libraries granted were 854, for Sunday and other schools, union houses, and destitute districts, exclusive of books to ministers and schoolmasters, at reduced prices. The new publications issued amounted to 171. The circulation during the year was 25,851,851, being an increase of 3,305,104. In conclusion, the Committee commended the Society to the earnest prayers, sympathies, and cordial support of the meeting.

WAINSGATE, HEBDEN BRIDGE.

On the 25th of March last, Mr. Thomas Vasey, who upwards of two years ago accepted the cordial invitation of the particular baptist church at Wainegate, was publicly recognized as the pastor. The Rev. J. Cookson from America described the nature and constitution of a Christian church. The Rev. J. Crook of Hebden Bridge asked the usual questions, and offered the ordination prayer. The Rev. H. Dowson of Bradford delivered a solemn and impressive charge to the minister. In the evening the Rev. J. Stock of Salendine Nook preached an excellent and appropriate sermon to the church. Brethren Fawcett, Goodman, Jackson, and Hanson took part in the devotional services, which were interesting and profitable.

TWICKENHAM.

On Wednesday, April 20, in the presence of a large and respectable assembly, the foundation stone of a new chapel was laid by Peter Broad, Esq. In the centre of the stone was deposited a statement of the origin, progress, and present prospects of the baptist interest in the celebrated village of Twickenham; the names of the first contributors towards the erection of the chapel; the recommendations of various ministers and gentlemen, with their autographs correctly copied; and the newest silver coin of the realm. A suitable hymn was sung, and prayer offered by the Rev. W. Collings, of Kingston. The venerable Rev. F. A. Cox, D.D., LL.D., delivered an appropriate oration. Subsequently a public meeting was held, at which Apsley Pellat, Esq., M.P., presided. The day being fine, several friends from London and its suburbs were present, and

afforded what was, and is still, urgently needed, considerable pecuniary assistance on the interesting occasion.

HORTON COLLEGE, BRADFORD.

On Friday, May 6th, the students of Horton College, at the conclusion of the session, had a meeting of an exceedingly interesting character. One of their number, Mr. C. Carter, having been engaged by the committee of the Baptist Missionary Society for labour in the east, they were desirous of expressing their regard for him and sympathy in mission work. At four o'clock a meeting for prayer was held in the lecture room, when those who engaged committed their brother to the care of Him who gave the command: "Go ye into all the world, and preach the gospel to every creature." At half-past five, on the conclusion of the prayer-meeting, tea was provided in the dining-room. After tea a copy of "Kitto's Cyclopædia" was presented to Mr. Carter by Mr. W. S. Chapman, in the name of the students. The inscription on the blank leaf of one of the volumes, stated that the work had been presented to the Rev. C. Carter, on the completion of his college course, by the students of Horton College, of the year 1852—53, as a mark of their esteem for him, having endeared himself to them by his general deportment in the house; and also as being desirous of showing that they appreciated the philanthropy and moral courage which he had manifested in devoting himself to the work of God among the heathen. Mr. Carter returned thanks in a speech, characterized by great feeling. The Rev. S. G. Green, B.A., the Classical Tutor, and many of the students then gave short addresses, expressing their affection for their brother, and their hope that, out of those then gathered together, more would be found, who should be honoured as he has been, by being accepted for missionary work. There was only one thing to cause a feeling of regret, and that was the absence of their highly respected president, Dr. Acworth, who has been some time labouring under severe indisposition, and who had been obliged to leave the college the day previous for change of air. The proceedings of the evening closed with family worship, the Classical Tutor, conducting the service.

CHEDDAR, SOMERSET.

Mr. W. T. Price of the Baptist College, Bristol, has accepted a unanimous invitation to the pastorate of the baptist church, Cheddar, and commenced his labours the second Sunday in May.

TIPTON, STAFFORDSHIRE.

The Rev. R. Nightingale of Castle Donington, Leicestershire, has accepted an invitation to the pastorate of the baptist church, Tipton, Staffordshire, and purposes entering upon his new sphere of labour during the present month.

HALIFAX.

The Rev. William Walters, of New Park Street, London, having accepted a unanimous invitation to the pastorate of the second baptist church, Halifax, closes his labours at New Park Street with the last sabbath in June, and enters on his new sphere the first sabbath in July. The friends at Halifax are erecting a large and handsome place of worship, which they hope will be completed before the close of the year.

RECENT DEATHS.

REV. JOHN COOPER.

The Rev. J. Cooper, late of Newark, was born at Evesham, in Worcestershire, in 1821. From a child he was trained to attend the house of God, and at an early period showed signs of a devout and religious spirit. At the age of fourteen he left his parental home, and resided with a Wesleyan family in Staffordshire, where he was accustomed to worship with that body of Christians. Having made a profession of attachment to the Saviour, he became united to their fellowship, and attended their class meetings, at which his superior intelligence and progress in Christian knowledge attracted an attention which led to his being employed in proclaiming the gospel in the neighbourhood. Though diffident and young, yet in less than a year he was engaged as a local preacher on the plan of the circuit, and fulfilled his appointments with great acceptance and tokens of permanent usefulness.

In his twenty-second year, he returned home, where he was visited by a long and painful illness. During the process of his recovery, the subject of believers' baptism engaged his attention, inducing a change in his opinions in reference to that ordinance, which he at once communicated to his Christian friends in Staffordshire, in whose society he had experienced so many seasons of comfort and happiness, and intimated to them his intention of uniting himself to the baptist communion. He was consequently, shortly after his restoration to health, baptized at Evesham by the Rev. J. Hocken.

For upwards of two years he remained at home, devoting himself to studies chiefly of a theological character, and to preaching on the Lord's days in the surrounding villages.

At the commencement of 1844 he received a unanimous call from the church to the work of the ministry; and in the autumn of that year he was admitted a student at Horton College. Having completed his college course, he laboured for a short time at Loughborough, in Leicestershire, where he was married in 1849 to the only daughter of John Barrow, Esq., of that town; and afterwards settled at Ross, in Herefordshire. While there he received an invitation from the baptist church at Newark to become their pastor, which he accepted, and commenced his labours in December, 1851.

During his short ministry at Newark, the baptist cause had begun to assume and present a brighter and more encouraging aspect. The members were united and were animated with affection towards one another and their pastor. Their solicitude was excited, their zeal quickened, and their energies were awakened and called into activity, to secure, if possible, an ampler measure of success. The gospel was preached among them with power, and its effects were visible. The congregation gradually increased, and a plan had been matured for the erection of a larger and more convenient sanctuary, when their beloved pastor, while filled with hope, and exulting in the prospect of usefulness which seemed to stretch before him, was, in the inscrutable wisdom of a righteous God, arrested by sickness in the midst of his labours.

In the autumn of last year, being subdued by indisposition, he repaired for a month to Cleethorpe, in Lincolnshire, for the purpose of sea-bathing, by means of which he somewhat recovered his strength, and returned to his charge with renovated vigour. But, alas, that vigour was soon exhausted, which induced him a second time to leave home, and go to Loughborough for a change of air. After a residence there of two months with but little advantage, he returned to Newark, where shortly afterwards he occupied the chair at a tea meeting convened for the purpose of raising funds for the new chapel. This was his last appearance in public.

As his strength gradually declined from week to week, his mind began to acquire an impression as to the probably fatal issue of his affliction. One evening when retiring to rest after a day of apparent improvement, he said, "If it be the will of God I should not recover, I am not afraid of death; but any little change for the better makes me feel grateful for the sake of Anne and the children." His medical attendant having visited him, and pronounced him better, one of his brothers who was present, anxious to know his definite opinion, retired with him from the room for private consultation. On his return our friend said, "What is the doctor's opinion? Did he speak to you as he did to me?" adding, "I hope he is not deceiving me." "The doctor says you are extremely ill," was the reply. "Yes, I am," he said, "and I am worse than he is aware of, for I am generally better when he is here." The inquiry was made as to what he thought and felt himself in reference to his illness, he replied, "I think I shall not recover, I am brought too low; but do not tell my dear Anne I think so." On a visitor referring to the imperfections of a Christian lately deceased, he said, "Infinite Surety has removed all his spots, and it is not becoming that we should dwell upon them." Some days previous to his death, after examining his manuscripts and letters, he desired that passage to be read, "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity;" when he was much affected, and said, "It is possible to do many things for the cause of Christ, and yet be deceived."

In the evening he felt much weaker, and expressed his opinion that his end was drawing near. On the following day inquiring of the doctor respecting his state, he requested him to speak without fear, and having received an unfavourable reply, he desired those attending him not to be alarmed, "I may die in two or three hours, or may continue for some days," adding, "Be not afraid, all is right." A psalm having been read to him, he said, "What precious words! What should we do without the Bible?" Though he passed a great part of the following night in coughing, yet at intervals he repeated various passages of Scripture which appeared to afford him peculiar comfort and support. On awaking in the morning he inquired whether it was not sabbath-day. Being answered in the affirmative, he exclaimed, "Blessed day! how I should like to preach to my people, and point poor sinners to the Lamb of God." While at breakfast he fainted but soon revived, and conversed about the Jews going long journeys to the temple, calling for one another by the way, saying, "Come!" dwelling with great energy on the verse, "I was glad when they said unto me, Come, let us go into the house of the Lord."

On sabbath evening he appeared very happy, and repeated that verse, "By the grace of God I am what I am;" when he desired the hymn to be sung to which he was greatly attached,

"Rock of ages cleft for me."

After hearing the first verse, he exclaimed, "Glory!" and after the third verse, he repeated with great emphasis, "Glory, glory!"

Observing that his beloved partner was absent, he inquired where she was, and finding that she had retired to obtain, if possible,

little rest, he asked, "Is she asleep?" ding, "I should like to see her again." On ing called, she came, and wiping the per-iration which was streaming profusely from s face, she said, "My dear, you have had great conflict." "Yes," he replied, "but is all right; this is nothing compared to e drops of blood shed in Gethsemane." e then blessed her and the dear children, mmending them to the care of his heavenly ather. On being asked what message he d to send to his little boy absent from me, he was too weak and exhausted to ply, when his wife said, "Shall I tell him at his papa is gone to heaven, and that he ust follow him there?" He replied, "Yes, at is it, and tell it him at least once a eek." He was especially delighted with e twenty-third psalm, and inquired as to e force and meaning of the expression, Thou art with me." When speaking of ying, he repeated the promise of Christ to is servant, "My grace is sufficient for thee," dding after a pause, "Yes, it is; for me to ve is Christ, and to die is gain. It is all ight." Then turning to his dear partner ith a radiant countenance, he said, "I shall on be with my dear mother, and your ather, and our baby cherub too." This was bout four o'clock, after which he appeared nable to speak, but remained conscious and pparently free from pain. Half an hour ater he said, "Come, come, come," which were his last words. At half-past five, with-out a struggle, his spirit sighed itself away into the arms of his Redeemer, on the 28th of February, 1853, at the age of thirty-two.

"His God sustained him in his final hour,
His final hour brought glory to his God."

At his request his remains were interred at Evesham, and on the following Lord's day the Rev. J. A. Baynes of Nottingham preached an impressive funeral discourse to a crowded audience, from Psalm cxxvi. 6, "He shall doubtless come again with rejoicing, bringing his sheaves with him."

REV. JOHN HEWETT.

Mr. Hewett, late of Swaffham, Norfolk, will long be remembered as the honoured and beloved pastor of the baptist church, at Swaffham, in Norfolk, having by the grace of God maintained a holy and unblameable character in that capacity for more than thirty years.

Divine providence placed him in early life in a pious family at Wymondham, in the same county, where the influence of godly example, family religion, and the gospel ministry, were the combined agencies by which the Holy Spirit enlightened his understanding and affected his heart; to use his own expression, "Christ became precious to me, and my soul's desire was to live in the fear of God all the day long." In November, 1800, in his sixteenth year, he "put on the Lord Jesus Christ" by baptism, and joined the baptist church in that place. Soon after this, he conceived a strong desire to preach the gospel to his fellow sinners, but was so dissatisfied with his own attempts that for nine years he desisted from any ministerial exercises; but he said "he never lost sight of the subject." The spark was covered, but not extinguished—the desire was repressed, but not annihilated—and urged by judicious Christian friends, who observed his holy walk and perceived the gift of God that was in him, he began, in 1830, to preach to the then destitute church at Wymondham, and continued to do so for seven years. After this he supplied for a short time the church at Waltham Abbey, in Essex, subsequent to which he was requested by Mr. Gibbs of Norwich to visit Swaffham, where there were a few Christian people who were then as sheep without a shepherd; and in the year 1821, Mr. H. first visited that town which was to be the scene of his future pastorate, and where his mortal remains now slumber with many of his flock, till the chief Shepherd shall appear and raise them in his image for ever to shine.

Their first place of meeting was a humble barn, but it proved to be "the house of God and the gate of heaven" to many. The congregation rapidly increased, and the people were stirred up to pray for a more convenient place. It will serve to illustrate the energy and holy zeal of our departed brother to remark that, for some time, while labouring here, he resided at Wymondham, and travelled the twenty-two miles' distance on the sabbath morning, preached all day, and returned again at night, and sometimes performed these long journeys on foot.

As the first fruits of his ministry ten persons were baptized by him on the 20th of July, 1822; and about two months after thirteen were formed into a church.

In the spring of 1823, ground was purchased, and on June 8th Mr. Hewett laid the foundation of the chapel, which was the scene of his future labours. In August of the same year the chapel was opened, and on the same day were held the ordination services. It was a great day in Swaffham. The late venerable Mr. Kinghorne gave the charge to the minister, and Mr. Gibbs preached to the people. Brethren Williams of Dereham, Carver of Necton, and others, engaged in the services of the day. Our deceased brother continued to labour, and to see the work of the Lord prosper in his hands. A Sunday school was established. He preached in five surrounding villages, was "instant in season and out of season," and many were added to the Lord. It is a circumstance showing the esteem in which he was held in the town, that Captain Falkner, a gentleman residing in Swaffham, not attending on his ministry, kept

a pony for him, free of all expense, for twenty years, for the express purpose of facilitating his village preaching.

He had a family of eight children. Two he was honoured to see called to the ministry of the gospel, one of whom, Jesse, after a short season of labour at Tewkesbury, was summoned from his work to his reward. The other is an esteemed missionary in Jamaica. Four only remain, who have all been brought into the visible fold of Christ; and a widow of fourscore years survives to mourn the bereaving providence.

Our dear brother was subject for many years to painful attacks of asthma, which at length so exhausted his strength that he resigned his pastorate on the 6th of April, 1851.

The Rev. J. Hannay has accepted the unanimous call of the church, and is cheered with encouraging prospects of usefulness. It was a great source of comfort to Mr. Hewett to see the church thus settled before his departure, and his cordial approval of his successor was equally gratifying to the church. The closing scene was in keeping with his holy and exemplary life; all was peace; and on Monday, April 11, he gently fell asleep in Jesus.

His mortal remains were consigned to the grave amidst the tears of his family and flock, on Friday, the 15th, the services being conducted by the brethren Gooch of Fakenham, Wigner of Lynn, Hannay, and others; and on Lord's day, the 17th, Mr. Elven of Bury St. Edmonds preached the funeral sermon to a crowded audience; for such was the respect manifested to the departed by the inhabitants that numbers were unable to gain admission into the chapel. Thus "we spend our years as a tale that is told," nevertheless the tale of such a life illustrates the grace of God, evinces the reality of religion, and may well elicit the prayer, "Let me die the death of the righteous, and my last end be like his."—

C. E.

MR. JOHN ROWSE.

Mr. Rowse was born at Newton Bushel, Devonshire, October 27, 1801. At an early age he was removed to Exeter where he attended the ministry of that excellent man of God the Rev. S. Kilpin, under whose salutary preaching the work of the Spirit effected a vital change in his heart; he gave proof of his attachment to the Redeemer, and following his Lord's command was publicly immersed and united to the church in April, 1822. As a sabbath school teacher and superintendent he was zealous, and instrumental in leading many scholars to the Saviour, nor were his labours as a village preacher spent in vain. As a deacon he was prompt, diligent, and energetic, fulfiling its duties in love. Punctuality at the means of grace was scrupulously observed by him and his family. He was a man of prayer, and delighted to unite with the Lord's people in this Christian privilege, to reprove, admonish, and exhort, with meekness the lukewarm to relieve the widow and fatherless—to console and strengthen the desponding—to visit the sick and dying, and to sympathize with the needy in the hour of trial and adversity. Thus he walked in the footsteps of his Lord, maintaining for thirty years an honourable, consistent, and Christian career. He who is the arbiter of our destinies, however, has thought fit to call him away. He became the subject of severe affliction and was confined to his bed for several months, and as the body grew weaker his faith waxed stronger, looking forward to death as the entrance to glory, leaning confidingly on the blood and righteousness of Jesus. Peace and joy crowned his pallid brow to the last. A few moments before he expired he looked round on his weeping friends and family exclaiming, "Be of good cheer I have overcome the world," and then said, "Jesus, my Saviour!" his eye glazed, his pulse stopped, the wheel of life stood still, the body was breathless, motionless his spirit had fled, he had crossed the river and entered into the eternal realities. On Lord's day afternoon, January the 2nd, his cold remains were consigned to the silent tomb, and on the evening of the same day his death was improved to a crowded audience by Mr. Glanville.

MRS. NICHOLS.

Died on the 7th of March, 1853, at Bethel Cottage, Mary, the beloved wife of the Rev. Abraham Nichols, baptist minister, Sunnyside, Lancashire, in the 55th year of her age. On the 14th, her remains were deposited in the family vault, at the baptist chapel, Sunnyside, being borne to their resting place by the trustees, the young men, members of the church (choice friends of the departed), bearing the pall; when the Revs. Messrs. Harbottle, Jackson, and Blakey engaged in the solemnities of the morning; and on Lord's day, April 10, the Rev. Joseph Harbottle of Oswaldwistle delivered a most appropriate and impressive funeral sermon, in the chapel at Sunnyside, from Judges iii. 20, "I have a message from God unto thee," to a very large and highly respectable congregation, assembled to testify the high esteem in which they held the departed, and sympathy for the family.

Mrs. Nichols was born April 21, 1798, of parents in respectable circumstances in life, but at that time living without the fear of God, and, as a consequence, the days of her childhood and youth were many of them spent in frivolity and gaiety; as the youngest

in the family, a good deal admired, and possessing a fondness for worldly amusements.

In early life, however, she became the subject of deep religious impressions, was brought to the knowledge of the truth under the ministry of the late venerable William Terry of Bedale, in Yorkshire, and was baptized by that eminently useful man on the 1st of April, 1817, thus following the example of a beloved sister, who had previously followed her Lord in the ordinance of baptism.

For some time Miss Smith (daughter of William and Elizabeth Smith, of the Royal Oak) was the youngest member in the church at Bedale. The beloved pastor died amidst an attached people; the church became disturbed on doctrinal points, eventually divided, and Miss Smith, after considerable hesitation and prayer, united with that part of the brethren which are now designated modern Calvinists, and became a liberal supporter and active friend of the cause in everything to which her influence could extend.

On the 11th of January, 1827, she became the wife of her now bereaved partner, at that time resident as pastor of the baptist church at Keighley, where more than ten years were spent in works "of faith and labours of love," in the midst of a kind and affectionate people, to whom she was sincerely attached; and it has been a constant cause for devout gratitude to her and her husband, that they could believe that they lived in the affectionate remembrance of very many there still.

In 1836, Mrs. Nichols was thrown into a new circle of acquaintance, in Lancashire; and during a period of more than ten years, great changes were experienced, many trials endured, and much bodily affliction sustained, with unabated attachment to the Redeemer, and concern for his glory.

In 1847, in the midst of trying circumstances of no ordinary nature, which tended very materially to shake a constitution already feeble, and which evidently laid the foundation for subsequent years of bodily sufferings, in the providence of a wise and gracious God, her steps were directed to Sunnyside, one of the lovely spots of Lancashire, where the dark cloud passed away, labours and usefulness resumed, so far as health and domestic affairs would allow; and many can bear testimony to the earnest, devout, and elevated character of her prayers, in the cottage of affliction and the social prayer meeting, her readiness to communicate instruction, and to encourage such as were setting their faces towards Zion.

Some of our recent converts can bear testimony to the kind feeling she manifested towards them, her deep interest in their spiritual welfare, anxious desire for their decision of character, and usefulness in the church. Nor will some of them soon forget the sabbath evening, when surrounding her bed, she talked to them all; told them to come to her funeral, and to sing "Vital Spark" when she should be no more.

During twenty-eight weeks of protracted sufferings and confinement she was not heard to murmur at the dispensations of providence, though she sometimes feared she should tire the patience of her friends.

She was willing to live, or willing to die, as it might best serve the interests of Christ; she would wish to live for the sake of her children and partner, for whose comfort she was ever concerned, occasionally wondering how they were to do when she was gone. Otherwise she was desirous to go; her prospects seemed clear; she knew whom she had believed, thought she should go to heaven, and doubts and fears did not much trouble her.

Those who visited her in affliction, for conversation and prayer, had every reason to be satisfied with the substantial nature of her faith and hope.

She loved her bible, the house and people of God, the social prayer meeting, rejoicing in any indications of prosperity to Zion, and would sometimes try to cheer her partner by reminding him of the divine goodness in blessing his labours in the congregation, in the midst of family affliction.

She once thought she should never see the erection of the chapel completed, but God permitted her to see it, a congregation gathered in it, the church increasing; and in these matters she rejoiced.

Her friends did not expect she would at last be so suddenly removed from them, though she probably entertained the idea that she should not be long, was evidently preparing for the great change, and took great interest in the sentiments couched in the twentieth hymn of the first book of Watts, especially the third verse:—

> "And lest the shadow of a spot
> Should on my soul be found,
> He took the robe the Saviour wrought,
> And cast it all around."

The last struggle was so short as to prevent the possibility of conversation of any length —a word or two—nature was exhausted, "and the weary wheels of life [at once] stood still."

Expiring in the arms of her husband, her head leaning on his bosom, she emphatically fell asleep—sleeps, we believe, in Jesus. "Her end was peace." "The blood of Christ cleanseth from all sin;" and "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

MR. PARKIN WAKE.

For many years Mr. Wake was a regular

attendant at the established church, and for some time he walked several miles every sabbath to hear the gospel preached more evangelically than it was preached in his native parish.

Induced by his dear partner to attend the ministry at Salem chapel, Boston, where she had long been a member, he was led to seek salvation through faith in Christ Jesus, and was soon afterwards received into church fellowship. By the grace of God he continued a steady, consistent, and useful member for twenty-three years. He died on the 21st of March, lamented by all who knew him. In his last illness he was highly favoured with the divine presence. His last song was victory, victory, through the blood of Christ Jesus.

MRS. DRIVER.

April 10, 1853, at the Newhouse, near Burnley, Mrs. Betty Driver, aged 65, wife of Mr. John Driver, farmer, a highly respected member of the church at Sunnyside, being one of its founders in 1847, and having been baptised by Mr. Nichols in 1837. Her remains were interred at the Higher Chapel, Goodshaw, on the 14th; and on the 24th, a funeral sermon was preached by her pastor, in the baptist chapel, Sunnyside, Lancashire, to a numerous congregation, from Amos iv. 12, "Prepare to meet thy God" "The memory of the just is blessed."

MR. JOHN WINDSOR.

Died on Lord's day, April 17th, Mr. John Windsor, for nearly fifty years a consistent member, and during the last thirteen years an honoured and useful deacon of the baptist church, Morice Square, Devonport. He was first awakened under the ministry of Dr. Hawker, and was baptized, and joined the church in the Square, under the pastorate of the late venerated Isaiah Birt. After a prolonged illness and great suffering, which he bore with exemplary patience, he departed this life in his seventy-second year, full of the faith and hope of the gospel.

MR. W. F LLOYD.

The honourable and useful course of Mr. William Freeman Lloyd has closed. Industrious, discriminating, and warm-hearted, he rendered important services to the community through a long series of years, in official connection with the Sunday School Union and the Religious Tract Society. The impaired state of his health had for some time disqualified him for labour, and he expired, at the age of sixty-one, on the 22nd of April.

MR. C. T. ALCOCK.

April 24th, died at Christchurch, at the house of his father, in the twenty-fifth year of his age, Mr. C. T. Alcock, the seventh and last beloved son of Mr. Alcock, baptist minister, late of Parley. About two years ago he ruptured a blood-vessel, since which time he has been residing at home with his long afflicted father and sister in a very weak low state, but some months ago he began to get strength and to gain flesh, so that his friends were led to hope that as the summer came on he would be able to go again to business; but the ways of the Lord are in the sea.

He was at chapel twice on the sabbath and came home after the evening service, and ate a little supper as usual, and just as family worship was about to be commenced his cough came on and was immediately followed by vomiting much blood. He clasped his father round the neck and said, "O my dear father!" and in a few minutes died, deeply regretted by his aged father and sister. This is the third son grown up to manhood who has been removed by death within a few years past.

REV. W. LUSH.

The Rev. William Lush finished his earthly career, May 4, 1853. He was born at Horsington, Somerset, November 3, 1779. His first religious impressions were in 1797. He was led while under great spiritual distress to attend the ministry of the late Mr. Cox, pastor of the baptist church in that village, by which he was led to the knowledge of salvation by Jesus Christ. In 1802 he was baptised and joined the church, and was encouraged soon to labour in the villages. He was invited to Crosscomb, and accepted a call to the pastoral office which he accepted, and was ordained in April, 1819, when the late revered Dr. Ryland gave the charge. In 1821 he removed to Honiton where he continued to minister till 1831, when he accepted an invitation from the church at Castle Street, Calne. In May, 1845, he resigned his office, having been afflicted with paralysis. During a long affliction he was sustained by faith in the gospel which he had proclaimed, and died in peace. His death was improved by the present minister, the Rev. T. Middleditch, in a discourse founded on 2 Timothy iv. 6—8, "I am ready to be offered," &c., on the evening of Lord's day, May 15th.

MR. EDWELL.

Died at an advanced age, May 18th, Mr. William Edwell, one of the deacons at Paradise chapel, Chelsea, and frequently one

of the representatives of the church there at the meetings of the London Association. He was an upright and benevolent man.

MISCELLANEA.

THE NEW EDUCATION BILL.

At a Conference of the Friends of Voluntary Education, assembled from various parts of England, and held at Radley's Hotel, London, May 6th, 1853, the Rev. John Harris, D.D., in the chair, the following resolutions were unanimously passed :—

Moved by the Rev. John Burnet; seconded by G. W. Alexander, Esq.; supported by E. Miall, Esq., M.P.:—

I. That this Conference regards the results as to the state of education in this country, brought out by the census of 1851, and stated by Lord John Russell in his recent speech in the House of Commons, as in a high degree satisfactory and encouraging, showing that there are more than 2,100,000 children in school, or 1 to 8½ of the whole population, a proportion closely approximating the ideal standard of the number that ought to be under instruction, as estimated by the most experienced educationists: while the sum of half-a-million annually contributed by the working and poorer classes for the education of their children, proves that there are both ability and willingness on the part of parents to discharge a duty which is so peculiarly and sacredly incumbent upon them, and of which they cannot be relieved without serious and disastrous results to all parties concerned.

Moved by Rev. W. Brock; seconded by Josiah Conder, Esq.:—

II. That, in the judgment of this Conference, the Bill now before Parliament "For the Promotion of Education in Cities and Boroughs in England," is proved by the above facts to be an unnecessary interference with the progress of free education in this country; while they cannot but regard its provisions as being in other respects pregnant with serious and manifold mischiefs, tending greatly to increase the unconstitutional and dangerous power of the Committee of Council on Education,—to invest Government with an extent and a kind of patronage which may prove most perilous to the freedom and independence of the people,—to introduce into municipal bodies the discussion of religious questions, which must inevitably produce painful irritation and strife,—to perpetuate and aggravate the conscientious grievances of those who object to being taxed for the teaching of all kinds of religious opinions,—to pauperise the minds of parents, and diminish their inducements to self-sacrifice and sobriety,—to discourage and ultimately extinguish those voluntary exertions by which such great results have been already achieved,—and to recognize the right of the state to interfere in a work which this Conference sincerely believes to be alike out of its province and beyond its competence.

Moved by J. R. Mills, Esq.; seconded by R. S. Ashton, Esq.:—

III. That a petition to Parliament, embodying the sentiments contained in the foregoing resolutions, be adopted and signed by the gentlemen forming this Conference.

Moved by Rev. J. C. Harrison; seconded by J. W. Pye Smith, Esq.:—

IV. That a deputation, consisting of the following gentlemen, be appointed to wait upon Lord John Russell and other members of the government, to represent the sentiments of this Conference on the educational measure now before Parliament:—

R. S. Ashton, Esq.
Rev. W. Brock.
Rev. Dr. Campbell.
James Carter, Esq.
Josiah Conder, Esq.
Rev. Dr. Harris.
Rev. J. H. Hinton, M.A.
J. R. Mills, Esq.
S. Morley, Esq.
W. Walker, Esq.
D. W. Wire, Esq., Alderman.]

Moved by Samuel Morley, Esq.; seconded by the Rev. Thomas Scales; supported by Frank Crossley, Esq. M.P.:—

V. That this Conference respectfully requests the following gentlemen to sit on a committee to watch the present measure, and to take all practicable means to resist its further progress (with power to add to their number):—

G. W. Alexander, Esq.
Rev. William Brock.
Rev. John Burnet.
J. Bartram, Esq.
Henry Bidgood, Esq.
R. S. Bendall, Esq.
John Clapham, Esq.
Rev. Dr. Campbell.
James Carter, Esq.
Ebenezer Clarke, Esq.
Josiah Conder, Esq.
H. R. Ellington, Esq.
Rev. W. Groser.
Rev. J. H. Hinton, M.A.
Rev. Dr. Harris.
Rev. John Kennedy, M.A.
Rev. J. H. Harrison.
Rev. Dr. Massie.
E. Miall, Esq., M.P.
Samuel Morley, Esq.
Daniel Pratt, Esq.
Rev. Henry Richard.
Henry Rutt, Esq.
William Rutt, Esq.
Joseph Soul, Esq.
George Simmons, Esq.
D. W. Wire, Esq., Alderman.
Samuel Underhill, Esq.

The Rev. Dr. Harris having vacated the chair, it was taken by Edward Baines, Esq., when is was resolved, "That the cordial thanks of this meeting be presented to the Rev. Dr. Harris, for his kindness in presiding on the present occasion."

CORRESPONDENCE.

POSSIBLE CRUSADE.

To the Editor of the Baptist Magazine.

DEAR SIR,—"A Husband and a Father" inquires in your March number what in the event of a popish crusade against our nation, religious men ought to do; and then quotes Mr. Fuller's opinion, that Christians should not resist persecution by the sword. But the supposed crusade would be a *national invasion* concerning which in the same sermon Mr. Fuller continues, "But none of these things prove it unlawful to take up arms *as members of civil society, when called upon to do so for the defence of the country*. . . . Has not Christianity, I ask, in the most decided manner recognized civil government, by requiring Christians to be subject to it? Has it not expressly authorized the legal use of the sword? Christians are warned that the magistrate 'beareth not the sword in vain,' and that he is 'the minister of God, a revenger, to execute wrath upon him that doeth evil.' But if it be right for the magistrate to bear the sword, and to use it upon evil doers within the realm, it cannot be wrong to use it in repelling invaders from without," and if it be right on the part of the magistrate, it is right that the subject should assist him in it, for otherwise his power would be merely nominal, and he would indeed 'bear the sword in vain.'

"We have not been used, in things of a civil and moral nature, to consider one law as made for the religious part of a nation, and another for the irreligious, whatever is the duty of one, allowing for different talents and situations in life, is the duty of all; if it be not therefore binding upon the former to unite in every necessary measure for the support of civil government, neither is it upon the latter. And if it be binding on neither, it must follow that civil government itself ought not to be supported, and that the whole world should be left to become a prey to anarchy or despotism."

Such were the sober, and it appears to me, the scriptural views of this eminently judicious divine, and as an attempt like that supposed by your correspondent would be nothing less than an invasion, these remarks it is submitted will apply directly to the case. Another of our intellectual worthies, J. Foster, observes in one of his letters, "*The Peace Society has quite paralyzed* itself, for any extensive *utility by the adoption of the idle non-resistance notion.*" — (*Correspondence*, vol. ii. p. 30.)

If the above quotations be considered by you as applicable to the query referred to, their insertion will oblige, Yours sincerely,

Bury St. Edmunds. C. E.

EDITORIAL POSTSCRIPT.

We hope that none of our readers will overlook the address delivered by Mr. Peto at the annual meeting of the Voluntary School Association, which they may find on page 357 of our present number. The subject to which it relates—the government plan respecting education—requires from the British public prompt and energetic action; for we quite agree with Mr. Peto in thinking that "there has not been for generations a measure proposed for the acceptance of the people of this country more calculated to diminish their liberties and general welfare." It is the more dangerous on account of its apparent innocence, as it may appear to be a very trivial matter, if its provisions are not looked at closely, and considered in all their bearings; but we are glad to see that public bodies, especially among dissenters, are passing and publishing Resolutions pointing out its fallacious and mischievous character. Is those of a "Conference" on the subject, recorded on a preceding page, a still further exposure of its pernicious tendencies may be fonud. We hope that petitions to parliament against the pending measures will flow in immediately from all dissenting congregations and from all sabbath schools in the kingdom.

The Rev. E. Lorriaux, pastor of a church at Vieux Condé, France, a letter from whom apeared in our number for April, page 233, desires to return thanks to friends in London, from whom he has received for the object for which he pleads, about thirty-two pounds. He requests us to publish a list of the subscriptions, not being aware that were we to do so, we should soon hear from the authorities at the Stamp Office on the subject. Should the advertisement duty be repealed, it will be possible to comply with many requests which now it is necessary to refuse.

Mr. C. Shakspeare, formerly of St. Aiden's Episcopal College, Birkenhead, now residing at 11, Windsor Terrace, Parliament Street, Liverpool, desiring employment in the dissenting ministry, refers inquirers to his pastor, the Rev. C. M. Birrell.

We have just learned with great regret that Mrs. East, the wife of the Rev. *D. J.* East, president of the Baptist Theological Educational Institution at Calabar, Jamaica, died there of rapid consumption April 22nd, aged forty-four years.

IRISH CHRONICLE.

JUNE, 1853.

ANNUAL MEETINGS.

MEETING OF SUBSCRIBERS.

At the General Meeting for the transaction of business held in the Baptist Mission House April the 25th, at eleven o'clock in the forenoon, the Rev. John Edwards of Liverpool having been called to the chair, a hymn was sung, and prayer was offered by the Rev. Hugh Stowell Brown of Liverpool.

The minutes of the last General Meeting of Subscribers, held April 23, 1852, were read and acknowledged.

The minutes of the Committee Meetings of the intervening twelve months, the Treasurer's Balance Sheet, audited by William Lepard Smith, Esq., and Joseph H. Allen, Esq., with the Report of the Committee, were then read, whence it appeared that there was a balance in hand for General Purposes of £419 6*s.* 9*d.*, and a balance in hand for the Relief Fund of £439 14*s.* 7*d.*

It was then resolved on the motion of the Rev. John Aldis, seconded by Mr. Oliver, "That this meeting acknowledges with gratitude the invaluable services rendered to the Society during the last five years by Joseph Tritton, Esq., regretting that it is not convenient to him to retain any longer the office of Treasurer, with the earnest desire that in all his other exertions for the promotion of the Redeemer's kingdom, he may be increasingly happy and prosperous; and that it very respectfully invites Thomas Pewtress, Esq., to undertake the office of Treasurer for the ensuing year."

Mr. Pewtress, in accepting the office, addressed the meeting in terms to which it responded very cordially.

It was then resolved, on the motion of the Rev. F. Trestrail, seconded by the Rev. G. H. Davis, "That the most cordial thanks of the meeting be presented to the Rev. William Groser, for his past services as Secretary, and that he be requested to retain his office for the ensuing year."

Mr. Groser said that he should never have undertaken the Secretaryship, had he not relied on the co-operation of his eldest son, whom it had pleased God to remove, and on that of Mr. Tritton, between whom and himself there had long been strong mutual confidence and esteem; that he had found the duties of the office much more onerous than he had expected; that he doubted his ability to discharge them permanently, but that for the present he would endeavour to do so.

A list of the Committee for the past year with the number of their attendances was then read, with the names of those who were disqualified, or removed by death, and the names of several gentlemen who, it had been ascertained, were willing to attend, if elected. The gentlemen whose names follow having been nominated seriatim, were then chosen to serve on the Committee for the ensuing year:—

ALDIS, Rev. JOHN	JAY, ALFRED, T. Esq.
BIGWOOD, Rev. JOHN	LOWE, Mr. G., F.R.S.
BLIGHT, Mr. GILBERT	MIALL, Rev. WILLIAM
BOWES, Rev. WILLIAM B.	MIALL, Mr. JAMES
COLE, Mr. THOMAS J.	OLIVER, Mr. JAMES
FISHBOURNE, Rev. G. W.	TRESTRAIL, Rev. F.
HERIOT, Mr. WALTER	TRITTON, JOSEPH, Esq.
HILL, JOHN, Esq.	WALTERS, Rev. W.
HIRONS, Rev. JOHN	WATSON, SAMUEL, Esq.
HOWIESON, Rev. W.	YOUNG, THOMAS, Esq.

It was resolved also that Messrs. W. L. Smith and J. H. Allen, be requested to oblige the society by again auditing the Treasurer's Accompts.

Thanks were then voted to the Chairman, and the usual doxology was sung.

PUBLIC MEETING.

On Tuesday evening, April 26th, in Albion Chapel, in conformity with previous announcement, Henry Kelsall, Esq., of Rochdale, took the chair. A hymn having been sung, and prayer having been offered by the Rev. Thomas Pottenger of Newcastle, the Chairman rose and said:—

Christian friends,—this, the Thirty-ninth Yearly Meeting of the Baptist Irish Society for Promoting the Gospel in Ireland, is one of the many acknowledgments that Ireland greatly needs the aid of this country. Her low and degraded condition has often excited the sympathy of statesmen, and philan-

thropists, and Christian societies, but no relief can compare in efficiency with the communication of the pure gospel of Jesus Christ, which conveys that "godliness which is profitable for the life that now is, as well as for the life which is to come." Hence the Baptist Irish Society has been induced to persevere, under great discouragements, for many years, in sending agents to read and distribute the bible, to maintain schools, and to preach the Gospel through the land, as by far the best contribution to alleviate her woes, and to raise her nearer to a level with our own highly-favoured country. The seed thus sown has not been wholly lost; and, though the harvest has hitherto been much less than the Society and its agents wished, there have been many true converts to Christianity, thus raised from the most ignorant classes, to become valuable members of society. One discouragement has often been, that when such were becoming useful to their country, their difficulties led them to emigrate to other lands. As, however, they will prove a blessing wherever they go, by carrying with them the seed of the kingdom of Christ, we are called to persevere till a sufficient number of true converts remain to regenerate the whole island. The want of ore funds much limits the operations of the Society, and though the debt, which greatly embarrassed the Committee for many years, is now extinct, yet a steadily increased income is needed to give increased efficiency. The confidence inspired into the friends of the Society by the highly-esteemed Treasurer, Joseph Tritton, Esq., leads us to regret that he will no longer continue his valuable services in that important office. We are, however cheered that God, who has the hearts of all men in his hands, has led the Society to another friend, Mr. Pewtress, who, we trust, will also prove a blessing to the Society. The Report will inform us of the state and operations of the Society, and prevent the necessity of my going into details. I have, therefore much pleasure in now calling on the respected Secretary, the Rev. Mr. Groser, to read it.

After this, the Report given in our last number was read, and addresses were delivered from which the following are extracts. In the Report, as published a few weeks hence, they will be found at greater length.

The Rev. Henry Dowson of Bradford said, "May I be permitted first to express the gratification I feel at seeing you, Sir, in the chair to-night. Lancashire is very closely connected with Yorkshire, and your name is closely connected with both. It is on these accounts that I feel at home in the midst of an assembly where you preside. I have, for a few moments, to address this assembly upon the matters contained in the former part of that interesting Report, which we have just listened to. And permit me to congratulate you, and the Committee, and the friends of Ireland assembled here this evening, upon the position of the Society, both as it respects its agency and its finances. I feel that I labour to-night under this disadvantage, that it has been my misfortune never to have seen Ireland. I regret this, because I feel that those who have to address themselves, on these occasions, to any subject, should be thoroughly conversant therewith. I could wish to have gazed on its beautiful and romantic scenery; to have visited the stations of the Society, scattered here and there; and to have held communion on the spot with its self-denying agents; and almost could have desired, Sir, for the purposes of this meeting, to have looked upon Ireland's famine and Ireland's woes. However, apart from personal knowledge, there is no spot upon the face of the globe in regard to which so much information has appeared as in reference to Ireland. In addition to this, I reside in a town where, on account of the increase of its commerce, we have had an influx of about fourteen or fifteen thousand Irish Roman Catholics, and, from personal acquaintance of some of them, and from the reports of our town missionaries, I can form some idea of the great difficulties with which the Agents of this Society have to contend, in endeavouring to communicate divine truth to the people, around whose minds a mischievous priesthood have thrown the barriers of prejudice and superstition. There is, however, in the Report much to encourage us. Feeling as I do, that the Agents of this Society have difficulties as great to encounter in disseminating divine truth among the Irish population as our missionaries have in endeavouring to evangelize the heathen abroad, I think it is a matter for devout thankfulness to Almighty God, that this Society still exists, that its Agents still persevere, that its schools are still in operation, and that conversions are going on, slowly, it is true, but from time to time individuals are being rescued from their baneful superstitions and delusions, and brought into the liberty of the children of God. The financial position of this Society demands, moreover, for the future, increased and more energetic operations. The country which has furnished the means, I will not say with unwonted liberality, but which has replenished the coffers of this institution, and has removed that odious debt which so long rested upon the Society, and placed a hopeful balance in the hands of the Treasurer, that country will expect that additional agency should be employed, and that this shall be the starting point of fresh efforts, on the part of this Society, for the evangelization of Ireland. Let it not be forgotten, that it was England that placed upon the neck of our injured sister the yoke of Popery; and let British Christians, by the exertions of a holy charity, endeavour to break that yoke from her neck, and introduce her into the glorious liberty of the children of God. Permit me, also, to observe that the time seems to have come when spe-

cial and more energetic efforts ought to be made for the benefit of Ireland. God, in the dispensations of his providence, has been effecting a marvellous change in the country. Thousands of her population have left her shores, to emancipate themselves from the superstition under which they groaned, and are now in a land of political and spiritual liberty, breathing the air of freedom. And those who are left upon her soil are rising in intelligence, in contentment, in worldly advantages; this is the time, then, especially pointed out by God's providence, for us to help Ireland, with the hope that the period of her final, and glorious, and spiritual enfranchisement is at hand. Permit me, also, to say, that our denomination, especially, ought to attempt the evangelization of Ireland. Far be it from me to undervalue the labours of any other Christians who may be working there, prayerfully and faithfully preaching Christ, and endeavouring to diffuse a knowledge of the gospel; but we are to recollect, that, as a denomination, we are the very antipodes of Popery. It is not sectarian, to say, that we have less of popery among us than any other Christian denomination; long may it be so. I recollect an observation made some years ago by a Roman catholic priest to a baptist friend of mine, which made a very strong impression upon my mind. This priest said to my friend, "Sir, if I were to cease to be a catholic, I must of necessity be a baptist." Well, then, if this be our position, if we have less of the elements of popery than those around us, surely the responsibility resting upon us is very great to attempt much for Ireland. It would not be proper in me to dictate to the Committee what course they shall pursue; but might not one or two of the things of which I am about to speak, be matters of serious consideration? Would it not, for example, be for the interest of Ireland if some of our brethren of standing and influence, pastors of our churches, were to make an annual visit to Ireland, just look in upon the stations, encourage with kind words the agents, and go from town to town, as time and opportunity might allow, evangelizing and preaching? Would it not be well for the committee, also, to look more at the schools,—at the training of the young, and enlarge, if possible, the mode of operation? Then, would it not be wise, and would it not advance the interests of this society, if the committee could put down, in some of the populous and inviting places of Ireland, men of high standing, of literary attainment, of mental power and of moral worth, who would take a stand in the face of the priesthood, and in the face of popery, not going there to pour the vituperation of their scorn upon the people, or upon their religion, but steadily, humbly, with holy purpose, and with great vigour of mind, and also with great eloquence, enunciate the simple and imperishable truths of the gospel of Christ. The eyes of the country will now be more than ever upon this society; there is a very cordial feeling towards this society, at least in the part of the country from which I come; and I am persuaded, that if the committee can see their way to put forth more vigorous efforts, and to enlarge their agency, resources—ample resources—will be furnished for the the purpose. This, in the dispensations of Providence, seems to be the accepted time of Ireland, and let us pray that it may be eminently the day of Ireland's salvation.

The Hon. and Rev. B. W. Noel said, that some remarkable facts had occurred within the last few years, which seemed very likely to have prepared the country for those efforts to which their friend, Mr. Dowson, had been inviting and urging them. Other denominations of Christians were making those efforts, and he did trust that the committee and supporters of this society would feel the necessity which there was for doing something of the same kind. A great change had certainly taken place in the catholic mind with respect to protestantism. Some time since, their episcopalian brethren in Ireland, finding that the Roman catholic population would not enter the parish churches, but believing that the people were, under certain circumstances, willing to listen to the preaching of the gospel by protestants, agreed that some of the most earnest and gifted ministers, should journey from place to place, through various districts of the country, and preach to the people in schoolrooms and court-houses, or wherever they could collect a congregation. The results were of the most gratying if kind. In one village, where a succession of services was conducted by a number of grave, earnest, sensible, simple-hearted men, who followed one after another, a large congregation turned wholly round, convinced that protestantism, and not popery, was the revealer of the true gospel. But, in addition to the effect which was being produced upon the mind of the Irish people, by the pious example of the protestants, there was another circumstance which exerted a powerful influence upon them, and had materially tended to produce the respectful sentiments entertained towards protestantism, to which he had alluded, he referred to the multiplication of schools. These schools were studded over almost the entire surface of the country. The elementary instruction imparted to the scholars, comprised reading, writing, arithmetic, and, in some of the schools, geography was also taught. The masters were, in most, if not all cases, able men, and the children therefore were taught exceedingly well. These schools were national, although greatly under the influence of the priesthood. The effect of this teaching had been largely to open the eyes of the people to the true character of Romanism. The priest used aforetime to carry a horsewhip in his hand to train his parishioners; but now he could not do that, and the people saw that they had not been treated in former days as they ought to have been, and therefore the priest who had kept them in bondage was despised, and his influence

over their minds greatly weakened, because these schools had taught them to regard themselves as individuals whom their Creator intended to think and act for themselves in matters of conscience. Then, political agitation had done something of the same sort. The priests did not seem to be aware, when they stirred up the minds of the people against the acts of the English government, that there was that in society which, when once aroused to action, would be turned against their own tyranny, as well as against every other tyranny. In those Irish schools which the Irish society multiplied throughout all the land, hundreds of thousands were taught to read in their own language, which they believed that the devil could not speak, nor that anything printed in it would tend to their injury. Hundreds of thousands, therefore, of the Irish people had been engaged in reading the scriptures, not only without prejudice, but with the most profound reverence. Of course the priests had shown great opposition to these schools, especially because the sacred scriptures were permitted to be read. He had himself, on one occasion, been present with a hundred teachers of these schools, who had fought their way through terrible opposition, and all of them bore marks of violence upon their persons. But, besides these day-schools, Sunday-schools in which the children were taught to read the scriptures, had been largely multiplied, most of them comprising numbers of the children of catholic parents, notwithstanding the anathemas of the priests. Large numbers of copies of the scriptures had been circulated by the Hibernian and the British and Foreign Bible Societies; and the consequence was, that vast numbers of the people were beginning to see, that what used to be called the Black Book has much more the aspect of being a Divine revelation, than an invention of protestants. But the Irish famine had also done much to open the eyes and understandings of the people in many respects. Although the priests might attempt to make the people believe that the large grants which they received from the British government, at that dreadful period, to alleviate their distress, were but the refunding in part of that of which they had been plundered, still they could not remove the impression from the minds of the people in general, that there was British generosity at the bottom of it. It was understood, moreover, and this tended to deepen the impression, that the private benevolence of England poured in upon them of its abundance. The congregation with which he was at that time connected, subscribed fourteen hundred pounds for the relief of the distressed. But, while this was the course pursued by England, there were protestants in Ireland also found worthy of the crisis. He could testify, from personal knowledge, that the best part of the clergy made enormous sacrifices to alleviate the distressed and famine-stricken people, and their conduct was not forgotten. Moreover, it was well known, that in the region of Connemara and Galway, the priests refrained from visiting large numbers of dying people to administer the last rites of the Romish Church. He did not blame the priests for this; but the people very naturally asked themselves, whether it was true, what they had been taught, that those who died without receiving Extreme Unction would be lost; and, if so, was it not the duty of the priests, at all hazards, to see that it was performed! The result of these inquiries had led many to abjure Catholicism, as a system of delusion. When he said, that large numbers had forsaken the catholic system, he affirmed nothing which a Roman catholic would be disposed to question; for it was of this fact that the priests were heard so loudly to complain. Since the famine especially, large numbers of the Irish people had emigrated to the United States, and the Roman catholic bishops there had stated, with alarm and sorrow, that but a very small proportion of the Irish emigrants to the New World continued to adhere to Romanism. That this emigration went forward so rapidly was a sure sign that the priest was losing his influence over the minds of the people, and that his threats were not at all able to counterbalance the impression produced by the joyful letters which were constantly being received in Ireland, from those who had found greater abundance and a sounder creed on the other side of the Atlantic. Under these circumstances, their Episcopalian brethren, led on by the Rev. Mr. Dallas, a man admirably adapted to act upon the imagination and to secure the affections of the Irish people, and possessing abundance of strength for hard work, were making great efforts in Ireland; and the signal success which had attended their endeavours was a sufficient proof that the Irish people were not averse to hear Englishmen preach. That success beyond all anticipation had attended the labours of the agency thus put into operation, was most certain, their enemies being judges. Let the audience listen to the testimony of a Roman catholic newspapor, the "Dublin Evening Post." He there found the following statement:—"We are told, in the metropolis, that the success of the proselytizers is beyond all that the worst misgivings could have dreamt of. There is not only no use in denying these statements, but it would be an act of treachery to the best interests of the Catholic church to conceal them, or even to pass the matter over as a thing of no great moment. But there is no catholic who does not regard the movement—if he be a sensible and sincere one, and not a brawler and a mountebank—with, we were going to say dismay; but we shall substitute for the word, indignation and shame." This was a testimony of the enemies of protestantism; and, therefore, the friends of Ireland might be sure that the work of God had been in that land advancing, and that the Spirit of God had added his blessing to the faith and prayers of His servants who were labouring there. His

friend who had preceded him suggested, that they should send some of the London brethren to visit the stations. He agreed in that suggestion. Why not send them forth, two and two, as our Lord himself did; but not, he would say to visit the stations merely—at least, they should make that but one part of their object—but to go over the length and breadth of the land, and preach to hundreds and thousands the unsearchable riches of Christ. That platform, if that suggestion were carried out, might do a great work; and were the Society in this manner to send two and two, he would like to go forth with his friend Mr. Brock, and to preach the Word wherever the Roman catholics could be induced to listen to it. He had with him a statement of what they did at Drogheda, the seat of the Roman Catholic Primate of all Ireland. There might one have supposed that Roman ecclesiasticism would have done its best—one would have expected to find that there was not a house in Drogheda where the parent and children could not read; that the best instruction of a religious, if not of a secular kind, had been imparted. Now the fact was, that in that town there were, as reported in the last census, 19,216 inhabitants, of whom 14,704 could not write, and 10,403 of whom could not read. This state of things was immediately under the eye of Dr. Cullen, the Roman catholic primate of all Ireland, when the two scripture-readers came among them, to which so much public attention had been directed, and these words were used with reference to them: "you have the Bible-readers among you: you must get rid of them legally if you can; but you must get rid of them by some means." The next day those two readers were beaten till they became insensible, the wretched mob playing a sort of wild chorus, with a hired military band, around their victims, in the very words which had ben used the day before by the priest. But he did not for a moment suppose, that there would be less talk about the matter, or less disposition to hear what these poor Scripture readers had to say, because they had been thus cruelly handled. True, as Baptists, they were not sustained by the prestige of the Established Church, or by such patronage as only the nobility of England could give. But had the Apostles any such aid? Had the first missionaries of the Cross any such aid? and yet they conquered the world. It was sometimes said, the Roman Catholics disliked the Baptists, as Dissenters. Now, he very much questioned the truth of this assertion. He had closely watched the result of changes from Romanism to Protestantism, and was persuaded, that when a Roman Catholic renounced his own faith, he generally saw in it so much to condemn, that he was driven rather to the other extreme. They who had groaned under the tyranny of the Romish Church, were not very likely to endure ecclesiastical tyranny in any form. They who had rejected the Latin Liturgy, and found how worse than useless it had been, were not likely to imagine, that a much more spiritual form of worship could be found in an English Liturgy. If it was said, that, in the opinion of the Roman Catholics, they were Anabaptists, he replied, that he had known instances where the Roman Catholic remembering how he had been gulled with the idea that his soul could be regenerated by sprinkling a little water upon his body, renounced that miserable doctrine, and came to believe that there was something far more spiritual in a man making a good confession of his own faith by voluntary baptism. It was not, however, necessary to appeal to the Roman Catholics as Baptists only, but it was necessary to teach and preach to them in a right spirit. He rejoiced in the many removes between themselves as Christians and the poor Roman Catholic in his errors and superstitions; but the suggestion he would make on this point was, the vast importance of remembering to differ from them in their exclusiveness. While Protestants had respect to the feelings and differences in connexion with their various denominations, and believed that real Christianity might exist in spite of them, the Roman Catholic, on the contrary, looked with contempt upon every person and every denomination not included in the pale of his own Church, and said in effect, "Stand by; I am holier than thou." Protestant Christians must specially avoid falling into this temptation. They must not visit Ireland to preach baptism, but to convert men to Christ, and, having done so, to show them why they should be baptized.

The Rev. Daniel Katterns said, that meetings like the present evinced the strong feeling of affection and regard for the sister country that existed in the minds of all British Christians. But, after all, the great difficulty came to be, what could they do, what could they say, that should convince the Irish nation that the heart of Great Britain beat warmly and tenderly, and in affection for Ireland? Was there nothing that could be said or done that should suffice to convince her people of the fact? There were, in this world, frequently cases very far beyond the reach of human help, but not of human sympathy and kindness; and it was quite possible to comfort where one could not help, and the sufferer would bless the sympathiser for the affection which expressed itself in words only, although not in deeds. This much Ireland should know, that those imbued with Christian principle in this country were intensely solicitous for her temporal and spiritual welfare. And here was the most difficult point connected with the subject that presented itself to his mind. He felt, —without pronouncing any judgment upon the political governors of Ireland—that the measures adopted towards that country, whether right or wrong, were such—and the fact was acknowledged and apparent—that the Irish, as a nation, were never satisfied with them. And then he asked, had there been in the conduct of religious people anything that could testify to the real affection

which, with regard to the Irish, the Christian people of this country undoubtedly felt. He thought it would not do to point only to the receipts and expenditure of societies like the present, in order to answer this question, or to expect that the reply from such a quarter would make a deep impression upon the minds of a people like the Irish, with regard to the good feelings that existed towards them in the breasts of English Christians. This, then, was the point to which he was speaking, that there was no room for lukewarmness or procrastination in the case of Ireland. The case of the sister country was urgent. The circumstances demanded the most earnest zeal on the part of those who were engaged in the work of Ireland's regeneration; and it was the more important this should be understood, because the tokens were evident that the enemy was at work. The very soul and spirit of the Catholic Church was that of energy, earnestness, and zeal; these were the features that displayed themselves in the uniform conduct of the priesthood. They were men who would do anything, who would employ any amount of diligence, who would submit to any self-denial, suffering, and difficulty, so only that they might accomplish their object —the prosperity and welfare of their church; and Protestantism required men of this character—men displaying that diligence and zeal which should be commensurate with the designs and proceedings of their opponents. Their work was to make known the gospel; and if its power were felt in their own hearts, it could not but lead to devotedness of spirit, and to that zeal which manifested itself in labouring in season and out of season, and under the sure conviction that in due season they should reap if they fainted not.

The Rev. George Henry Davis, of Bristol, said that he was reminded that night of a circumstance which occurred five-and-twenty years ago, in the town of Clonmel. On that occasion, Mr. Noel who had so much interested them was present at a meeting at that place, when the conduct of the people would at once have convinced any person, that any attempt to reform the Irish at that period was almost hopeless. The meeting was in connexion with the Hibernian society, and it was evident that a mob had been brought there for the express purpose of shouting. All efforts to do them good seemed hopeless, and the violence increased until notice was given to the missionaries: "Gentlemen,—If you do not speedily retire, your lives will be in danger." Again, he had seen in Thurles the two great parties who divided the population meet as in deadly combat. In that town there existed a large staff of popish priests; and in connexion with the town there was an ecclesiastical bishop, and a large number of those priests were engaged in the tuition of the people, and all the appliances that could be brought to bear upon them were employed; and yet, perhaps, it would be difficult to discover any population more completely ignorant and degraded than that very people. But whatever times had been in Ireland, it was the belief of the Christian philanthropist that those times were changing. When they looked at what had been effected by the Established Church, it was impossible but to believe that a most hopeful change was in many parts of Ireland taking place. Certainly, if there had been one organisation of which it might, apparently, have been said, it is impossible it could ever be beneficial in the work of evangelising Ireland, that organisation was the Established Church. They had but to look to the past history of that church and to its spirit, and then to conclude, that if ever there was an obstacle to the spread of vital Christianity among the Irish nation, that church presented it. And yet they must be honest, and take the facts of the case. Throughout the whole of Ireland, the ministers and teachers connected with the established church in that country had been owned and blessed of God, and vast numbers of the population had become, through their efforts, not merely members of Protestant denominations, but had become truly Christianized. But, if this were the fact—if from the quarter least likely, as they might have imagined, to have produced any very considerable evangelical effect, much good had arisen, might they not reasonably hope, that if the same course was adopted by themselves, and in the spirit of faith and prayer, that at least a similar blessing might be vouchsafed to their labours. He sincerely hoped that the suggestions to this effect that had been made that night, would be carried into practice in the ensuing year; and that brethren who might visit the sister island would be borne by thousands on their hearts before the throne of Heavenly grace; and then they could not but believe that a rich and abundant blessing would follow their endeavours to evangelize and Christianise Ireland.

PROJECTED TOURS.

At a meeting of the Committee held on the 3rd of May, the following resolutions were passed unanimously:—

"1. That it will be highly gratifying to this Committee if the Rev. Messrs. Noel and Brock will undertake a preaching tour in Ireland; that the Committee will gladly defray from the funds of the Society the expenses which may be thus incurred; and that the arrangements respecting time, district, and the course to be pursued, be left to their united convenience and discretion.

"2. That a copy of this resolution be

sent to the Rev. Messrs. Birrell and H. S. Brown of Liverpool; that they also be requested to make a preaching tour in Ireland this summer at the expense of the Society; and that the arrangements be left in like manner to their united convenience and discretion."

We are happy to be able to say that Messrs. Birrell and Brown have expressed their willingness to undertake this service in the month of August; but we regret to add that Mr. Noel has engagements which will put it out of his power to do so this summer, though he states that he should be quite disposed to undertake such a mission if not pre-engaged."

CONTRIBUTIONS CONTINUED FROM MAY CHRONICLE,

For the year ending March 31, 1853.

	£	s.	d.	£	s.	d.
Lymington, W. Mursell, Esq.				2	0	0
Manchester, Union Chapel, Congregational and Juvenile Society, W. R. Callender, Esq., Treasurer				21	0	0
Melksham—						
Daniell, Rev. C.	0	10	0			
Fawler, Miss	1	0	0			
Phillips, J. J., Esq.	1	0	0			
Smith, R., Esq.	1	0	0			
Smith, J. F., Esq.	1	0	0			
Collection	1	17	0			
				6	7	0
Montacute, by Rev. Joseph Price—						
Geard, Mrs.	0	10	0			
Trask, Mrs.	0	10	0			
Smaller sums	0	15	0			
Sunday School Girls (2nd Class)	0	5	0			
				2	0	0
Olney				1	8	0
Oswestry				0	10	0
Oxford, by Rev. E. Bryan—						
Alden, Mr. J.	0	5	0			
Alden, Mr. T.	0	5	0			
Bartlett, Mrs. T.	0	5	0			
Bartlett, W. P., Esq.	0	10	0			
Bridgewater, A., Esq.	0	10	0			
Bryan, Rev. E.	0	5	0			
Goring, H., Esq.	5	0	0			
Grubb, Mr. J.	1	0	0			
Underhill, Mr.	0	5	0			
Warne, Mr.	0	5	0			
Warne, Mr. J.	0	2	6			
Webb, Mr.	0	5	0			
A Friend	0	2	6			
				9	0	0
Plymouth, by Rev. S. Nicholson—						
George Street Society in Aid of Missions				9	14	9
Presteign, Contributions	0	13	6			
Collected by Mary Ayers	0	6	6			
				1	0	0
Ringstead, by Rev. William Kitchen—						
Collected by Miss S. Williamson				1	8	7
Road, by Mrs. Hinton				1	0	0
Rochdale—						
Bartlemore, Mrs.	1	0	0			
Burchell, Rev. W. F.	0	10	6			
Jackson, Mr. James	0	2	6			
Kelsall, Henry, Esq.	50	0	0			
Littlewood, Mr. C.	1	1	0			
Littlewood, Mr. J.	1	0	0			
Littlewood, Mr. W.	0	10	0			
Lord, Mr. Edmund	0	2	6			
Robinson, Mr. Thomas	0	5	0			
Stephens, Mrs.	0	5	0			
Wrigley, Mr. John	0	2	6			
				54	19	0

	£	s.	d.	£	s.	d.
Shipley, by Mr. J. Aked—						
Aked, Mrs.	1	1	0			
Aked, Mr. T.	1	1	0			
Hall, Mr. J.	1	0	0			
Rhodes, Mr.	0	10	0			
Shann, Miss	0	2	6			
Teale, Miss	0	12	0			
Wilcock, Miss	1	1	0			
				5	7	6
Snailbeach, by Rev. Edward Evans—						
Sabbath School				0	9	0
Southampton				0	10	0
Spaldwick, by Rev. W. E. Archer—						
Barnard, Mr. James				0	5	0
Sutton on Ashfield, by Rev. C. Nott—						
Adlington, Mrs.	0	2	0			
Corrall, Miss	0	1	0			
Downing, Miss	0	2	0			
Fletcher, Miss, Card *for the Debt*	0	2	6			
Friends	0	2	4½			
Nott, Mrs.	0	2	0			
				0	11	10½
Thrapston, by Rev. J. Cubitt				3	0	0
Torrington, Collection by Rev. D. Thompson				2	6	9
Wallingford, by Mr. Scorey—						
Bunting, Mr.	0	5	0			
Davies, Mr. James	0	10	0			
Davies, Mr. W. and Mrs.	0	7	6			
Friend, A	0	5	0			
Jones, Mrs.	0	5	0			
Marshall, J. H., Esq.	0	10	0			
Oldham, Mr., jun.	0	5	0			
Scorey, Mr.	1	10	0			
Wells, E., Esq.	1	1	0			
Sums under 5s.	0	17	0			
				5	15	6
Weston, by Rev. E. Clarke				1	2	6
Worcester, by Mr. G. Grove—						
Brewin, Mr. E., *for Schools*	0	10	0			
Crowe, Rev. W.	0	10	0			
Evans, E. B., Esq.	1	0	0			
Friend	0	10	0			
Hardy and Padmore, Messrs.	1	0	0			
Horne, Jabez, Esq.	1	0	0			
Waters, Thomas, Esq.	1	1	0			
Collections at Silver Street Chapel	7	10	9			
				13	1	9

SCOTLAND.

Cupar, by Mr. David Duncan—						
Duncan, Mr. David	0	10	0			
Greig, Mr. Thomas	1	0	0			
Lees, Mr. Charles	0	10	0			
Sharp, Mr. Alexander	0	10	0			
Collection	1	10	0			
				4	0	0

IRELAND.

	£	s.	d.	£	s.	d.
Ballina, by Rev. W. Hamilton—						
O'Hara, Major	1	0	0			
Collection	5	0	7			
				6	0	7
Belfast, by Rev. W. S. Eccles—						
Abbott, Mr. Joseph	0	3	0			
Arnold, Mr. J.	0	5	0			
Bates, John, Esq.	0	10	0			
Bateson, Sir Robert, Bart.	1	0	0			
Bain, Mr. Joseph	0	10	0			
Blackwell, R., Esq.	2	0	0			
Blackwell, Mrs.	0	10	0			
Blackwell, Mrs., Collected by—						
Buchanan, Miss 0 5 0						
Young, Mrs. Col. 0 5 0						
	0	10	0			
Carson, Mr. W.	0	5	0			
Crawford, Mr. Alexander	0	3	0			
Crawford, James, Esq.	0	5	0			
Dickey, Messrs. A. and Co.	0	3	0			
Eccles, Rev. W. S.	0	10	0			
Edgar, Rev. Dr.	0	5	0			
Frazer, Mr.	0	2	6			
Gitty, R. and J., Esqs.	1	0	0			
Gibson, Professor	0	5	0			
Hamilton, Hill, Esq.	0	10	0			
Hamilton, The Misses	1	0	0			
Hamilton, Alderman W.	0	2	6			
Hastings, Mr. W.	0	10	0			
Lyles, S., Esq.	1	0	0			
M'Tier, J., Esq.	1	0	0			
Mulholland, A., Esq.	1	0	0			
Pinkerton, Miss	0	5	0			
Roddy, Mr. R.	0	2	6			
Rodgers, Mr. D.	0	2	6			
Thompson, Gordon, Esq.	0	10	0			
Thompson, W., Esq.	0	5	0			
Toye, Rev. Thomas	0	2	6			
Waring, Mr. Richard	0	5	0			
Wood, Mr.	0	2	6			
Workman, K. and J., Esqs.	1	0	0			
Workman, R., Esq.	1	0	0			
Collection, Academy Street Chapel	6	0	0			
	23	4	0			
Less expenses	2	12	0			
				20	12	0
Coleraine, by Rev. W. S. Eccles—						
Bellas, Mr.	0	2	6			
Boyle, Mr.	0	2	6			
Canning, Rev. J. A.	0	2	6			
Canning, Mr. J.	0	2	6			
Cuthbert, Mr.	0	2	6			
Gordon, Mr. T.	0	2	6			
Hunter, Mr. S.	0	2	0			
Matthews, Mr.	0	1	0			
M'Aldin, Dr.	0	2	6			
M'Arthur, Mr.	0	2	6			
M'Elwain, Mrs.	0	5	0			
Moody, Mrs.	0	1	0			
M'Rae, Mr. W.	0	5	0			
Shannon, Mr.	0	2	6			
Taylor, Mr.	0	2	6			
Wake, Mr.	0	2	6			
Collection	3	8	0			
				5	9	6

	£	s.	d.	£	s.	d.
Dublin, by Rev. James Milligan—						
Brewley, S., Esq., *for Schools*	1	0	0			
Brooke, W., Esq.	1	1	0			
De Vesci, Rt. Hon. Viscount	4	12	4			
Evans, John, Esq., *for Schools*	0	10	0			
Ferrier, Pollock, and Co.	2	0	0			
Kiernan, Miss	0	10	0			
Mc Gregor, Sir Duncan	1	0	0			
Turner, Timothy, Esq.	1	0	0			
				11	13	4
Letterkenny, by Rev. W. S. Eccles—						
Boal, Mr. G.	0	2	6			
Elliott, Mr. John	0	5	0			
Elliott, Mr. W.	0	10	0			
Gormley, Mr. James	0	5	0			
Gallagher, P., Esq.	1	0	0			
Hill, Lord George	0	10	0			
Patterson, T., Esq.	0	2	6			
Peoples, Henry, Esq.	0	10	0			
Ramsay, Miss E.	0	2	6			
Storey, Mr.	0	2	6			
Turner, Mr. Hugh	0	1	0			
Collection in School House	0	17	6			
				4	8	6
Londonderry, by Rev. W. S. Eccles—						
Alexander, Messrs. J. R. and J.	0	5	0			
Alexander, Mr. M. J.	0	5	0			
Campbell, Mr. W.	0	5	0			
Cluff, Mr.	0	5	0			
Cooke, Messrs. J. and J.	0	2	6			
Denham, Rev. Dr.	0	2	6			
Dunn, Mr. R.	0	5	0			
Foster, Miss	0	2	6			
Gilmore, P., Esq.	0	10	0			
Henderson, Mr. R.	0	2	6			
Jackman, S., Esq.	1	0	0			
Matthewson, Mr.	0	2	6			
Maxwell, Mr.	0	5	0			
Mc Arthur, Mr.	0	5	0			
Mc Corkill, Mr.	0	2	6			
Story, Mr.	0	5	0			
Stevenson, Mr.	0	2	6			
Stevenson, Mr. Hugh	0	10	0			
Waller, Mrs.	1	0	0			
				5	17	6
Moate, by Rev. W. Thomas—						
Adamson, Richard, Esq.	0	5	0			
Adamson, Jones, Esq.	0	2	6			
Green, Mr. James	0	5	0			
Green, Mrs. Anne	0	2	6			
Green, Mr. William	0	5	0			
Peggs, Mr. Joseph	0	5	0			
Malone, Mrs.	0	1	6			
Malone, Miss	0	1	0			
Thomas, Rev. William	0	2	6			
				1	10	0
Nenagh, Collected by Mr. W. T. Burr—						
Burr, Mr. A. J.	0	1	0			
Burr, Mr. Richard	0	1	0			
Burr, Mrs. R.	0	1	0			
Burr, Mr. W.	0	1	0			
Friend, A	0	3	9			
Friends, Four	0	6	6			
Frith, Dr.	0	2	6			
Kittson, Dr.	0	2	6			
				4	15	3
Newtown, by Rev. W. S. Eccles—						
Lancey, Captain				0	10	0

Contributions received since March 31, 1853, *are necessarily deferred to next month.*

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq.; or the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

THE MISSIONARY HERALD.

ANNUAL SERVICES.

The Annual Services of the Society, according to announcement, were commenced by the usual meeting for prayer in the Mission House on the 21st of April. The Rev. J. RUSSELL presided on the occasion. The devotions were led by the Revs. R. MORRIS of Clifton, I. LORD of Ipswich, J. STENT of Hastings, and G. PEARCE of Calcutta. In the evening of the day, the annual sermon to young men was preached at Poultry Chapel by the Rev. D. KATTERNS of Hackney, from the words of holy writ, "And the idols He shall utterly abolish." The attendance at these meetings was very gratifying, and the commencing services of the season were pervaded by devout and holy feeling.

The usual annual members' meeting was held on Tuesday morning, April 26th. The number of subscribers and ministers present was large, and the whole business of the day transacted under the influence of Christian love. The reports of the Committee were laid before the meeting, and cordially received. The cash accounts showed a further diminution in the debt of the Society, and also the removal of two sums of £1000 each, received on annuity, from the balance sheet. Thus a debt was left of £1847 due to the Treasurers. Through the kind providence of God this has also been removed by the generous anonymous gift of an old friend of the Society, and the operations of the year commence without incumbrance. It is now many years since the Society has been free from the hindrance to its missionary labours which debt has always been found to present. It will be sufficient to allude to the important bearing this gratifying fact will have on the plans for augmenting our mission in India.

The following is the list of the Committee chosen at the general meeting for the ensuing year :—

Rev. JAMES ACWORTH, LL.D.	Bradford.
JOSEPH H. ALLEN, Esq.	Brixton.
Rev. JOSEPH ANGUS, D.D.	London.
J. L. BENHAM, Esq.	London.
Rev. CHARLES M. BIRRELL	Liverpool.
Rev. WILLIAM B. BOWES	London.
Rev. WILLIAM BROCK	London.
Rev. J. J. BROWN	Reading.
Rev. GEORGE HENRY DAVIS	Bristol.
Rev. HENRY DOWSON	Bradford.
RICHARD FOSTER, Esq.	Cambridge.
Sir GEORGE GOODMAN, M.P.	Leeds.
Rev. SAMUEL GREEN	London.
Rev. WILLIAM GROSER	London.
RICHARD HARRIS, Esq. Jun.	Leicester.
Rev. N. HAYCROFT	Bristol.
Rev. JAMES HOBY, D.D.	London.
Rev. DANIEL KATTERNS	Hackney.
Rev. W. LANDELS	Birmingham.
Rev. JOHN LEECHMAN, M.A.	Hammersmith.
SOLOMON LEONARD, Esq.	Bristol.
Rev. C. J. MIDDLEDITCH	Frome.
Rev. WILLIAM H. MURCH, D.D.	London.
Rev. JAMES P. MURSELL	Leicester.
Rev. ISAAC NEW	Birmingham.
Rev. THOMAS F. NEWMAN	Shortwood.
THOMAS PEWTRESS, Esq.	London.
Rev. WILLIAM ROBINSON	Cambridge.
Rev. JOSHUA RUSSELL	Greenwich.
Rev. ISRAEL M. SOULE	Battersea.
Rev. EDWARD STEANE, D.D.	Camberwell.
GEORGE STEVENSON, Esq.	Blackheath.
Rev. CHARLES STOVEL	London.
Rev. F. TUCKER, B.A.	Manchester.
J. WARMINGTON, Esq.	Lee.
W. H. WATSON, Esq.	London.

The Annual Sermons of the Society were preached on the following day: the morning sermon by the Rev. Jas. Hill of Clapham, from the words of the evangelist Matthew, chapter ix. 36—38; and that in the evening by the Rev. W. Landels of Birmingham, from the prophecies of Jeremiah, chapter xiv. 8. The collections were considerably in advance of the previous year.

ANNUAL MEETING.—THURSDAY, APRIL 28.

This meeting was held in Exeter Hall, on Thursday, the 28th instant, the attendance being unusually large, so as fully to occupy the seats.

The Chair was occupied by William Brodie Gurney, Esq., the senior Treasurer.

The proceedings were commenced by singing the sixty-third hymn, first book (Dr. Watts's). After which the Rev. Edward White offered prayer.

The Chairman then addressed the meeting as follows:—

My dear Christian Friends,—By the kind providence of God we are permitted to hold another anniversary of this society. No longer, as some of us recollect it, a new society, but one which has attained an age greater than that of the majority of those present; a society commenced in faith, on very slender resources, and which has, on many occasions, called forth the exercise of faith. But the smallest of seeds has become a mighty tree. Without ever possessing any funded property, except for special objects, it has gradually extended its missions; those to whom its management was confided, trusting that, while they were doing the Lord's work, he to whom belong the silver and the gold, would so influence the hearts of those who were his stewards, that the means would be supplied them. That if it were made to appear that the Holy Spirit was blessing the labours of our missionaries, and souls were converted, those who feel the love of the Saviour shed abroad in their hearts, would rejoice in aiding the cause by their contributions, by their prayers; and, if they were not themselves qualified for the work, by consecrating their sons and their daughters to the service of the Lord among the heathen.

We all feel it refreshing and profitable to listen year after year to the recitals of the progress of missionary work, a work commenced by the Saviour himself, and who, as he ascended to heaven, commissioned his disciples to go into all the world and to preach the gospel to every creature, assuring those who engaged in the blessed work, that he was with them always, even unto the end of the world. In this confidence, our missionaries have gone forth, supported and animated by the sure word of prophecy, that all the kingdoms of the world will become the kingdom of our God and of his Christ. And, oh, what a glorious meeting will that be, when the heralds of the Cross shall, as it were, lay down their commission with the report that the whole world is converted unto God! But ah! when shall that day be? Certainly not until the prayers of the people of God are more fervent, and their exertions partake more of the character of self-denial. You will learn from the report, that the Society is taking measures to strengthen its stations in the East Indies, at some of which our missionaries, through advanced age and the effects of climate, are becoming incapacitated for active exertion, and, also, to form new stations, where the distance between station and station is great, where there are no missionaries of any Society, and where millions are perishing in heathen darkness. The late John Foster once remarked, that the Christian cause is like the banyan tree,—where it is planted, it naturally spreads. Each station we plant extends its growth and its influence, perhaps for a time, imperfectly; and we wish that our trees should, at all events, be within some few hundred miles, so that, each spreading, they might soon meet, and the whole land become like a field which the Lord hath planted. Some one may ask,—But have you funds enabling you to carry out this extension? You will learn from the report, that we have not; but that we look with confidence to the friends of missions for them; and I am sure you will not consider us presumptuous, when you shall have heard what God has enabled this Society to do in times past. You are aware that the motto of our Society is—"Expect great things from God: attempt great things for God;" and we have generally found that, when we attempted most for God, the interpositions of his providence were the most strikingly manifested. At times, the faith of the Committee has been severely tried; and when they have almost despaired, deliverance has been vouchsafed in a mode and

to an extent very little anticipated, even by those who were most sanguine. I have been a member of the Committee of the Society four-and-thirty years, and treasurer eighteen years; the last seven in connexion with my highly-esteemed colleague; and while I have been called to rejoice in its extension, I have not been a stranger to its anxieties: and if you will permit me, I will take this opportunity, in a sort of taking-leave speech of an old servant, of telling you, by way of encouragement, what I have witnessed. Not to refer, with particularity, to the subscription made to repair the losses by the printing-office at Serampore being accidentally burnt down, now above forty years ago, permit me to allude to the year 1829. The income of the Society at that time was only about £10,000 per annum; and we had a debt of between three and four thousands; bills were drawn and were accepted, and there appeared no means of meeting them except by borrowing; but without the prospect of being able to repay. The annual meeting came round. The necessity of the case was presented, contributions from £500 downwards poured in, and, in two hours, the debt was extinguished; and I see in the next year's cash account, "Extra subscriptions, £4,798 6s. 4d." Within three years from this time, the insurrection, as it was called, took place in Jamaica, and our chapels were destroyed by the lawless violence —not of the coloured people, not of an ordinary mob, but—of the planters, some of whom were magistrates. The Government was appealed to, and, feeling that they were responsible for the peace not having been preserved, they consented to give us £5,600 at once, and to propose to Parliament a further grant of £6000, if we would meet it by an equal sum. This offer was accepted on the day before the annual meeting of the Society. We announced it: £2000 was immediately contributed on the platform, and cards were issued, to be returned in two months; and I shall never forget the meeting at which they were returned. Fears, ah, great fears, had been entertained, that we might lose the grant, by falling short of the £6,000; but the cards came in so thickly, and so heavily laden, that the ante-room looked like a banking-shop, with six desks and six clerks entering their accounts, and others receiving the money; and, instead of £6,000, the sum raised was £14,000! It is due to the members of other denominations to state, that we were very liberally assisted by many not belonging to our denomination. In three or four years afterwards, our late dear friend, William Pearce, took the opportunity of his visit to this country, in impaired health, to plead for the sending out ten additional missionaries, at an expense of £4,000. Many of our friends feared, that, by calling for this extra subscription, the general funds of the Society would be diminished; but the whole amount was raised, and the following year the general income of the Society was increased by £3,000. In the year 1841, the year of Jubilee commenced. I will not enter into a detail upon that. It is sufficient to say, that it was a year of great excitement and great exertion. Its operations were conducted by our friend the Rev. Joshua Russell, as Jubilee Secretary, and the amount raised was £33,000,—the only instance, I believe, in which a society has raised, by jubilee contributions, an amount equal to a year and a half's income. I merely mention these facts as tending to encourage us to believe that, if we can show that the measure proposed is calculated to promote the Redeemer's cause, which I leave to be shown by the excellent friends around me, the necessary funds will be provided. You will hear that we require a certain sum for outfit, and that we shall require also a considerable increase in the amount of annual subscriptions, in order that we may not have continually to present a debt. We feel assured that each who is put in trust of the gospel, will feel it his duty to fulfil that trust. If the Saviour's love has a constraining influence on his heart, he will feel giving to be a privilege; and I had rather enforce the matter on the ground of privilege. One who was eminent for works of piety and benevolence, the late excellent John Wesley, once remarked, that when he was requested to perform anything as matter of duty, he felt cold and unmoved; but that, when he was urged to it by motives of love to Christ and to his people, he went to his work with cheerfulness, and performed it with alacrity.

The Report, a copy of which appeared in our last, was then read by the Rev. Frederick Trestrail, and the cash account by Samuel Morton Peto, Esq., M.P.

The Rev. George Pearce: Dear Sir, and Christian friends,—I feel thankful for the opportunity which has been so kindly afforded me of saying a few words in behalf of our mission in India, on the present interesting occasion. As a returned and disabled missionary, I may compare myself to a soldier who has been wounded on the field of battle, and who has crept or been carried out of the conflict; but at the same time, it is some satisfaction to me that I am able to give some account of how the battle is going on, and to encourage the forwarding of new levies to carry on the warfare. In thinking of India, dear friends, a crowd of topics come into my mind, each of which would furnish an interesting subject of address. I might tell you with affecting evidence of the need which India has of the Gospel; I might tell you how Providence in a wonderful way is opening that great country to the messengers of salvation; I might tell you how great changes, political, social, and moral, are now taking place—how our own countrymen in that land, who were once hostile to missionary

efforts, are now turning in their favour; I might speak of the debasing and cruel rites of Hindooism which are now gradually being abolished; I might also tell you how missionaries are rushing into that country—for within the last twenty years the number of labourers there has trebled; but I will not undertake so wide a range—I will not direct your attention to so general a subject, but rather confine myself especially to the present crisis of the affairs of our own mission. My dear friends, I do not wish to make you sad, or if I do it is only that I may make you glad hereafter; but I feel I should not be doing justice to the cause in which I have been engaged, if I did not confess, that when I left India I left it with great sadness of heart, not on my own account, but on account of the state of the mission there. I left my brethren there few in number, weak in bodily strength, overburdened with labour, and greatly depressed in spirit. We felt there, that we had not been sustained as we ought to have been, and as the work demanded. During the time of my sojourn in India, no less than six stations had been abandoned, or become vacated; and those important stations, and, at the present time, some of our most important stations in India are suspended, as it were, by the thread of single lives. Most of our missionary brethren there are far advanced in age; we have heard of the removal of one of them since I left that sphere of labour, and the Report also tells us of the removal of three of their wives, aged women, the husbands of whom are far advanced in life. It is these things that make us sad. Our hopes, it is true, received some revival when the dear brethren of the deputation, Russell and Leechman, visited us. When they left us, we followed them with our desires and with our hopes; but, then again, there came a blank; we did not hear, up to the time that I left, anything very substantial to encourage us. On my arrival in England, in December last, I was greeted with the intelligence of the project which has been put forth by the Secretaries and the Committee, to send twenty missionaries to India. I have been very narrowly watching the progress of that measure, and I am sorry to say that my sadness is not quite gone. When I was at the Committee meeting last week, I saw chalked up on the board, the report of the income of the Society for the last year, and I found that it was something less than that for the year before. Now, this did not look very favourable to the sending of twenty missionaries to India. Four months have passed away, since the measure has been proposed to the church; and we have heard in the Report this morning, of one name only that has been accepted, and I do not know that others have offered themselves for this work. Now, my dear friends, it occurs to me to ask this question, Have you lost your confidence in the mission in India? Is the missionary spirit on the decline among you? We have, for years past, been calling earnestly and loudly for assistance, but hitherto it has not been rendered. Well, permit me to say, by way of stirring you up additionally on this occasion, that one of the principles of my missionary life has been this—that labour is success. If I did not feel this, I would not think of going back again to India. My faith rests on the declaration of Him who commands us to go and preach the gospel to every creature. By his servant he says:—"Be ye stedfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know, that your labour is not in vain in the Lord." My dear friends, can it be possible, that the labours of such men as Carey and his beloved colleagues, such men as Yates and William Pearce, and others now living that I might mention, should be in vain, or that no glorious result should come from them? Can it be possible, viewing it in the light of Scripture, that the prayers of Fuller, and of Sutcliffe, and of Ryland, and of the founders of the mission, and of thousands of God's dear people in this land, will not be heard? Can it be possible, that the free-will offerings of such men as Wilson and Gutteridge, of our dear friends on the platform, and of many throughout our land who have offered even their widows' mites, should not be accepted of the Lord? When I was in this country, some years ago, an incident happened which greatly encouraged me. I was led to visit a poor widow who was a cripple. I was introduced to her as a missionary. Her face brightened up at my presence, and we talked a little while together. When I was about to take my leave, she said, "Stop, sir," and, going upon her crutches, she ascended, with some difficulty, a ladder into an upper chamber, and after a little while she came down again, and came up to me as well as she could, and put into my hand a piece of paper, in which was a piece of coin—a shilling—and she said, "Sir, I have been laying this up for a long time past, a farthing and a halfpenny at a time, that I might give it to the mission." That little incident has strengthened me in my labours in far distant India. I am sure that God will not refuse the offerings of his people. But, my dear friends, we have had success, and I may say great success. We have had success as it respects converts. Some people think that our converts in India are few. Few and many are comparative terms. To my apprehension this is a large assembly; here are many people. Now, I think, if we could collect together all our people from India, and present them in Exeter Hall, they would fill it to overflowing. I think converts sufficient to fill Exeter Hall cannot be said to be few in number. And these converts are fast increasing in number.

Some time ago, I was appointed by the Missionary Conference in Calcutta to endeavour to ascertain the extent of conversions through the country. This cost me some labour, but I accomplished it. I will not tell you what the number was, but I will tell you something about the rate of progress; perhaps you have heard it before, but I think it will do you good to hear it again. I divided the period of fifty years into five portions. I ascertained that in the first ten years there were 27 converts; in the second ten years, 161; in the third ten years, 403; in the fourth ten years, 675; in the fifth ten years, 1,045; and in the three years after, 819; giving a ratio, for the whole period of ten years, of 2,500. This is the rate at which our disciples in India are increasing now. One or two things occur to my mind in regard to this subject. Some twenty years ago, I visited a place called Lakhyantipore. I found there only one or two families that had embraced the gospel; but, about two months ago, I received a letter giving an account of an association of Christians held there; there were 500 persons present,—those 500 persons were the increase, I may say, of the one or two families to which I have alluded. Some six or seven years ago, there was an old man, a Mohunta Gooroo, as we call them in that country, who obtained a tract from some one, and, after reading it his mind was deeply impressed, and he determined to find out, if possible, the person who had given it. He went and found out the missionary, and brought him into that district; and last year there was an association of Christian churches there, and a chapel holding about 600 persons was really crowded with the people who had embraced the gospel in consequence of the tract which that old man had received. While I am speaking about tracts, I would just go back again to the association of Lakhyantipore. Some years ago, it fell to my lot to receive the papers of the family who first embraced Christianity in that village. Among those papers I found a tract; it was not one of the Calcutta tracts—it was a tract that had been printed at least forty years, and bore the name of the Serampore press upon it. It had probably been received by the individual years before, for it was well thumbed, and had been read well. I believe that tract was the instrument, in the hands of God, of the formation of the churches which now exist in that part of the country. But I would say a word with respect to the character of these conversions,—for, after all, that is of great importance. Now as far as I know, the members of the church there,—and I have a pretty extensive acquaintance with them, for my life has been spent chiefly among native Christians,—I can say of them, in all sincerity, that they are our "hope and joy and crown of rejoicing." I can say of them, as far as it is possible to judge, that they have been washed, and sanctified, and justified, even as by the Spirit of the Lord. My dear friends, I do not wish to throw in among you the apple of discord, but I say, that in India we are Particular Baptists. I do not speak in regard to doctrine, but in regard to discipline. We are, I say, very particular in receiving members into our churches. And we are not only Particular Baptists, but we are Strict Baptists—not in respect to communion, but we are so strict, that, whenever any of our people break the law of the Ten Commandments, we put them out of the church. Now, what is our present position in India, and what are our prospects and encouragements to future labour? I say in one word, that we have attained a vantage ground in India such as we never had before; that weak as our strength is, we have greater encouragements from the result of the missionaries' labours to endeavour to propagate the gospel than we have ever previously been permitted to witness. I must allude to our translations for one moment. God has given to this denomination the honour of having imparted an impetus in respect to the translation of the Scriptures. I will refer to only two languages. The Bengali Bible, for instance, has been so far completed, in the various revisions it has undergone, that it has not only acceptable to us, but generally acceptable to the various denominations in Bengal; and as the commonly received version, that of King James, as it is called, is now used by all denominations, so it is my humble opinion, that the Bengali version which my brethren have been enabled to execute will, for many years to come, be the version used throughout Bengal by missionaries of all denominations. There have not been so many revisions that I am aware of, but there has been quite as much time spent in the preparation of this version,—and I am sure immense care and labour have been bestowed upon it,—as in the preparation of the English Bible which we now circulate. Thirty years of Dr. Carey, and thirty years more of Yates and Wenger, have been expended on this one volume. I am persuaded also, and I have no hesitation in hazarding the opinion, that if any other version sets aside our version in the Bengali language, it will not come from European missionaries, but from native Christians. Then look at our mission press—a press which employs some hundred hands in the preparation of the Scriptures, and of Christian tracts. That press has sent forth no less than 600,000 volumes of the Scriptures, or parts of the Scriptures, since it was established, and there is no diminution in its issues. One of the excellent results of the visit of our dear brethren of the deputation to India, was, that the Serampore College has at last been brought into intimate con-

nexion with this Society. I learn from the *Missionary Herald*, that a very great deal of interest is felt in this country with respect to the employment of native agency.' Native agency has been employed all along, to as great an extent, I may say, as it was possible for us to avail ourselves of it. Perhaps there may be some little mistake on this subject in the minds of persons in this country; but I would say, that if a searching inquiry were made among the members of our churches in India, I think many individuals might be found who, for native talent, for Christian character and standing in the churches, might be brought from their obscurity. I am not aware, that any arrangements are made at Serampore for the training of native ministers, but I trust there will be; for I am confident that they might now be found. We have learned experience from the past. Now, to me, experience is of great value in regard to missionary enterprise. Just before I left Calcutta, this subject was discussed in a missionary conference, which is a meeting of missionaries of all denominations in that city. "What are the maxims which the history of fifty years teaches missionaries in regard to their work?" Now, one of the things which we learn from it is, that we should not have individual missionaries at single stations. We have forgotten, in the course of our work, the example of our Lord, in sending out his disciples two and two. If there had been at our stations two or three missionaries, why, we should not have had to lament so many abandoned, so many vacated. I know churches in India which I may compare to cups. You are aware that, when a cup is filled with water, if you pour any more into it, it will run over—it will not hold any more. So with these churches. Such are the circumstances of India, that a missionary may be so placed as to receive a certain number of converts, and if he receive more than that number he cannot contain them; the water flows over, and they go to other denominations where they can be cared for. It is important that you should know as much as possible about our native ministry. Of late a good deal has been said and written about native pastors. I am not going to enter into that subject, but I wish to say this, that before we can make use of native pastors very efficiently, our people must be able to contribute to support them, and there must be the disposition to support them as well as the ability. Such has been the state of things in India, that really the people have not, till a very recent period, done much; and I fear that they were not able to do much for the support of the gospel. Now we have come to a position in which there seems to be a turn for the better, and our people are beginning to contribute. Their contributions, indeed, are small, but still I think they are in proportion to their ability. At Barisal, when I was in association there, they came forward at the close of the meeting, and voluntarily laid upon the table twenty-two rupees, which was a very nice beginning, particularly as these people are so poor, that they think six shillings a month, if they can get it regularly, quite a fortune; but these same people, only two or three months ago, had subscribed as much as 240 rupees for the purchase of rice, to lay up against the time of scarcity. In a letter which I have just received, I learn that the people also subscribed 100 rupees to entertain their brethren. Never mind what the money is given for, if they only learn to give, they will give it, in time, for more immediate objects. That same people, only a few years ago, gave 100 rupees towards the erection of their chapel. The people at Khari gave sixty rupees towards the erection of a superior chapel. And thus we have begun to obtain from them contributions in favour of the gospel. But only one word, and that is on the field. In Bengal there is a field which invites and claims your labour. It is a vast field: it contains, at least, eighteen or twenty millions of people. It is a field which has been occupied only in its principal positions by our own brethren; and it seems to be left, in the providence of God, to the Baptist Missionary Society to occupy it. The people are in a great measure prepared for the gospel; it is the field, in the centre of which we have Jessore, with its numerous Christian population; Barisal, and other places. I trust my dear brethren of the Committee will give their special attention to the occupation of that field, in which I hope for great success.

The Rev. Dr. Hoby: It must needs be regarded as an honour to be permitted to take part in anything relating to a movement like that with which you have already been familiarised. I feel it especially to be so, having in recollection our former effort to supply ten missionaries to British India, at the time when our beloved brother—namesake to our beloved friend, who has just spoken—Mr. William Pearce, of Calcutta—was in this country. The success of that experiment, I think, should inspire more than hope; confidence should arise from it, in reference to our present project. I look upon these extraordinary efforts, not as spasmodic attempts of very questionable propriety, but as when we stand upon the shores of our country and watch the rising tide, it is not every wave which overlaps and passes beyond the preceding one, as there is always an apparently receding wave with a rising tide; and yet we sometimes watch and attempt to ascertain whether it is periodical or not every third, or fourth, or seventh wave that rolls in far beyond those that have preceded it,—so these extra efforts, as we call them, appear to me to denote most une-

quivocally the rising tide, which by and by shall flow over all those regions which now are so partially occupied by our missionaries. You have gathered already that it is not intended to move and second the adoption of the Report or other resolutions, but there is prescribed to us something definite to guide our address in occupying a short portion of your time. It is, however, somewhat out of harmony with a missionary meeting to feel one's self restricted and abridged within narrow limits. Believing, as our treasurer in the chair has stated, that the field is the world, and that Christ's was a prophetic prayer when he taught us to supplicate, "Let thy kingdom come, thy will be done on earth as it is done in heaven," and that it was a prophetic injunction when he commanded his disciples to pray the Lord of the harvest to send forth more labourers into his harvest, we feel assured that he who gave the command, and who taught the prayer, intended its accomplishment, and is hastening on in the course of his providence, to the completion of those his eternal designs; and so we would fain expatiate upon the wide world, as the missionary field; but it is not permitted to us now to go to our western fields, and notice Hayti, Trinidad, or the Bahamas, nor to cross the Atlantic, and there advert to our stations upon the continent of Africa, or upon the island near to it; we must pass by our European mission in Brittany, and also overlook, for the moment, our God-honoured labourers and labours in Ceylon. It is for me to conduct your thoughts and to fix your attention, for a moment, on India; but yet it is not to take a widely extended view, from Cape Cormorin to the Himalaya mountains, from the Indus in the west, to the Brahmapootra in the east, and to speak of the fifty millions of our fellow subjects, all sunk in Mohammedan and idolatrous superstition; our attention is to be much more restricted. You have heard repeatedly of Bengal; and yet Bengal, as a province, is very large. Using round numbers, for the sake of brevity, you may think of 400 miles square, and forty millions of inhabitants. And we are not to expatiate over the wide extent even of Bengal, but we are now to direct our thoughts to that part of Bengal which has been designated Proper, and also to those stations which have been occupied in what are called the North-western provinces. Here, as has been announced to you, it is the design of the Committee to attempt an extension and a concentration of your missionary stations. Without attempting to speak geographically correct, as to the boundaries of Bengal Proper, perhaps I might be allowed to call your attention to your own missionary stations, observing some other geographical boundary. You are aware that the river Ganges is the grand and magnificent drain of that vast plain of which we have already spoken, and you know it rolls its tide of waters into the Gulf of Bengal, through many mouths; and the principal of these mouths is that on the east, which bears the name Ganges, and that on the west, which bears the name Hooghly. Now, here is something distinct to our apprehension; and we may think of this Delta, or triangle, formed by the ocean, the shores of the Bay of Bengal, and those two branches of the river, the Hooghly and the Ganges, and then you must allow me some extended margin to bring in Chittagong and Barisal, and we must include Dacca, which lies midway between the Burhampooter and the Ganges, not far from either stream; and we might go further north, to Dinagepore, also between the two streams, which are there further apart, and which is, therefore, more distant from either of the rivers; and then upon the west we must bring in Suri; and we have in that geographical limit one of our beautiful constellations, if I might so call them—the numerous stations and churches which have been so much honoured of God in planting every one a lamp or candlestick—every pastor or minister a star in the hand of the Saviour, and all shining to fling their radiance, so bright and beautiful, along the dark, dead ashes that are around them, where all is gloom, and superstition, and idolatry, and where the myriads are perishing without the knowledge of salvation. And then, if we go a little north, we have another, (may I call it another constellation?) a numerous collection of churches and of stations, which, perhaps, it is not needful to enumerate; and this may constitute our north-western constellation of churches, stations, and missionaries. We have now been in existence as a missionary body—a Society devoted to this great work, for more than sixty years. That is the term allotted by God to two generations of mankind, who pass off the stage of this world every thirty years. We may think, then, of the number of immortal beings who have passed away to appear before the throne of God during that period. Whilst these two generations have been melting away unto death, it is to be supposed that, from missionary operations like ours, there must have been some specific results. And so it may be said that we are supplied with statistics beyond anything perhaps which has ever been attempted in the history of missions; and our Secretaries, as if mindful of the statistical and geographical origin of our operations, have furnished us, as surely no secretary before has ever attempted to do, with information which, if it does not make you wiser, geographically and statistically, if that is possible, it will be your fault and not theirs. When I speak of the foundation and commencement of missionary operations, I am carried back to the town of Molton, in Northamptonshire, and reminded of the period when our Carey, having forsaken

the gentle craft of shoemaking, betook himself to the teaching of a few farmers' boys, to supplement his miserable salary; and there it was that he pasted his brown sheets of paper together, and scored upon them, as well as he was able, the boundaries of eastern nations, and inscribed upon each country the multitude of its inhabitants, the superstitions and idolatries that there ruled over the minds of men, and so warmed his own heart and expanded his own large soul to embrace those regions, and take possession of them in the name of the Lord, by determining on the formation of something like our organization. Why, it seems as if the Secretaries had caught the spirit of Carey in that respect, and, as he instructed those that stood around him, so we learn of our brethren where our missionaries are, what they are doing, among what masses of persons they are labouring, and what is the religious and moral condition of those myriads who are passing into the eternal world. Now, we have it stated to us, as the result of missions in India, that there are 22 missionary Societies, who employ 443 missionaries, of whom 48 are ordained natives, with 698 native catechists and agents, residing at 313 missionary stations, who have formed 331 native churches, with 18,410 communicants, and 112,191 supposed native Christians. I shall not trouble you with further enumeration of these details; but if you would try yourselves, Christian friends, to assign to British India that proportion which belongs to it, and then look at the printed statements of our own missionary stations, our missionaries, the churches, and the communicants, I think that you would feel that, personifying our Society, and speaking in its name, I might quote the words, which the ancient Latin poet put into the lips of the Trojan hero, when about to relate the sorrows and the toils of his countrymen, and I might say, in the name of our Society, "*Quorum pars magna fui.*" A large proportion of it belongs to our Society. It has formed a very large proportion of the missionary operations which have been carried on in Bengal. I fancy I hear the whisper: "Let another man praise thee, and not thine own lips." Ah! Mr. Chairman and Christian friends, I am not complimenting you; we are not assembled to compliment one another; and I know that brethren of other Christian denominations will readily admit how great an honour our divine Lord and Master has put upon us. For all the illuminations, we pay our homage to the Father of lights, and for all the conversions, and all the sanctification of the saints of which we have heard, we adore and magnify the Holy Ghost, the Spirit of all grace. We are not now assembled to give you any promises, that, if you supply the money and the men, we will convert the heathen. No such thing is in the minds of your Secretaries, no such thing is in the minds of the Committee, and surely not in the minds of our missionary brethren; and we ought to have it deeply impressed upon our hearts, that, as at that period when Europe first called out to Asia for help, as recorded in the sixteenth chapter of the Acts of the Apostles, it was after there had been a signal display of the sovereignty of our divine Lord, and his servants had essayed to go in one direction and another, and the Spirit prevented them, and then the vision was sent of the man of Macedonia, saying, "Come over and help us," that, as Europe was to be assisted in the first instance by agencies that had been previously employed in Asia, so now that Asia calls out to Europe, and we look over yonder, and know that we have the commission to convey the Gospel there, we desire to be equally dependent, yea, more dependent, I was ready to exclaim, upon the vitalizing power of the Spirit of God, for all our success, than they were, even in the commencement of the work. But I am mindful of the flight of time, and would be also mindful that I have entrusted to me a specific business, to which we must now adjust ourselves for a moment or two; and then those esteemed brethren whose names have been announced, will take up what I might almost call the thread of the discourse, and still further impress upon your minds the work which we are now contemplating. You have heard from our brother Pearce of the state of things, exactly what it was when William Pearce reached home. The men abroad were few; they were faint, they were feeble; growing age, bodily afflictions, and wearing toil, had exhausted their energies, and rendered it imperative, if our stations were not to be abandoned, that their little bands should be recruited. Our Secretaries, and mainly at their suggestion, our Committee, are now desirous of, and determined to send twenty missionaries, in dependence upon that God whose is the silver and the gold, and who always has had, and always will have agents to carry on his cause. Calcutta requires three more missionaries, in order to recruit the feebleness of the brethren that are there. Where only one missionary brother is labouring, it is proposed to add a second, that our brethren may labour in the work two and two. That will require one for Chittagong, which I have mentioned, far in the east, and across the Bay of Bengal; it will require one in Dacca, one in Dinagepore, and one in Suri, all outside of this circle or triangle, and one at Jessore, in the very centre of the Delta. And then it is proposed that there shall be three new stations formed, each on the banks of the Ganges. That is supposed to complete what is immediately required in that southern constellation of which I have spoken. Then, in the north-western provinces, it is proposed to restore Patna, by two missionaries, to send two mis-

sionaries to Agra, two to Delhi, one to Cawnpore, and one to Muttra; so that will absorb more than the twenty, for, as I enumerated them, they amount to twenty-one or twenty-two missionaries. You have heard the computation of the cost, and the question simply is, how far we are prepared, in our measure and proportion, as God shall enable us, to supply the requisite funds. Why, he is worthy for whom we propose to labour. If he gathered about his godhead the elements of our humanity, and in suffering humanity died upon the cross for our redemption; if he hath bought us and all that we are and have, with his precious blood, is it too much to offer to him a sacrifice of this description? You have heard how the people are prepared to receive the message, and how governments are undergoing a change. When we think of the altered state of things as it respects the government abroad—all the powers which were opponent in the outset of our mission appearing to combine in its support,—and here at home, in the very House of Peers, we hear sentiments advanced in reference to the alterations which are imperative at Leadenhall Street, which at one time were scarcely dared to be whispered in any influential society; so that we must needs suppose the hand of God is in it; and as he is opening our way, and facilitating the approach of his servants to all these dark regions of the earth, we, brethren, would prepare ourselves, not only to offer the supplication commended to us with such beautiful and simple eloquence yesterday morning, but to act in harmony with the prayer, looking out for our brethren who will undertake the labour, and supporting them in their work. Who can tell but that these men who shall now go forth into what was the cradle of idolatry, will witness a well-fought battle, and the overthrow of the entire system, which, if it be overthrown in Bengal, we are ready to say will not hold its place in any portion of the habitable globe; but every where the heathen will come and say: "Have not our fathers inherited lies and vanity, and that wherein there was no profit?" "Unto him who hath redeemed us every knee shall bow, and every tongue confess."

Mr. Alderman Wire. When your excellent missionary who addressed you first sat down, I began to consider what were the signs of discouragement which had made him sad, for after I had heard his speech, I thought, that instead of making you sad, he was accomplishing the other part of his declaration, that he would make you glad. Everything that he said was a word of encouragement, and every statement that he made was an argument in favour of the proposition which is before this meeting—of sending an increased number of missionaries to India, and especially to the province of Bengal. But if we look at the whole question as it appears before us, we shall say that the resolution of the Committee, though a wise resolution, taken after much prayer and much consideration, falls very far below the necessities of the case. Twenty more missionaries for India! What is India? A vast continent containing many nations, containing a population, as some say, of one hundred and thirty millions, and as some others say of nearly two hundred millions of human beings, a large proportion of whom are our fellow-subjects, and the majority of whom are sunk in ignorance and in spiritual destitution. Looking at the whole question, we find that during the last fifty years the number of missionaries that have been employed, and that are now employed by the twenty-two societies who have missions in that country, that for a hundred and thirty millions of people we have only 413 missionaries, members these of every denomination, a fact which will at once obviate all the necessity of argument, to show you the propriety of the resolution which the Committee have adopted; because if there are but 413 missionaries throughout the vast continent of India, and if the population be, at the smallest computation, a hundred and thirty millions, you will easily be able, when you go home, to try the figures, and you will come to the conclusion, that instead of twenty, if it were possible, you ought to send out a thousand missionaries to India. And even when you had done that, you would not have accomplished half the work, because a thousand missionaries to a hundred and thirty millions is but a poor supply of the messengers of the gospel to the heathen world. The history of the Baptist Mission is a history full of wonders,—I might almost say, that the age of miracles has not passed. When I look over what has been done within about fifty-three years, this Society has done more than all other societies put together; looking at its number, and the amount of good it has accomplished, in the way of translations, and conversions, and spreading the gospel amidst obstacles and difficulties, innumerable and apparently insurmountable. God has evidently blessed the labours of the Committee at home, and of the missionaries abroad, and has paved the way for the occupation of the entire continent of India by the missionaries of Christianity. My reverend friend who has just sat down, adverted to the origin of the Society, and spoke of the venerated name of Carey; but look at the circumstances under which he went forth. Even when they had determined to send him forth, when he used the expression familiar to every one of you who know his history: "I will go down into the pit; who will hold the ropes?" He had faith, and there were men strong enough, and with faith enough, who held the ropes; and he went, and he sustained himself, and laid the foundation for all the Chris-

tian missions in British India. And when I look at the small demand which the Committee make, I feel that the resolution will be supported. Your excellent chairman has referred to three occasions in which difficulties have been overcome by the zeal and liberality of the denomination to which you belong; and surely now that you have heard of the necessities of the present case, you will not be backward in doing that which is required of you. But will you permit me to say a word or two upon some of the expressions which have fallen from those who have preceded me? When your Committee talk of raising a fund to send men forth, I would point to another mission, and to another field, and to another district, and ask, cannot the missionaries in India, amidst their converts and the members of their churches, find men who should be equipped and ordained, and sent forth among the natives, to preach "the unsearchable riches of Christ?" For I have long entertained the opinion, that if the world is to be converted to God, and if the abundance of the East is to be given to him, it is not to be by European agency alone, but by the raising up of properly qualified teachers from the different churches which are the fruits of missionary labours. England as the parent should go forth with her sons, equipped ready for the field; they should be, as it were, the bishops and the superintendents of the different stations; but it should be their object to seek out the men who have been born and bred among the natives, inured to the climate, who know the language, and the customs, and superstitions of the inhabitants. If there were now twenty men ready for the work, I would still press upon the Committee the necessity of multiplying these twenty men a hundred fold by native agency. It was well observed by Dr. Hoby, that the time seems favourable for the extension of missionary operations throughout the world. Was there ever such a period in the history of the world as is now presented, when nearly all the nations of the world are at peace; when science has, as it were, annihilated the distance between the east and the west, the north and the south; when India is brought within so many days of communication, that you may sustain your brethren, and visit them, and encourage them, and cheer them? And now there is such a vast change in India itself, as seems to invite, nay, to compel, the attention of Christian Britain to its claims. Instead of our government being half infidel; instead of the men in Leadenhall Street and at the seat of government hesitating, and turning out the missionaries; instead of their saying, as they formerly did, that the moment Christianity entered India the government of this country would cease, and be crumbled to dust, they have learned the lesson, by the finger of God writing it on the annals of the country, that Christianity is the very means by which the government of England in India will be consolidated and preserved. So far, therefore, as the government of this country and the government of the East India Company are concerned, there are men to be found at home, and men in high stations abroad, that look upon the missionary labours, not only with a permissive, but with an encouraging aspect, and who are ready, upon almost all occasions, to do what they can to promote the success of Christian missions. But I will say a word as to the future government of India. If it is to be Christian, all the customs which restrain native freedom and industry must be abolished; we must give to it the laws and privileges of this great country, and Christian missionaries must go forth under other auspices, and have far more protection than they have yet obtained from the government of this country. I want to see an entire severance of the government of India from all idolatrous rites and ceremonies; and I hope this question will be decided the moment the Indian measure comes before the House of Commons. But need I again speak of the necessity of this movement? Does any one doubt it? Twenty missionaries for the province of Bengal! What is the state of the province? There are, according to the statement you have just heard, forty millions of inhabitants in that province. There are large cities, some with ten, some with twenty, some with thirty thousand inhabitants, who have never seen the face of a missionary—never heard the sweet tidings of a Saviour's love; and yet they are within fifty miles of the metropolitan city of India! Shall such a state of things exist, while the vast population of this country remains uninterested and uninformed of the necessity? Let us retire from the meeting with this feeling, that what we can do by money, by personal influence, by prayer, and by the exercise of faith, for the accomplishment of this mighty business, shall be done,—depending not merely upon the silver and the gold, and the men, but upon Him who has said that he will give success proportioned to the faith and love embarked in the work. Oh, then, sir, if we Christianize India,—and I trust even some of the present generation may live to see, that through the length and breadth of that vast country every idol has been abolished, and every place dedicated to idolatrous rites shall be purged and turned into a Christian temple,—how much shall we then have done to Christianize the world! From India the word of God will sound forth, and that country will send out its missionaries to the parts adjacent, till the entire world shall be filled with the servants of Him, whose duty, and privilege, and honour it is to preach the gospel of Jesus Christ to every creature, in every land, and of every tongue,

until the temple of this universe shall become vocal in his praise; and then shall come to pass the prophetic prayer, and his will shall be done on earth even as it is done in heaven.

The CHAIRMAN begged to assure the meeting that the subject of native agency to which reference had been made, had engaged the anxious attention of the Committee, and that means were taken to render it effective, while at the same time the twenty missionaries proposed to be sent out would find full employment.

The Rev. T. MANNING of Frome, who had engaged to address the meeting, requested to be excused in order that Dr. Duff's address might not be circumscribed.

THE REV. Dr. DUFF:—I cannot refrain from expressing my admiration of the zeal manifested by the last speaker. For a layman, and an alderman of the city of London, to plead the cause of missions in such a manner is surely almost a new thing under the sun. I would at the same time beg leave to remark that something of what he has indicated as intensely desirable has already, to a large extent, been achieved; and I am sure that his benevolent heart will rejoice to learn that what he has said about the government—though formerly true—does not altogether apply to their present conduct. It was most true indeed, unhappily, when Carey first went out on his benevolent and holy mission; but one must in all truth and honesty say, that many of the evils which then existed have been wholly, or in part, removed. Within the last forty years the predominant spirit of the government of India has been progressively improving. I felt compelled to say this much, because I could not sit here this day and be a party to any statement in connection with this subject which would have the effect of saying to the whole world that we are now in the condition in India that we were forty years ago. We must confess that in former years the government not only had no Christianity, but apparently no religion at all. If time permitted I could show that sixty years ago the government of India was Hindooized and Mahomedanized out and out in their whole spirit, principles, and conduct. I, therefore, assent to all that is said with regard to the past. The mistaken policy of those men was to teach the Koran which vilifies the name of the Saviour, and pantheism which cuts up conscience by the roots. Colleges were set up and munificently supported for teaching both these systems. But it would not be true to say without qualification that this is the fact now; yet it cannot be denied, though a vast improvement has taken place, that something of this kind is still done. While I am upon this matter, let me refer for a moment, by way of illustration, to the connection of the government of India with idolatry. It was impiously monstrous; but that to a large extent must be put with the past too. Gya is the original seat of Buddhism, and has several sacred places to which there annually resort large multitudes of pilgrims. The government thought that they might turn this fact to excellent account for the purposes of revenue; a tax was therefore laid upon all these people; so many rupees for visiting one sacred place, and so many rupees for visiting another; and so on by a progressively ascending scale. From this source the government actually did derive a considerable revenue, for many years. The same system was pursued in many other places. So identified indeed, did the government become with heathenism, that the temples came in many quarters to be spoken of as the established church of the land, and it is a veritable fact that even the language which is used in this country with regard to the Christian churches, and ecclesiastical affairs generally, became very extensively employed in relation to the heathen temples, and the practices of idolatry. In one case I desired to visit a certain temple, for a particular purpose, and on applying to those head natives who I understood had the power of complying with my request, I was told that I must defer my visit till an arrangement had been made for the purpose with the church-wardens; of course these church-wardens were brahmans, the high priests of idolatry. It is a fact that the ecclesiastical nomenclature of England, through the use and application of it by British functionaries, had thus come to be adopted in that connection by the natives of India; and it serves to show to what an extent the government had become associated with the idolatry of the country. I might refer you to a great many things of this sort did time permit of my doing so. But I will leave all these things as belonging pre-eminently to the past. I am bound to say that a vast deal of this abomination is entirely removed and gone, and the practice of taxing the pilgrims to which I just now referred is also at an end. There is in most cases an absolute and complete severance of the government from heathen idolatry. In other cases the severance is almost complete, though not absolutely so. We still have a slight connection with Juggernaut. There is yet a little thread between that system of idolatry and the government, but the great cable is gone, and we are tugging away at that little thread now. Therefore instead of pouring out any indiscriminate invectives against the government as it now exists, let us acknowledge the improvements, the vast improvements which have taken place, and let us go to the government and say, "You have reformed yourselves to such an immense extent, pray do go on and complete it." This is the true Christian way of going about the matter, and it is the only spirit in which

we can expect to prosecute our endeavours with success. I was glad that our chairman solaced the heart of our zealous friend by reminding him that something had been done, and that something was being done, in the way of employing native teachers. It is stated in the paper which I hold in my hand that there are twenty-two societies at work in India, connected with different churches belonging to various denominations, including the church of England, Wesleyans, independents; also Germans and Americans, as well as Scotch and Irish; and I am happy to say that we have also one Welsh mission which has been the means of accomplishing much good. Well then, all these churches together have four hundred missionaries. Of these four hundred there are forty-eight ordained native ministers. There are also seven hundred native catechists; some of these are also well-educated men and fit to be preachers of the gospel, in the highest sense, any day. Of Indian converts there are about eighteen thousand that are communicants. Of these, about two thousand belong to the baptist churches. And there are many other particulars of a highly gratifying character. Still there is a prodigious deal to be done. In fact I always feel that we have scarcely begun yet, compared with what India requires. But we are in favourable circumstances. I should in connection with this subject also, to solace the heart of our zealous friend, state that the British government does fully extend its protection to missionaries. For myself I can say that I have always had all the protection which I needed, and all I wished to have, and I have travelled through large districts of the country where there are no Europeans at all, and where the direct power of the British government does not exist; yet even in those regions I found the prestige of the British name a power manifesting itself under some over-awing influence, and thus, though in the midst of men who some years ago would not have allowed a British army to pass without cutting them into pieces, I found myself, a single solitary man without any weapon of defence, but looking up to the great Father above, with my life as safe in the midst of those people as it is in the heart of the city of London. Speaking then, from experience, I can testify that in every part of India there is the most ample protection and security for the life and property of all the missionaries. I say this, to the praise of Jehovah's grace: it was not so formerly. I remember that that venerable man, Dr. Marshman, and his associates in 1799, were from some cause, mistaken by the Indian authorities for Jesuit missionaries sent as spies by the French. This was at a time when it was feared that the great Napoleon would carry out his designs upon India. These peaceable missionaries were therefore obliged to take to their heels as fast as they could, and take up their residence in the foreign dependency of Serampore. But these are things that belong to an antediluvian age; the flood has come since and swept them all away. I look with a rejoicing heart upon the present state of things, and thank God for the change. Reform has not only begun, and is progressing in India, but on comparison it will be found that the progress of reform there has actually been as rapid as in these British islands. But I must not forget that I have been requested this day to speak upon the subject of money: I do not much like it, but I suppose it is quite necessary—there is no good work that can be carried on without it. But before I allude to it, I must just say a word upon what has fallen from our friend Mr. Pearce. He has spoken of a portion of Bengal as a salt land, a region of jungles, barrenness, and death. I know what those jungles are; I once got the jungle fever there, from which I never expected to recover, and therefore I have reason to remember it. But the whole of India is not like this. You must not imagine it to be all jungle and tigers. Let me take you for a moment up that mighty valley of the Ganges. You must exert your imagination and look with the eye of your mind upon the scene which I wish you to behold, or you will not realize it. Imagine yourselves, then, standing upon the great plain of the Ganges some miles distant from those northern mountains, some of them thirty thousand feet above the level of the sea, whence the mighty river takes its rise, and look up to them towards the setting sun, and what do you see? You have various ranges rising up one above the other. The lower range corresponds in height to your own much boasted mountains of Wales, Cumberland, or Scotland. The sun is getting towards its setting. When this first, lower range gets shrouded in night you have the higher range, towering up yonder some nine or ten thousand feet, blazing away still in the light of the sun, which by and by in its turn becomes darkened in night; then beyond, and far off you behold another range of mountains thickly covered with everlasting snows. When the sun gets further down, you yourselves are shrouded in night. You look up yonder, as the sun begins to disappear from those heights you see a slight purple tinge which deepens into a scarlet crimson. Watch it still; the moment the sun does remove its rays from those inaccessible eminences this roseate blush is gone, and it is in a moment succeeded by a greenish hue, like the ghastliness of the human countenance in the grasp of death. One moment blooming like the rose of summer, and the next a stricken corpse. So if you stand upon the second range in the morning, and look towards the rising sun. The moment

his first rays strike on those towering peaks, they, like so many glittering diamonds or gems sparkling in the dark deep blue azure above. Watch it as the sun rises, and the brilliancy descends like molten fire pouring itself down the sides of the mountains. It would appear to the wondering imagination like the city or fortress of some of heaven's glorious inhabitants, or the palace of the great King. It is indeed a glorious sight. But there is one thought which detracts from the enjoyment of the Christian, it is this, the degraded, social, and religious condition of the people; seventy millions of human beings look upon these mountains as being in reality the palaces of their chief gods, and therefore they look up with idolatrous and superstitious awe to these lights. And let me say, moreover, that unless we go to their rescue, and that speedily, time will come when those myriads of people, instead of looking up to these everlasting hills for their help as they do now, will be mournfully constrained to cry to these rocks and mountains to fall upon them and hide them from the face of the Lamb. Surely then it becomes the imperative duty of all Christian people to come up at once to the help of the Lord against the mighty in this land. But what is put down for me is chiefly something about money. Of all the cities on the face of the earth London is the chief for money-making; and if so, ought we not to expect the streams to flow most copious out of it? Let the great merchant princes of London look up yonder to those Himalayan mountains and therefrom learn a lesson. During half the year those Himalayan ranges gather all to themselves and part with none; they accumulate around and upon their broad sides and illimitable summits huge masses of ice and snow, and seem to look down upon the plain below with an air and aspect of stern selfish grandeur; but when the glorious summer sun breaks forth and throws its powerful beams upon these mountains, the frozen masses begin to melt, and down the waters come in many streams, the confluence of which swells the waters of the Ganges, and spreads fertility and verdure through a vastly extended region of country some fifteen hundred miles, supporting the bodies and gladdening the hearts of seventy millions of human beings. Merchant princes of London, take a lesson from the Himalayan mountains! You see these men frequently gathering up masses of money, mountains of treasure and keeping it all to themselves like misers. Not like the miser we read of in the newspapers the other day, who had lived in the most abject state of filth and wretchedness, and when dying requested his friends to bury him in the clothes and hat that he had worn through life. But when his life was gone they bethought he might have had some reason for his request, and therefore resolved to make diligent search, and upon doing so they found his wretched garments and old hat lined with bank notes, in all amounting to nearly a thousand pounds. He loved money so well that he wanted to take it into the grave with him. This is not the spirit of our merchant princes; but they gather up money—there are some glorious exceptions, and I thank God for it—but it is merely to expend it selfishly upon themselves or their families, and do not give that which they ought to the cause of the gospel. But why do I say the merchant princes of London? Perhaps you do not like that I should speak of these. Well, let me, for illustration, go to Scotland. I find merchant princes there, and nobody will find fault with me for speaking of Scotland at least. A man begins the world in a thriving comfortable way. He has a decent house and makes three or four hundred pounds a year. His business increases and his income is three or four fold what it was, but do you see the man usually saying thus to God, "Thou hast blessed me and increased my worldly advantages, and now I will increase my contributions three or four fold to thy cause." I believe this is the exception. Instead of this we hear them saying, "My gains have increased, and now I must set up a higher and better style. "Style," a grand word that in the English language. I don't know whether it may not be Scotch, for I find it very common there as well as here. You find a man living in a comfortable house, but he gets more money, and then he must go and live in the country in a larger building, have more servants and a carriage and all other things necessary for the altered "style;" so that after all he is no richer, even if he has an income of thousands instead of hundreds of pounds; and cannot afford to do any more good in the world than he did before, and perhaps not so much. This is not a palatable subject, I am perfectly aware of that. But truth is never palatable when it requires self-sacrifice. Never. I am not, however, speaking for my own cause but for yours; and therefore you must exercise some charitableness towards me. Now, what we would like to see is this, not that a man should say, I must give up business, I am so holy—that is just cant and assumption, and I have no patience with it. But for a man to say, I have got enough to make me comfortable, and I shall work now for Christ. A man who does that is greater than all the noblemen in the land, and ought to be held in honour by all. We have no objection, therefore, to a man's making money; what we object to is, his hoarding it up or spending it all upon himself. We would take that lesson from the Himalayan mountains and urge upon them to look out for the coming of the Sun of Righteousness with his

reviving beams to melt their frozen hearts that they might pour out their treasures, and shower fertility and joy over the arid wildernesses of the earth. We have heard to day of eighteen or nineteen thousand pounds contributed this year to this society. Now, how many baptist men, women, and children are there in England? Let me go, as it has been recommended, to arithmetic. Take that £20,000, and then take all the baptists of England, and say how much comes to the share of each. I am afraid it would be very small indeed; not so much as one would pay for a cab on a wet day in the streets of London. I am not speaking at randon. Perhaps looking at the figures £20,000, some honest baptist may say, "What a great income is ours. Twenty thousand pounds! Are we not doing well?" Now you ought not to say, this is a great sum, but you ought to ask, what have I contributed to that sum? Do not take credit to yourself for what the whole body is doing. How absurd it would be thought if every little rivulet from those mighty Himalayan mountains should individually take credit to itself to the mighty river of the Ganges flowing down yonder below. There is a false idea going about upon this subject. I have sometimes preached sermons upon it, and I know it has been thought that they were very secular sort of things—that I preached a very secular sort of gospel. Indeed I have been told so, when I have turned round and said, it is you that are secular, and carnal, and selfish, in your thoughts and habits, and that is the reason that you object to hearing these subjects preached upon. If there is one duty more than another insisted on in the New Testament, it is that those who profess to be Christ's disciples shall take up their cross and deny themselves for his sake, that in fact the man himself and all he has shall, in one way or other, be consecrated to Christ for the promotion of his cause in the earth. I believe this to be one of the chief doctrines of the gospel, and I do not believe that the man who is wanting to his duty in this respect has a title to call himself a Christian at all. There is a saying of your own Andrew Fuller—a name honoured throughout all the Christian world—that the love of money has proved the ruin and the eternal overthrow of more professing Christians than any other sin, because it is almost the only crime that can be perpetrated, and yet any thing like a decent profession of religion be maintained. It is a sin, therefore, against which we should especially aim our shafts. We would say then, we do not want money for its own sake, but for God's work sake, and for your own soul's sake. Does God need your money? No, the silver and the gold is his, and the cattle on a thousand hills. But he knows that you stand in need of that unselfish spirit which would prompt you willingly to part with it. Therefore it tests the conscience on the one hand, and engenders a sanctifying, self-denying spirit on the other. On this subject, as example is better than precept, listen then to the resolution which was formed by Mr. R. N. Cobb, a member of a baptist church at Boston, United States. Let the merchants of Britain learn a lesson. "1. By the grace of God I will never be worth more than fifty thousand dollars? 2. By the grace of God I will give one-fourth of the net."—not one tenth; that's an old Jewish thing. Now, the Jew gave three tenths of his substance to the Lord, and therefore if you will plead the Jews as an example to Christians, then carry it out, be Jew-like and give three tenths at least.—"By the grace of God I will give one fourth of the net profits of my business to charitable and religious uses. 2ndly. If I am ever worth 20,000 dollars I will give one half of my net profits. 3rdly."—here was a sliding scale for you, or rather an ascending scale.—"3rdly. If I am ever worth thirty thousand dollars, I will give three-fourths, and the whole after fifty thousand dollars, so help me God; or give to a more faithful steward, and set me aside. November, 1821, R. N. Cobb." This young man died a young man, but he lived to see the day when he could make this confession: "By the grace of God, and nothing else, I have been enabled, under the influence of this resolution to give away more than forty thousand dollars. How good the Lord has been to me." Go ye and do likewise; and then the income of this Missionary Society would be £200,000 per annum, and your other societies would increase their power of usefulness in a similar degree. The money exists; the difficulty is to get it out. Money is never wanted, no matter what the sum, when secular purposes are in hand. If all contributed as they ought, you would not then, as recorded in your Report this day have in Muttra one solitary man, Mr. Phillips, with thirty or forty thousand inhabitants, and tens of thousands of pilgrims—Muttra the birth-place, as it is alleged, of one of the chief idol gods of India—Krishna, whose worship has polluted millions of spirits. If all your missionaries in India at the present moment were concentred into that one spot they would constitute but a very feeble battery against the monster front of superstition there. Nobody can imagine the credulity of superstition which is manifested by those masses of people. They live on endless lying legends. In one place you see a great big tree with a quantity of rags hanging up in it, having the appearance of dirty clouts. If you ask the people how they came there, they will tell you with the utmost gravity, that they came and told me, These are the garments of the gopis, or milkmaids, which he stole from them in the

gambols thousands of years ago. But there has been a school established there, and some of the native youth are beginning to look with contempt upon these things. They are wonderfully clever; for instance, monkeys are deemed so sacred at Muttra that it is at your peril that you touch them, let them do whatever they may in your house or to yourself,—and they are terribly mischievous as pilferers and plunderers. Well, when I was there, a youth in the school was interrogated concerning the priests, and he replied, that they were the monkeys of the temple. It was, you may be sure, a very significant reply for a youth at Muttra. But why refer particularly to Muttra? There is not a station that you have in India which does not require to be strengthened. Dr. Hoby talked about planting a few new stations between those already occupied that there might be a sort of continuous and intervening Christian agency employed, characterizing these mission stations as lights to the surrounding darkness. Considering the vastness of the space, and the density of the population, he might have said little twinkling tapers, scarcely making themselves visible in the dismal gloom; this would have been far nearer the mark. My own idea of the matter is that the system adopted by almost all our missionary societies is too diffusive; the agents are too scattered to produce an impression which can be powerfully felt; and if we are to do anything really effective we must so stud the great central stations with missionaries that there shall be some hope of our overtaking the wants of the people within a reasonable time. Who would think of setting up a number of small lights all along the cliffs which could not be seen at any distance, to warn the mariners off the rocks? It is felt that this would not do; and therefore a great number of lights are concentrated in one great lighthouse which can shoot its rays far and wide into the surrounding darkness. So if we were to gather up all the little tapers at our small and widely scattered infirm stations, and centre them in one powerful light, the result would be in the same manner vastly more beneficial. At present there has been nothing done for India calculated to produce the effect which we desire to witness, and there never will be till Christians are more wise in their measures, as well as more earnest and self-denying in their conduct. Let them take example by the heathen themselves. I could relate facts that would astonish you. When, for example, you set up a little chapel and school at Muttra, you say there is a light to illumine this whole city; but what are the Hindoos about alongside of you? One old woman built a temple. You talk of large sums: this Hindoo, an idolatrous old woman, sent to Muttra the sum of £60,000, to build an idolatrous temple alongside of your school. There is another temple there, greater and more magnificent still, built at the sole expense of one man, at a cost of £150,000. Now you wealthy men, take a lesson from these people, build chapels and churches of your own, do not be sending in mere dribblets, but let your efforts be felt. O that I could impress you with the thought that millions are perishing, and that while you are hugging yourselves up in the comfortable belief that you are doing mighty things, God in heaven is rebuking you, as if you were doing nothing at all. It has been a matter of rejoicing to learn, that even with the means at its disposal, this Society has been progressing; may the number of its converts be increasingly progressive. Undoubtedly, when we think of the vastness of the field, with its hundred and fifty millions of inhabitants, we should be apt to give up in despair; and there is such a feeling at times in the heart of every missionary. But when we get into a desponding feeling of this kind, it becomes necessary that we should be stirred up to do our duty. It is a common thing for persons at home to say, when we complain of their apathy, to tell us that they want some one to come and stir them up. If you at home need this, with your ten thousand churches and regular sabbath services, thousands of sabbath schools and teachers, so that you may be said to be reared in the hot-houses of Christianity, and ought not to need any stimulative to activity for Christ at all, how must those men feel who are placed as missionaries, often solitary and alone, among the idolatrous people of the east, and everlastingly surrounded with idolatrous sights and sounds till their spirit is apt to forsake them, and leave them in blank despair? It is you then that ought to go out, and warm their hearts and cheer their spirits, and not require them to do these things for you. In this matter I think our churches are sadly at fault. Much cry but no result. Mighty thunders and lightnings in the upper sky, but scarcely a drop of moisture upon the chafed soil beneath. But let the difficulties be what they may, I believe that in the name of the great Jehovah we are bound to go forth and repulse them, remarking that he who has all power both in heaven and in earth has promised us his presence and aid, and being fully assured that his word shall come to pass, that the day shall come when this whole earth shall be filled with the glory of the Lord. Do we realize it? We talk of it. We say that the Lord is with his people wherever they go in his name, but do nothing to realize it, that we are as immediately under his eye, who has all power in heaven and in earth, as if he were present at our very side, bodily visible to our eyes of sense? If we did, what an assurance

should we feel! He hath all power at his command; with or without means he can work, or with either heavenly or earthly agencies. A single angel at his command laid low an army of strong men. But he has power on earth as well as in heaven, and when he summons them forth, he can render the most contemptible of his creatures more powerful than the mightiest armies of the most potent states and empires. He can endow with resistless energy even the meanest atom of sluggish matter. He has all power both in heaven and in earth, and therefore he has not only summoned us to the battle, but guaranteed the victory. Let, then, fresh difficulties arise,—let the Man of Sin growl more and more,—let his thunders come bellowing over the deep,—let there be more fearful papal aggressions,—let German pantheism and French socialism continue to spread,—let kings and priests unite themselves against the Lord,—let the heathen rage if they will, and ten thousand things more,—what will all this avail when He who is sitting behind the visible elements of time interposes to assert his glorious and absolute supremacy over them all? Then will the shout of triumph be raised in heaven above, and re-echoed from the earth beneath, "Arise, O Lord, let thine enemies be scattered,"—then will a nation be born in a day,—then will kingdom after kingdom be added to the swelling empire of the Messiah,—then will this weary, sighing, groaning earth rise up gladdened and renovated, and enter upon its jubilee of a thousand years.

"Hallelujah! Hark the sound
From the centre to the skies—
Wakes above, beneath, around
All Creation's harmonies.
See Jehovah's banners furled—
Sheathed his sword—he speaks; 'tis done—
And the kingdoms of the world
Are the kingdoms of his Son!"

At this stage of the proceedings the collection was made, and the Rev. F. TRESTRAIL read a long list of subscriptions, the CHAIRMAN remarking, as an excellent example of the way in which the friends of the Society should augment the amount of their annual subscriptions, that that very morning a young friend who had been in the habit of giving an annual subscription of two guineas, had kindly offered to increase it to ten.

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The Rev. Dr. BEAUMONT congratulated the audience on enduring the galvanic battery so well that had been discharged upon them; and secondly, congratulated the gentleman who had made that powerful appeal, that he was free to do so. How a straight jacket could ever have suited so free a spirit, was surely somewhat curious. But the meeting at that moment was to listen to another topic; not the money theme—not the mighty golden theme, but the theme he had been asked to speak upon was the importance of the influence of the Holy Spirit in connexion with all evangelical efforts. Such a topic it might have been well to have introduced at an earlier stage of this meeting, when the affections of the mind had not been previously excited, and the perceptions had not been weakened. But still he thought there was a fitness in connecting this topic with the last, lest it should seem to go forth, that, although they declaimed against selfishness, they were money-mongers themselves. The liberality which had been manifested that morning, could only be successful as it was accompanied by the power of the Holy Spirit. The blessed agency of the Holy Spirit was to make evangelical truth saving. And this was the great thing that was needed; for it would be of very little use that men merely knew something of the truth intellectually. Let the Holy Spirit come down, then there would be moral renovation, and conversions, but not till then. And, to this end, there must be faith and prayer. In fact, what the church most needed in the present day was faith,—faith, not only that the Sun of Righteousness will melt down the snow upon the Himalayan mountains, but that it will melt down the mountains themselves—in the language of Scripture, that "the mountains shall flow down at thy presence." This was the faith which the church needed; and, perhaps, it wanted not only more faith, but more love,—indeed they go together—*par nobile fratrum*. If there was more faith there must be more love, for faith works by love, and purifies the world as well as the heart; and the whole world is for Christ. He had no doubt that the mountains would flow down,—that the whole world would be converted, and that too by the preaching of the gospel. Really, after the appeals which had been that day made, they must banish cowardice, give pusillanimity the go-by. Small ideas must be put out of society, and the day of little things must be put among the antediluvians. Hence he was very glad that the Baptist Missionary Society was acting with such energy. He entirely agreed with all that had been said about it. He was glad that the Baptist Missionary Society was employing native agency, and thought that all missionary societies would do well to adopt this plan to a much larger extent than had been hitherto done. There was far too strong a disposition in corporations, and large

bodies of people, where men were ticketed off to do a particular kind of work, to imagine that the objects aimed at could only be done by adhering most rigidly to the plan which each party might have adopted for itself. This notion, then, must be got rid of by the missionary societies, and more elasticity be introduced into their plans and operations. He had great pleasure in being the representative, on that platform, of the great Wesleyan community. They were all brethren; although, as was the case with every family, they were not all the same height, had not precisely the same features, or the same accent, so as to pronounce the shibboleth with the same cadence. Let them all, then, work together in love for the realization of the period when the whole world shall be converted unto God. Haste, happy day! haste, happy day! and (said the Doctor) I believe, Mr. Chairman, it will be hastened by the proceedings of this day.

The Rev. H. S. Brown, of Liverpool, briefly addressed the meeting upon the topic, "The importance of imploring the Almighty grace of the Holy Spirit, in order that the piety of the churches at home may be quickened into more vigorous life, and their zeal excited to more active exertions." When he pictured to himself the churches of all denominations of this country, not as they are, but as they ought to be, and as, by God's help, he trusted ere long they would be, he recognized in them a power to bless the world. It was difficult to assign a limitation to the good which the churches of Britain might accomplish, now that they were perfectly free to spread the gospel whithersoever they listed. Those noble men, the English Puritans and the Scotch Covenanters, did a great work in their day, for which all generations would remember and honour them; but they were too much engaged for the preservation of the faith in their own land, to be able to extend their exertions to the heathen world. There were, moreover, some great advantages attached to the churches of this country, from the character of the English people. Our French neighbours were incomparably more vivacious; the Germans transcended us in all philosophical speculations; the Italians, with no good reason perhaps, assumed to themselves supremacy in the fine arts; and Brother Jonathan boasted that he went far a-head of every body else; and yet, in plain practical common sense, in habits of industry, and indomitable perseverance, the English were yet a match for all the world. These were just the sort of men then to engage in missionary operations,—full of courage, zeal, and perseverance, who would not be unduly elated by success, nor discouraged by the greatest difficulties. The mission cause wanted not men of impulse, who would labour well for a time, and then flag and give up, but men prepared for all manner of reverses, and who had "learned to labour and to wait." They must be men full of love to Christ, and love for souls. Now, to produce these men, the national character was well fitted, and the theory of the church was all that could be desired; the only thing wanted, therefore, was, that the churches should live fully up to their theory of Christian life; and then there would be neither a lack of means nor of men. The Jews presented the first fruits of their abundance to God, in token of their gratitude to Him; but the offering in the Christian system was to be greater than this; it was to be the Christian man himself,—not something of what he is, but all of what he is and what he possesses; his time, his talents, his treasure, and himself, were to be presented as a living sacrifice unto the Lord. The feeling of the Christian man for what Christ had done for him, should be fully in harmony with the sentiment of the poet:—

> "Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing, so divine,
> Demands my soul, my life, my all."

Let the churches in this land live up to this theory, and what a glorious scene would speedily be presented to the eyes of men. Wealth, wisdom, courage, influence, and eloquence, would be thrown into the great cause of missions, in a manner, and to a degree, which hitherto has never been witnessed on the earth, and the gospel of Christ could not fail to make rapid and delightful progress; the call of missionaries to the heathen world would be speedily complied with, and men would be drawn out into the harvest. Meanwhile each missionary station would of itself become the centre, whence should radiate the beams of Divine truth, and become anxious and able to relieve the societies at home, and enable them to select other spheres of labour. It would then be not at all chimerical to believe that, at no distant day, the knowledge of the Lord shall cover the earth, as the waters cover the sea. He was speaking of what could be done if the churches were in the state in which they ought to be. At present, he feared they were very far from having reached this high standard, and that they were in consequence, comparatively weak and inefficient. How then was this state of things to be remedied? He apprehended that the churches would rise to their proper elevation only by the outpouring of the Holy Spirit; and then the dry bones would not only become clothed with sinew and flesh, but be filled with life, and stand up an exceeding great army, prepared to go forth and fight the battles of the Lord. The pouring out of the Spirit, moreover, in rich abundance upon the churches, would produce a spirit of deep devotion; and this was pre-eminently necessary, for great favours are the answers to great prayers. If they

should we feel! He hath all power at his command; with or without means he can work, or with either heavenly or earthly agencies. A single angel at his command laid low an army of strong men. But he has power on earth as well as in heaven, and when he summons them forth, he can render the most contemptible of his creatures more powerful than the mightiest armies of the most potent states and empires. He can endow with resistless energy even the meanest atom of sluggish matter. He has all power both in heaven and in earth, and therefore he has not only summoned us to the battle, but guaranteed the victory. Let, then, fresh difficulties arise,—let the Man of Sin growl more and more,—let his thunders come bellowing over the deep,—let there be more fearful papal aggressions,—let German pantheism and French socialism continue to spread,—let kings and priests unite themselves against the Lord,—let the heathen rage if they will, and ten thousand things more,—what will all this avail when He who is sitting behind the visible elements of time interposes to assert his glorious and absolute supremacy over them all? Then will the shout of triumph be raised in heaven above, and re-echoed from the earth beneath, "Arise, O Lord, let thine enemies be scattered,"—then will a nation be born in a day,—then will kingdom after kingdom be added to the swelling empire of the Messiah,—then will this weary, sighing, groaning earth rise up gladdened and renovated, and enter upon its jubilee of a thousand years.

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Mr. UNDERHILL said, that he had very great pleasure in being permitted to be the medium of conveying to the audience a very pleasing fact. An old friend of the Society, whom he was not at liberty to name, had allowed him to say that he would wipe off the entire debt of the Society—eighteen hundred pounds.

The Rev. E. HULL supplicated the Divine blessing.

The Rev. Dr. BEAUMONT congratulated the audience on enduring the galvanic battery so well that had been discharged upon them; and secondly, congratulated the gentleman who had made that powerful appeal, that he was free to do so. How a straight jacket could ever have suited so free a spirit, was surely somewhat curious. But the meeting at that moment was to listen to another topic; not the money theme—not the mighty golden theme, but the theme he had been asked to speak upon was the importance of the influence of the Holy Spirit in connexion with all evangelical efforts. Such a topic it might have been well to have introduced at an earlier stage of this meeting, when the affections of the mind had not been previously excited, and the perceptions had not been weakened. But still he thought there was a fitness in connecting this topic with the last, lest it should seem to go forth, that, although they declaimed against selfishness, they were money-mongers themselves. The liberality which had been manifested that morning, could only be successful as it was accompanied by the power of the Holy Spirit. The blessed agency of the Holy Spirit was to make evangelical truth saving. And this was the great thing that was needed; for it would be of very little use that men merely knew something of the truth intellectually. Let the Holy Spirit come down, then there would be moral renovation, and conversions, but not till then. And, to this end, there must be faith and prayer. In fact, what the church most needed in the present day was faith,—faith, not only that the Sun of Righteousness will melt down the snow upon the Himalayan mountains, but that it will melt down the mountains themselves—in the language of Scripture, that "the mountains shall flow down at thy presence." This was the faith which the church needed; and, perhaps, it wanted not only more faith, but more love,—indeed they go together—*par nobile fratrum*. If there was more faith there must be more love, for faith works by love, and purifies the world as well as the heart; and the whole world is for Christ. He had no doubt that the mountains would flow down,—that the whole world would be converted, and that too by the preaching of the gospel. Really, after the appeals which had been that day made, they must banish cowardice, give pusillanimity the go-by. Small ideas must be put out of society, and the day of little things must be put among the antediluvians. Hence he was very glad that the Baptist Missionary Society was acting with such energy. He entirely agreed with all that had been said about it. He was glad that the Baptist Missionary Society was employing native agency, and thought that all missionary societies would do well to adopt this plan to a much larger extent than had been hitherto done. There was far too strong a disposition in corporations, and large

bodies of people, where men were ticketed off to do a particular kind of work, to imagine that the objects aimed at could only be done by adhering most rigidly to the plan which each party might have adopted for itself. This notion, then, must be got rid of by the missionary societies, and more elasticity be introduced into their plans and operations. He had great pleasure in being the representative, on that platform, of the great Wesleyan community. They were all brethren; although, as was the case with every family, they were not all the same height, had not precisely the same features, or the same accent, so as to pronounce the shibboleth with the same cadence. Let them all, then, work together in love for the realization of the period when the whole world shall be converted unto God. Haste, happy day! haste, happy day! and (said the Doctor) I believe, Mr. Chairman, it will be hastened by the proceedings of this day.

The Rev. H. S. Brown, of Liverpool, briefly addressed the meeting upon the topic, "The importance of imploring the Almighty grace of the Holy Spirit, in order that the piety of the churches at home may be quickened into more vigorous life, and their zeal excited to more active exertions." When he pictured to himself the churches of all denominations of this country, not as they are, but as they ought to be, and as, by God's help, he trusted ere long they would be, he recognized in them a power to bless the world. It was difficult to assign a limitation to the good which the churches of Britain might accomplish, now that they were perfectly free to spread the gospel whithersoever they listed. Those noble men, the English Puritans and the Scotch Covenanters, did a great work in their day, for which all generations would remember and honour them; but they were too much engaged for the preservation of the faith in their own land, to be able to extend their exertions to the heathen world. There were, moreover, some great advantages attached to the churches of this country, from the character of the English people. Our French neighbours were incomparably more vivacious; the Germans transcended us in all philosophical speculations; the Italians, with no good reason perhaps, assumed to themselves supremacy in the fine arts; and Brother Jonathan boasted that he went far a-head of every body else; and yet, in plain practical common sense, in habits of industry, and indomitable perseverance, the English were yet a match for all the world. These were just the sort of men then to engage in missionary operations,—full of courage, zeal, and perseverance, who would not be unduly elated by success, nor discouraged by the greatest difficulties. The mission cause wanted not men of impulse, who would labour well for a time, and then flag and give up, but men prepared for all manner of reverses, and who had "learned to labour and to wait." They must be men full of love to Christ, and love for souls. Now, to produce these men, the national character was well fitted, and the theory of the church was all that could be desired; the only thing wanted, therefore, was, that the churches should live fully up to their theory of Christian life; and then there would be neither a lack of means nor of men. The Jews presented the first fruits of their abundance to God, in token of their gratitude to Him; but the offering in the Christian system was to be greater than this; it was to be the Christian man himself,—not something of what he is, but all of what he is and what he possesses; his time, his talents, his treasure, and himself, were to be presented as a living sacrifice unto the Lord. The feeling of the Christian man for what Christ had done for him, should be fully in harmony with the sentiment of the poet:—

> "Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing, so divine,
> Demands my soul, my life, my all."

Let the churches in this land live up to this theory, and what a glorious scene would speedily be presented to the eyes of men. Wealth, wisdom, courage, influence, and eloquence, would be thrown into the great cause of missions, in a manner, and to a degree, which hitherto has never been witnessed on the earth, and the gospel of Christ could not fail to make rapid and delightful progress; the call of missionaries to the heathen world would be speedily complied with, and men would be drawn out into the harvest. Meanwhile each missionary station would of itself become the centre, whence should radiate the beams of Divine truth, and become anxious and able to relieve the societies at home, and enable them to select other spheres of labour. It would then be not at all chimerical to believe that, at no distant day, the knowledge of the Lord shall cover the earth, as the waters cover the sea. He was speaking of what could be done if the churches were in the state in which they ought to be. At present, he feared they were very far from having reached this high standard, and that they were in consequence, comparatively weak and inefficient. How then was this state of things to be remedied? He apprehended that the churches would rise to their proper elevation only by the outpouring of the Holy Spirit; and then the dry bones would not only become clothed with sinew and flesh, but be filled with life, and stand up an exceeding great army, prepared to go forth and fight the battles of the Lord. The pouring out of the Spirit, moreover, in rich abundance upon the churches, would produce a spirit of deep devotion; and this was pre-eminently necessary, for great favours are the answers to great prayers. If they

would have an abundance of rain, they must go to the top of Carmel many times; and if they would secure Jacob's blessing, they must experience Jacob's wrestling too. Let all present, therefore, return from the meeting, each to his or her respective sphere of labour, influence, and effort; let them go, determined to study the plan which had been laid before them, and resolve, in the strength of God, to give practical and substantial proof of interest in this great work, and supplicate the outpouring of the Spirit upon all missionaries, and those among whom they labour; and go also to the throne of grace, both in the social circle and in the retirement of the closet, with the earnest prayer that the Spirit of God may come down with all necessary gifts and graces upon the churches at home, filling the hearts of all with knowledge, zeal, and love, and then they would all be enabled to cherish good, great, glorious hopes, not only for India but for the world.

The SECRETARY read a second list of subscriptions, and announced that the collection had amounted to £103. 3s. 4d.

The Doxology having been sung,

The Rev. JOSEPH PRICE, of Montacute, closed the meeting with prayer.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1853.

Continued from the Herald for May, page 328.

	£	s.	d.
LONDON AND MIDDLESEX AUXILIARIES.			
Alie Street, Little—			
Sunday School	2	13	0
Alperton—			
Collection	0	10	0
Battersea—			
Collection	5	11	10
Contributions	50	15	2
Do., Juvenile (moiety)	3	13	0
	60	0	0
Acknowledged before and expenses	2	7	6
	57	12	6
Blandford Street—			
Contributions	20	0	0
Do., for *Barisal School*	5	0	0
Bloomsbury—			
Contributions, balance	6	13	2
Peto, S. M., Esq., M.P. A.S.	100	0	0
Bow—			
Contributions	4	11	7
Do., Sunday School	2	2	0
Brentford, New—			
Collections	18	15	8
Contributions	9	14	4
Do., for *Native Preachers*	5	9	3
Do., Sunday School	0	9	6
	34	8	9
Less expenses	1	11	6
	32	17	3
Brixton Hill, Salem Chapel—			
Contributions	58	2	6
Camberwell—			
Contributions	89	1	4
Do., Juvenile	2	8	0
Church Street—			
Sunday School	6	0	0
Devonshire Square—			
Contributions	31	16	6
Do., for *Native Preachers*	1	5	2
Do., for *Female Education in India*	5	10	0
Drayton, West—			
Contributions, for *Native Preachers*	1	18	0
Eagle Street	7	10	0
Hackney—			
Collections	21	14	1
Contributions	26	9	8
Do., Sunday Schools	4	1	2
Hammersmith—			
Contributions	39	11	11
Harlington—			
Contributions	7	0	0
Do., Sunday School, for *Native Preachers*	0	15	0
Highgate—			
Sunday School, for *Native Preachers*	0	10	2
Islington—			
Contributions, by Miss L. Barker	0	14	1
Cross Street—			
Contributions, by Mrs. Burrell	7	12	6
John Street—			
Contributions	96	2	1
Do., Sunday School, for *India*	9	0	0
Kennington, Charles Street—			
Sunday School	1	5	5
Kensal Green—			
Contributions	2	16	8
Do., Sunday School	0	15	6
Keppel Street—			
Contributions	4	5	8
Do., for *India*	1	11	6
Do., Juvenile, for *Grand Pass School, Colombo*	4	1	2
Maze Pond—			
Contributions	27	12	4
New Park Street—			
Contributions	9	0	0
Do., Juvenile, for *Mrs. Allen's Girls' Boarding School, Colombo*	35	0	0
James Harvey, Esq., for *do.*	25	0	0
Poplar, Cotton Street	3	16	0
Prescot Street, Little	17	14	4
Regent Street, Lambeth—			
Collection, Public Meeting	4	19	8
Contributions	29	5	9
Do., Sunday School	3	5	0
Proceeds of Tea Meeting	5	1	9
Do., Lecture	5	9	6
	48	1	7
Less expenses	0	13	6
	47	8	1
Salters' Hall—			
Contributions	7	3	11
Shacklewell—			
Collections	8	17	4
Contributions	8	11	6
Do., for *Africa*	3	12	0
Do., Juvenile	5	6	7
Proceeds of Lecture	1	5	6
	27	12	11
Less expenses	0	12	0
	27	0	11
Shouldham Street	6	0	0
Tottenham—			
Collection, Public Meeting	5	5	0
Contributions	20	19	2
Do., Sunday School	0	5	0
	26	9	2
Less expenses	2	3	6
	24	6	8
Walworth, Lion Street—			
Female Auxiliary, balance	1	0	0
Sunday School, for *Gaya-laya School, Ceylon*	9	0	0
Westbourne Grove	12	10	0

	£	s.	d.
Bedfordshire.			
Ampthill and Maulden (moiety)	5	0	0
Contributions, for *India*	2	10	0
Bedford—			
Mr. Rose	0	10	6
Do., for *India*	0	10	6
Second Church—			
Contributions, for *Native Preachers*	1	0	6
Blunham—			
Collection	1	9	10
Contributions	0	13	10
Do., Sunday School	0	8	7
Cranfield—			
Collection	2	0	0
Heath—			
Collection	1	17	0
Contribution	1	0	0
Houghton Regis—			
Collections	8	2	4
Contributions	14	5	2
Do., for *India*	1	10	0
Leighton Buzzard, Lake Street—			
Collection	6	4	0
Contributions	12	8	3
Do., Ledburn	0	15	4
Do., Sunday School	3	11	7
Do., for *Africa*	0	6	0
Do., for *India*	10	5	0
Do., for *Schools*	7	15	0
	41	5	2
Less expenses	2	17	2
	38	8	0
Leighton Buzzard, Ebenezer	3	1	6
Luton, First Church—			
Collections	20	3	1
Contributions	34	11	3
Do., Sunday School	2	18	5
	57	12	9
Acknowledged before and expenses	15	8	7
	42	4	2
Toddington—			
Collection	3	10	0
Wilden	1	6	0
Berkshire.			
Abingdon—			
Collections	15	9	0
Do., Drayton	1	0	0
Do., Fyfield	0	10	11
Contributions	28	4	5
Do., Sunday Schools	1	13	8
Proceeds of Breakfast	2	1	2
	48	19	2
Less expenses	3	6	6
	45	12	8
Ashampstead—			
Collection	2	7	10
Do., Compton	0	13	6
Contributions	1	8	0
Do., Sunday School	0	5	8
Kingston Lisle—			
Collection, &c.	3	13	8
Newbury—			
Collections	10	1	6
Contributions	15	0	6
Do., Sunday Schools	1	10	10
	26	12	10
Less expenses	1	2	6
	25	10	4
Reading—			
Contributions, by Mr. Philip Davies	3	17	0
King's Road—			
Collections	17	18	11
Contributions	19	10	7
Do., Juvenile	15	9	8
Do., Sun. Schools	11	15	4
Do., for *Africa*	1	19	0
Henley Auxiliary—			
Collection	1	4	6
Contributions	7	12	0
	75	10	0
Acknowledged before and expenses	53	13	3
	21	16	9
Sunningdale—			
Collection	2	8	7
Contributions	1	18	4
Wallingford—			
Contributions, for *Native Preachers*	1	13	6
Wokingham—			
Collections	6	11	0
Contributions	19	2	3
Do., for *Mrs. Sale's School, Barisal*, less cost of goods sent to her	1	1	4
	27	14	7
Acknowledged before and expenses	16	5	2
	10	9	5
Buckinghamshire.			
Amersham—			
Contribution (additional)	1	0	0
Chesham—			
Contributions	12	7	0
Haddenham—			
Collection	3	16	3
Contributions	6	15	3
Ivinghoe	1	0	0
Missenden—			
Olive, Mr.	2	10	0
Olney—			
Contributions, for *Native Preachers*	0	11	0
Stony Stratford—			
Contributions	5	14	0
Do., Sunday School	0	6	0
Towersey—			
Collection	6	0	0
Contributions, for *books*	1	0	0
Waddesdon—			
Contributions	0	15	0
Wycombe, High—			
Collections	8	3	10
Contributions	7	1	0
Do., Sunday School	0	10	8
	15	15	6
Less expenses	1	6	6
	14	9	0
Cambridgeshire.			
Cambridge—			
Contributions, balance	13	12	7
Gamlingay—			
Collection	4	0	0
Haddenham—			
Contributions	1	7	6
Upwell—			
Contributions, for *Native Preachers*	0	14	6
Cornwall.			
Camborne—			
A Friend	1	0	0
Falmouth—			
Collections	10	7	2
Contributions	22	18	1
Do., Sunday School, for *Nat. Preachers*	3	1	0
Grampound—			
Collections	2	19	0
Contributions	0	14	0
Helstone—			
Collections	6	14	6
Contribution	0	10	0
Launceston—			
Collections	3	1	0
Do., Lifton	1	0	0
Do., South Petherwin	1	0	0
Contributions	2	12	0
Do., for *Native Preachers*	2	2	6
Padstow—			
Contribution	0	5	0
Penzance—			
Collections	8	1	5
Contributions	9	0	6
Do., Sunday School, for *Native Preachers*	0	9	8
Port Isaac—			
Contribution	0	5	0
Redruth—			
Collections	5	12	11
Contributions	7	17	1
Do., Anon	1	11	6
St. Austell	5	0	6
Truro—			
Collections	8	6	4
Contributions	20	16	4
Do., for *Translations*	1	0	0
Do., for *Schools*	1	1	0
Do., Sunday School, for *Native Preachers*	0	7	2
	127	13	8
Acknowledged before and expenses	41	2	0
	86	11	8
Cumberland.			
Carlisle—			
Contributions	2	10	0
Maryport—			
Collections	4	18	0
Contributions	5	10	6
Whitehaven—			
Collections	9	10	6
Contributions	10	12	8
	33	1	8
Less expenses	4	1	8
	29	0	0
Derbyshire.			
Brassington—			
Contributions, by Miss Grafftey, for *Native Preachers*	1	0	0

	£	s.	d.
Devonshire.			
Bampton	0	15	0
Barnstaple—			
Godwin, C., Esq.	1	1	0
Bradninch—			
Contributions	4	12	7
Dartmouth—			
Collection	4	9	11
Contributions	1	9	6
Do., for *African Schools*	0	8	10
	6	8	3
Less expenses	0	8	3
	6	0	0
Devonport—			
Contributions, by Miss E. P. Horton, for *Native Preachers*	1	0	0
Morice Square	11	5	3
Modbury—			
Contributions, for *Native Preachers*	0	8	9
North Devon Auxiliary, by Rev. D. Thompson	50	0	0
Torrington, Great—			
Contributions, for *Native Preachers*	0	18	0
Do., Sun. School, for *do.*	0	16	0
Plymouth, George Street—			
Contributions	76	5	9
Acknowledged before and expenses	43	16	3
	32	9	6
Tiverton—			
Contributions, additional	4	18	2
Do., for *Native Preachers*	0	15	10
Dorsetshire.			
Bourton	3	7	6
Poole—			
Collection	2	15	2
Contributions	2	10	0
Do., Sunday School	0	14	10
Sherborne—			
Chandler, B., Esq., the late	3	3	0
Durham.			
Houghton le Spring—			
Contributions, for *Native Preachers*	0	10	0
South Shields—			
McKay, Mrs., additional, for *India*	30	0	0
Essex.			
Burnham—			
Collections	1	4	4
Colchester—			
Contributions	10	14	6
Do., for *Debt*	1	16	0
	12	10	6
Less expenses	0	1	6
	12	0	0
Harlow—			
Collection	7	10	0
Contributions	3	10	8
Do., Ladies' Association	12	2	6
Do., Sunday School	1	13	6
Loughton—			
Collection	11	6	7
Contributions	2	8	0
Do., for *Native Preachers*	2	9	9
Potter Street—			
Collection	3	0	0
Contribution	1	1	0
Rayleigh—			
Contributions	6	2	5
Do., for *Native Preachers*	0	11	7
Proceeds of Lecture	1	6	0
Saffron Walden—			
Collections	8	3	8
Contributions	15	7	1
Do., Sunday School	1	4	8
Gloucestershire.			
Cheltenham—			
King Street—			
Collection, &c.	13	7	11
Contributions, by boxes	2	3	7
	15	11	6
Less expenses	0	6	6
	15	5	0
Salem Chapel—			
Collection	13	1	7
Contributions	8	6	0
Do., Sun. School Association	15	2	8
	36	10	3
Less expenses	1	5	0
	35	5	3
East Gloucestershire Auxiliary—			
Arlington—			
Collection	1	10	0
Contributions	2	6	0
Bourton on the Water—			
Collection	2	9	6
Contributions	10	19	0
Burford—			
Collection	1	0	9
Contributions	2	6	11
Proceeds of Tea Meeting	0	17	8
Cirencester—			
Collection	4	14	0
Contributions	6	16	2
Fairford—			
Collection	1	12	5
Contributions	2	8	7
Naunton and Guiting	4	11	2
Stow on the Wold—			
Contributions	1	4	11
Do., for *Native Preachers*	0	16	6
Proceeds of Lecture	1	4	7
Winchcomb—			
Collection	1	9	9
Contributions	4	15	6
Do., Juvenile	0	5	0
	51	8	5
Less expenses	1	15	5
	49	13	0
Lechlade	1	0	0
Thornbury—			
Contributions	0	5	6
Woodside—			
Sunday School, for *Native Preachers*	2	7	4
Hampshire.			
Beaulieu—			
Burt, Rev. J. B.	10	10	0
Minister, Teachers, & Sunday Scholars, for *Native Preacher, Calcutta*	6	0	0
Crookham—			
Collection (moiety)	1	0	0
Lymington—			
Contributions	6	0	0
Do., for *India*	1	0	0
Portsmouth, Portsea, & Gosport Auxiliary—			
Contributions	18	17	6
Ebenezer—			
Collection	3	0	0
Contributions, Juvenile	1	0	0
Forton—			
Collection	3	0	0
Kent Street—			
Collection	18	7	1
Do., Annual Meeting	7	3	4
Contributions	9	3	2
Do., Sun. Schools	2	11	11
Landport—			
Collection	6	0	0
Contributions	0	11	0
Do., Sun. School	1	9	8
St. Paul's Square—			
Collection	5	11	9
	76	15	5
Acknowledged before and expenses	52	4	6
	24	10	11
Southampton, East Street—			
Collections	7	1	10
Contributions	3	6	9
	10	8	7
Less expenses	1	15	0
	8	13	7
Yarmouth, I. W.—			
Contributions, by Mr. Baggs	1	4	2
Herefordshire.			
Gorsley—			
Collection	2	5	0
Peterchurch	5	13	6
Hertfordshire.			
Berkhampstead—			
Baldwin, Mr. J.	1	0	0
Do., for *India*	2	0	0
Bishops' Stortford—			
Collection	3	7	4
Contributions	1	12	3
Do., Sunday School	0	6	5
Boxmoor—			
Collections	2	10	0
Contributions	3	15	10
Do., Sunday School, for *Benares Schools*	2	14	2
Hitchin—			
Collections	15	6	9
Contributions	28	9	10
Do., for *Schools*	1	1	4

	£	s.	d.
Do., Sunday Schoo	3	7	9
	48	5	8
Acknowledged before and expenses	47	4	8
	0	1	0
Royston—			
Contributions	6	15	0
St. Alban's—			
Collections	10	0	0
Contributions	13	5	1
Do., Juvenile	4	18	2
	28	3	3
Acknowledged before and expenses	15	17	6
	12	5	9
Tring—			
Contributions	4	15	6
Watford—			
Collection	10	0	0
Contributions	20	14	5
Do., Sunday School	0	3	7
	30	18	0
Acknowledged before and expenses	10	10	0
	20	8	0

Huntingdonshire.

Bluntisham—			
Contributions (additional)	7	5	6

Kent.

Ashford—			
Contributions	3	2	0
Do., for *Schools*	1	1	0
Do., for *Baptist Irish Society*	0	4	6
Birchington—			
Collection	0	8	6
Contributions	0	14	0
Boro' Green—			
Contributions, for *Africa*	1	4	6
Do., Sunday School	1	15	0
Broadstairs—			
Collections	3	9	6
Contributions	8	8	5
Do., Bible Classes	0	10	1
Canterbury—			
Collections	12	2	6
Contributions	15	8	4
Do., Juvenile	33	5	8
Do., Sunday School	0	13	7
Do., for *India*	14	16	0
Cranbrook—			
A. F., for *India*	1	0	0
Folkstone, Salem Chapel—			
Sunday School, for *Madras Schools*	9	13	0
Footscray—			
Sunday School, for *Native Preachers*	1	7	0
Lee, Temporary Chapel—			
Collection	4	0	8
Lewisham Road—			
Contributions	4	13	0
Maidstone, King Street—			
Collections	10	17	0
Contributions	22	0	10
Do., for *Translations*	10	0	0
Do., for *India*	3	10	0
Do., for *Jamaica Theological Institution*	0	10	0
Do., Juvenile	3	6	6
	50	4	4
Remitted short and expenses	1	8	0
	48	16	4
Margate—			
Collections	5	17	0
Contributions	19	10	2
	25	7	2
Less expenses	0	17	0
	24	10	2
Ramsgate, Cavendish Chapel—			
Collections	11	15	6
Contributions	33	2	4
Do., for *India*	2	1	0
Do., Sunday Schools, for *Native Preachers*	5	2	9
Proceeds of Tea Meeting	4	0	0
St. Peter's—			
Contributions	6	4	0
Proceeds of Tea Meeting	1	10	0
Staplehurst—			
Contributions	5	4	0
Tenterden, First Church—			
Contributions	3	5	6
Tunbridge Wells—			
Contributions, for *Native Preachers*	0	15	0
Woolwich—			
Collections	9	11	5
Contributions	9	2	1

Lancashire.

Ashton under Lyne—			
Contributions	23	9	1
Liverpool, Pembroke Chapel—			
Contributions, for *Native Christian Institution, Intally*	3	7	6
Do., Sun. Schools, for *do.*	3	5	6
Manchester—			
Collection, Public Meeting	13	18	1
Contributions	21	10	0
Great George Street, Salford—			
Collection	2	11	6
Juvenile Society	4	4	6
Grosvenor Street—			
Collection	8	10	4
Contributions	1	17	8
Union Chapel—			
Collection	125	1	0
Contributions	322	7	0
Do., for *Native Preachers*	8	14	0
Do., Congregational and Juvenile Society	30	0	0
York street—			
Collection	8	8	3
	547	2	4
Acknowledged before and expenses	503	13	0
	43	9	4
Oldham—			
Collections	13	18	2
Contributions	7	0	0
Rochdale—			
Contributions, for *Native Preachers*	2	6	3
Tottlebank—			
Contributions	6	5	6
Do., for *Native Preachers*	1	5	0

Leicestershire.

Leicester—			
Contributions, for *Native Preachers*	2	5	6

Lincolnshire.

Brocklesby—			
Contributions	0	11	0

Norfolk.

Bacton—			
Collection	2	1	2
Buxton—			
Collection	3	10	7
Sunday School	1	14	6
Costessy—			
Collection	1	8	8
Contributions	3	0	0
Dereham, East—			
Collection	3	6	8
Contributions	9	6	3
Diss—			
Collections	7	6	3
Contributions	6	17	3
Do., Juvenile	2	0	3
Do., for *Native Preachers*	0	18	2
Do., Sunday School	0	7	10
Downham—			
Collection	2	4	9
Contributions	4	6	10
Illingham—			
Collection	3	7	6
Do., Juvenile	1	2	6
Contribution	1	0	0
Fakenham—			
Collection	2	15	7
Contributions	12	1	7
Do., Sunday School	0	5	9
Foulsham—			
Collection	1	17	2
Contributions	4	0	0
Do., for *Native Preachers*	2	5	0
Ingham—			
Collections	7	12	5
Contributions	19	12	7
Do., Sunday School	0	13	0
Kenninghall—			
Collection	8	3	9
Contributions	3	16	7
Proceeds of Tea	0	11	5
Ludham—			
Contribution	0	10	0
Lynn—			
Collection	7	11	0
Sunday School	2	2	0
Martham—			
Collection	3	6	9
Neatishead—			
Collection	1	17	5
Neston—			
Collection	1	3	8
Contributions	2	4	1
Do., for *Native Preachers*	0	11	0
Norwich—			
Orford Hill—			
Collections	3	1	8
Contribution	0	10	0
St. Clement's—			
Collections	15	15	0
Do., Juvenile	1	2	5

	£	s.	d.
CARMARTHENSHIRE—			
Carmarthen—			
Contributions, for *Native Preachers* ...	1	18	6
Less expenses ...	0	0	3
	1	18	3
Llanelly, Bethel—			
Collection	0	10	4
Contributions	3	0	0
	3	10	4
Less expenses	0	0	7
	3	9	9
Login—			
Collection	1	15	0
GLAMORGANSHIRE—			
Dinas—			
Collection	0	12	5
Contributions	3	14	0
	4	6	5
Less expenses	0	0	6
	4	5	11
Hirwaun—			
Collection	3	14	7
Contributions	7	6	9
Do, Sunday School	2	0	0
	13	1	4
Less expenses	0	12	0
	12	9	4
Lantwit Major—			
Collection	1	5	0
Llynfaen—			
Collection	1	12	6
Contributions	0	12	6
Do., Sunday School	0	12	0
Merthyr Tydvil, High Street—			
Collection	2	12	9
Contributions	6	11	0
MONMOUTHSHIRE—			
Bethesda—			
Collection	1	12	5
Contributions	1	14	2
Do., Sunday School	1	5	11
Blaenau Gwent—			
Collection	1	5	10
Contributions	4	8	2
Do., Sunday School	0	10	0
Tredegar—			
English Church—			
Collection	1	0	0
Contributions	2	13	3
Welsh Church—			
Sunday School	0	12	6
PEMBROKESHIRE—			
Bethabara—			
Collection	1	0	0
Contribution	1	0	0
Do., Sunday School	1	13	0
Blaenconin—			
Collection	0	19	2
Contributions	2	16	0
Do., Sunday School	1	9	10
	5	5	0
Less expenses	0	0	6
	5	4	6
Blaenywaun & Bethsaida—			
Collections.....	4	10	11
Contributions	9	6	9
Ebenezer—			
Collection	0	13	10
Contributions	0	12	6
Do., Sunday School	1	1	6
Gerizim—			
Collection	1	6	7
Contributions	2	19	6
	20	11	7
Less expenses	2	4	1
	18	7	6
RADNORSHIRE—			
Franksbridge.....	1	9	0
Presteign—			
Contributions	6	1	0

SCOTLAND.

	£	s.	d.
Contributions, by Rev. F. Trestrail, particulars given in the April Herald.....124	13	2	
Aberchirder—			
Collection	7	17	0
Contributions, for *Native Preachers* ...	0	13	0
Aberdeen, George Street—			
Contributions	3	0	0
Anstruther—			
Contributions, for *India*	11	17	0
Do., for *Native Preachers*	0	14	0
Do., Sunday School, Cellardyke	0	9	4
Cullen—			
Black, Miss H.	1	0	0
Edinburgh—			
Stuart, Mr. & Mrs. Gordon	1	2	0
Waterloo Rooms—			
Collection	2	11	0
Elgin—			
Proceeds of Trinkets	1	4	6
First Church (Mr. A. Urquhart)—			
Contributions, for *India*	5	0	0
Second Church (Rev. W. Tulloch)—			
Collection	4	15	6
Contributions	1	0	0
Do., Sabbath Scholar, for *Native Preacher*	0	6	6
Glasgow—			
Collection, Public Meeting, Hope St.	2	6	5
Kemnay—			
Collection	1	1	0
Kirkaldy—			
Collection, Rose St....	3	0	6
Contributions	2	9	0
Kirkwall—			
Contributions, for *Native Preachers* ...	0	10	6
Leslie—			
An Old Baptist.....	1	0	0
Paisley—			
Collection	6	16	7
Contributions, for *Native Preachers*	1	18	3
Do., Sabbath School (additional)	0	8	0
	9	2	10
Less expenses	0	1	0
	9	1	10
Partick, near Glasgow—			
A Friend of the Gospel, for *India*.....	50	0	0
Perth—			
Collection	18	2	6
Pitsligo, New—			
Leslie, Mr. James ...	0	10	0
Stirling—			
Wilson, W., Esq., Bannockburn	0	10	6

IRELAND.

	£	s.	d.
Conlig—			
Contributions by box	0	9	0

FOREIGN.

	£	s.	d.
AUSTRALIA—			
Melbourne, Victoria—			
Collections.....	39	1	3
Do., Juvenile.....	8	8	10
Contributions	46	16	11
Premium on bill remitted.....	7	10	0
	101	17	0
Less expenses	1	17	0
	100	0	0
BAHAMAS—			
Grand Cay, Turk's Island—			
Collections, monthly	6	13	0
Contributions	12	0	7
Do., Sunday School	1	2	8
VAN DIEMAN'S LAND—			
Launceston, by Rev. H. Dowling	4	4	6

The acknowledgment of Contributions received in April is unavoidably postponed until next month.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

JUNE, 1853.

The Annual Meeting was held on Monday evening, April 25th, at Albion Chapel, Moorfields, Sir George Goodman, M.P., in the chair.

The Rev. James Smith having engaged in prayer,

The Chairman rose and said, that before addressing the meeting, he would call upon the secretary to read the report of the committee.

The Rev. S. J. Davis accordingly read an abstract of the report. It stated that,—

"The tide of emigration, which during its course has borne many thousands of our countrymen to distant regions, has included some of the most valuable members of several of the stations, and not a few connected with churches planted and nurtured by the society. In common with many others, they have carried with them Christian truths, and principles, and habits, adapted to exert a beneficial influence on the religious and social developments of coming and mighty nations; and to secure the propagation of the religion of the Redeemer to generations yet unborn. The bearing of the home enterprise on missions to the heathen has long been, to some extent, understood, though not perhaps adequately appreciated; but little did the friends and managers of the society think when, in years gone by, they sought the formation of Christian churches in destitute parts of this country, they were in reality providing the elements of similar churches at the antipodes. Viewed in reference to this extraordinary outpouring of the population, the spiritual condition of our countrymen assumes an aspect of unprecedented importance. Notwithstanding the losses, in some instances of a serious character, sustained by several of the missionary churches from emigration and other removals, the number of members reported this year is greater than the number reported last year. Nearly 400 persons have been added to their fellowship; and their present total is 4,317. There has also been an increase in the number of Sunday-schools, teachers, and scholars. There are now 100 schools, 1,069 teachers, and 7,302 scholars. In addition to their ordinary labours at central and other stations, many of the missionaries, during the summer months, have preached in the open air; and during the winter months have met the people in cottages for prayer and friendly conversation. In this way they have succeeded in making known the glad tidings to considerable numbers who could not otherwise have been induced to give attention to their spiritual concerns. Simply comparing the past with the preceding year, the committee have no reason to be discouraged with the financial condition of the society. Although it was not the year for receiving several important sums paid only biennially, the usual operations have been sustained without augmenting the debt, which is, in round numbers, £400. Viewed, however, in relation to the importance of home evangelization, to the number and urgency of applications for help, and to the large ability, in some instances, of both churches and individuals, the funds are far from adequate, and sentiments of satisfaction impossible. In one of the affiliated societies, two gentlemen annually contribute each one hundred pounds to their local mission; and in two or three instances, which are thankfully acknowledged, liberal contributions are made to the Parent Society; but, in general, these noble examples are not imitated, although there is a much larger number of persons in the denomination able to imitate them than is generally supposed. Much has recently been said respecting the improved commercial and financial condition of the country; but the funds of this, and other religious institutions, have not, generally speaking, improved in proportion. Comparing our condition, financial, social, religious, with that of most continental nations, surely God has special claims on our gratitude and devotedness! We know nothing of the dark doings and terrible consequences of a jealous despotism. We have an amount, which almost all Europe might envy, of genuine, rational liberty. Conscientious worship is not proscribed. The word of God is not bound. Jesuits are obliged to content themselves with bitterly hating a freedom they cannot overturn, and impotently cursing a Christian progress they cannot stop. All who can take calm and comprehensive views are becoming convinced that any immediate invasion of our shores is among the last of probabilities; while the chief minister of the Crown is known to be eminently favourable to peace and hostile to war. We are debtors to the world! As a race God has given us characteristic qualities fitting us to spread among the nations our principles, habits, and institutions. Our distant possessions are of vast

extent and importance. All nations supply us with the materials of our manufactures, our comforts, and our luxuries; our commerce brings us into contact with them all. It is a fact, not mentioned in a spirit of national vanity, but to show our awful responsibility, that our influence is inevitable and immense; and as the character of this influence, whether baneful or beneficial on the peoples—whether a blessing or a curse, depends, of course, on our own moral character as a nation, it is of the last importance to the world, as well as to themselves, that our countrymen generally should be evangelized; and that every appropriate effort should be made, in a spirit of entire dependence on God for success, to bring them under the influence of the unadulterated religion of Christ."

J. R. BOUSFIELD, Esq., the treasurer, read an abstract of the accounts. The expenditure for the year was £4,443 0s. 7d., and there is a balance due to the treasurer of £404 10s. 3d.

The CHAIRMAN then rose and said, that he had been extremely gratified in listening to the excellent Report which the Secretary had just read. There was one thing with which he was especially struck; and it had also been alluded to by the treasurer, that the debt of the society stood this year just where it was left last year. This surely ought not to be, and he did trust that if he had the honour and the happiness of being associated with them another year, he should then find that the debt had become extinct, or at least that considerable progress had been made towards that happy consummation. Nevertheless he was very glad to learn that the society had made progress in other directions, and been the means of effecting a large measure of good. Those great and important counties, Lancashire and Yorkshire, had of late made some additional efforts to evangelize the rural and scattered districts, by home missionary agency, and in these endeavours they had been eminently successful. The blessing of God appeared to rest upon the agents wherever they went, and there could be no doubt that this would invariably be the case wherever they laboured in a right spirit, and proclaimed only the pure truths of the gospel. A large mass of the population appeared to be centralizing itself in those counties, and their condition was everywhere such as to demand the attention and the assistance of the Christian philanthropist. It was therefore, to himself a matter of much satisfaction, that in the town and neighbourhood in which he resided, he referred to Leeds, the centre of the woollen district, the most active exertions were being made to spread a knowledge of divine truth among that large and rapidly increasing population. Already these efforts had been abundantly successful. Several Baptist churches recently formed had been particularly owned and blessed, many souls being brought to a knowledge of the truth, and led to seek for salvation where alone it could be found. These remarks had reference chiefly to one of the affiliated societies, but whose object was precisely the same as that on whose behalf they had met together on the present occasion. The report, as they had observed, made particular allusion to popery and kindred systems of error, which were doing all in their power to lead men from the truth. His own impression was, that they had nothing to fear from the exertions which were being made by the adherents of these systems. He would have all those, however, who engaged in combating error, to remember, that if they would be eminently or largely successful, they must not use violent means to accomplish their purpose. Let them rather draw the enemies of the truth with the cords of love—for, while gentleness and love could work the happiest and most enduring results, harsh and bitter language never effected any real or lasting good. The report alluded to the spread of commerce. Now, it was through commerce instrumentally that Britain has become one of the greatest missionary nations upon the face of the earth. It was by means of the merchants and traders, that bibles, tracts, and missionaries had gone to instruct the people who sat in darkness and in the shadow of death. From this cause, moreover, Britain had become honoured and loved by those peoples who had received from her the light of truth; and if she went on in her Christian and benevolent course, her influence for good must necessarily become greatly augmented, and her reign the more firmly established. Let the friends of this society especially seek, during the coming year, to add to its funds, and thus increase its efficiency. It was already doing a great work, but might, with sufficient means, do a great deal more. At any rate, let that £400 odd of debt be wiped away. The commercial changes which had taken place had largely improved the social condition of the people; and he believed that the political changes which were in progress would do much for them in this respect also; and it became them, therefore, as their ability increased, to put forth, not only the same, but greatly increased efforts, for the moral improvement and spiritual regeneration of men. Once more, he commended the interests of this Home Missionary Society to their earnest prayers and their warmest support, and he could not doubt but that it would receive both.

The Rev. JOHN ALDIS was called upon to move the first resolution:—

"That this meeting has heard with satisfaction of the open-air and other special services conducted by the missionaries; that it desires to be grateful to Almighty God that the society has been useful, not only in our own country, but indirectly, and in modes not at first anticipated, in the distant possessions of Great Britain, and in other parts of the world; that it expresses its cordial sympathy with the missionaries in their arduous labours and various discouragements; and that the Report on which these sentiments are founded, be printed and circulated under the direction of the Committee."

He was very glad to behold so many friends got together so snugly in that place in con-

nexion with a cause so good in itself, and so well calculated to serve the best interests of those who associated themselves with it, especially as the state of the weather was so very inauspicious. The main subject of the resolution to which he had to direct the attention of the meeting, was the adoption, printing, and circulation of the Report. That, of course, would allow him to direct attention to every subject in the Report; but the subjects there presented were so numerous, and many of them of such great interest and importance, that he would lose himself and his hearers if he attempted to expatiate upon them all. Successes had been reported with thankfulness to God; and the intention of the Report was to induce gratitude and confidence. True, the results which had been secured, compared with what yet required to be done, and which might be accomplished by the power of Divine grace, were very small; but, on the other hand, they were very large, when compared with their want of faith, and the slowness of their hearts to believe God's truth. They had, therefore, received an ample recompense for what had been done, and he trusted that all the friends of the society would feel that there were also ample grounds for encouragement with regard to future operations. In the Report and in the resolution which he had to move, three things were especially referred to, and on each of these points he would say one or two words. First, approbation was expressed of the open-air and other special services in which the missionaries had been engaged; and though that part of the Report was not read in detail, yet he would recommend them to get the Report and read it in detail, for the reports furnished by the missionaries this year were of peculiar service, exhibiting in an unusually full and clear way the kind and amount of work in which the agents of the society were engaged. Though many of the missionary brethren were personally unknown to himself, on reading the report of their labours they had become deeply interesting to his heart, as he had no doubt they would to the hearts of all who procured and carefully read the document. Special reference had been made to open-air preaching. All, he thought, must admit, that this, in its place, was a mighty instrument for good. If it were possible to bring persons readily and in great numbers under cover, it was both more easy, more pleasant, and generally more effective to instruct them there; but, if they could not be gathered within the walls of a building, it was perfectly scriptural, and often very pleasant and useful, to go and proclaim the Gospel to them in the open air. No man possesses every variety of gift. Each public instructor must be employed in the manner best suited to his powers. Whitfield was mighty in the open air, and John Wesley was mighty in the class-room. He did not say, that we had men now equal to either, but he did mean to say, that we had men most strikingly resembling both. The Report, moreover, referred to the subject of emigration, and the relation of this, and similar societies, thereto. Certainly this matter of emigration was the phenomena of our age; indeed, he might, with propriety, go further, and say, it was the phenomena of the world's history. The world never saw such a scene till now; and the world never before had the means of transmitting such masses of people to such distant regions. But what a pleasing contrast, in many respects, did the emigration of this age present to that of former times! Our forefathers rushed upon this Western world, bringing idolatry, ignorance, and all sorts of abominations; but, after eight hundred years, their successors go forth to other land with civilisation, knowledge, and Christianity, which they will be the means of spreading abroad in all those regions to which they go. It was not a light thing, but a matter for great thankfulness, that a great number of our emigrants were not only Protestants, but Christians and Dissenters; and the probability would be, therefore, that in the first establishment of those new countries, religion, as it ought ever to be, would be left to exert its own hallowing and ennobling influence upon the hearts and lives of the people, unimpaired by an unholy alliance with the civil power. There was one other topic to which he must allude. Their cordial sympathy was asked to be extended towards the missionary brethren in their arduous labours and various discouragements. This was exceedingly important: the brethren needed it, they deserved it, and would be considerably helped by it; and those, too, who gave their sympathy, would receive a blessing in return. But, in entertaining sympathy towards the brethren in their labours and discouragements, there must be an interest in the work itself. In order to this, however, there should be a familiarising of one's self as much as possible with the men and their work. Men could not sympathise with abstractions. An excellent thing, therefore, it would be, he imagined, in these railroad days, to get the brethren together once in a while for communion and prayer, and then send them back upon the full tide of christian and brotherly sympathy. He believed that the adoption of such a course as this would be for the benefit of all, whether agents of the Mission or their supporters. Meanwhile, let them read the report, and bathe their spirits in the contemplation of that which is there recorded, and there would speedily come to be between the writer and the reader a far greater unity of sympathy and desire. In proportion as they did this, would they understand the cause better and love it better—the cause of their blessed Saviour, identified with his honour, sprung from his blood, and destined to be enshrined with his glory.

The Rev. Samuel Manning, of Frome, in seconding the resolution, said that this Society proceeded in accordance with the law laid down by the Saviour himself. It had to do with evils which lay at our own doors. It was not, however, merely a law of Christ's

kingdom, but was urged upon us by the most ordinary and prudential considerations. It was obviously necessary that, by the impulses of patriotism, friendship, and affection, by personal influence, energy, and example, we should teach, and make the world feel that England is the homestead of our missions. This sentiment indeed was so common, that it had crystallised itself into one of our commonest proverbs, "Charity begins at home." However exclusive and selfish it might seem, the sentiment was one of great truth and power, that "Charity begins at home;" but then the Christian maintained that it did not end there. Now, the only charge which, in the mouths of certain individuals, was brought against our foreign missions, derived all its force from an alleged neglect of this principle on the part of Christians. It was affirmed, that in our concern for the perishing heathen abroad, we have forgotten the heathen at home. Charles Dickens was month after month, in the pages of his last work, putting forth these insinuations, and holding up to ridicule Christian men and women who are engaged in the promotion of missions to the heathen. Now, that there may be Mrs. Jellabys in the world he would not deny; but he declared that he had never met with them; and if that character was meant, as it was, to be a type of all the excellent men and women who devoted themselves to the mission enterprise, then it was a foul calumny. It was contradicted by all fact. He pointed to these Home Missionary Societies, and asked by whom were they supported, if not by those very individuals who also contributed to the support of Foreign Missions? But then it was right to learn even from enemies, because there was generally some amount of truth mixed up with their falsehood. There was certainly sometimes an appearance, at least, of neglect of home for the sake of men at a distance; and, in order to remove from the minds of those who made this charge, the least shadow of pretext for the assertion—let the friends of the gospel throw themselves with more energy and devotedness into the missions for home. Let them strive with new energy of purpose for the evangelization of England, and thus, by patient continuance in well-doing, they would be able to put to silence the ignorance of foolish men. It should be remembered, moreover, that this charge against the Christian people of England was not made simply by their fellow-countrymen. Let an effort be made by the women of England on behalf of the oppressed in America, and they were told to look at home and endeavour to remove the misery and ignorance of their own people, which was pointed out in all its fearful reality. Now, however worthless these declarations and retorts might be as argument, they were deplorably true as fact. The fact was before us; it was useless to shut our eyes to it; we must admit it; how then should we deal with the evil, and wipe away the reproach from our national character? The multitudes whose condition is referred to in the charges of our reprovers, will not come to us, and we must therefore go to them, down into their dark haunts of vice, the lanes, and alleys, and back slums of our large towns; we must take the gospel to them, and carry the light of truth into their dark and gloomy abodes. This, indeed, was but to copy the conduct of the Saviour himself. He did not call to the people from heaven; His voice was the voice of power, and He could have done so; but He left His throne of glory and came down among men, bringing the gospel into close contact with sin, misery, and vice. So we must act: we must go to men, carrying the gospel in our hands, and in our hearts; we must go and dwell among them, and speak with them in the language of love. Then will salvation be nigh unto them that fear Him, that glory may dwell in our land. Reference was made in the resolution to the effect of Home Mission endeavours upon colonial enterprise and emigration. All circumstances seemed to conspire to give the earth to the noble Saxon race. Nearly all other peoples were, in the general, living within their own boundaries, and seemed to have no disposition to remove; while this race was spreading with a rapidity without a parallel. Saxon emigration was flowing rapidly to almost all the points of the compass; so that wherever the traveller journeyed he found Englishmen, and heard the familiar Saxon sound, "What cheer, brother?" But what had been, until lately, the character of this emigration? Had it not been largely an emigration of vice and despair? was it not mainly the filth and feculence of her gaols that England poured forth upon the fair face of the colonies? Alas! it might be too truly said of England as of the Jews, "The name of God is blasphemed among the nations by you." Now, the question which it behoved the Christian people of this land to consider was, shall emigration continue to be a curse and not a blessing? They had been told, that lately a better sort of people were among the emigrants from our shores; that men are going forth who both profess and love the gospel, and who will be the means of diffusing a knowledge of the truth in those countries to which they go. But this would not be the general character of the emigration, nor this the effect produced, until England shall have become thoroughly evangelized,—until the masses of her people, who form the bulk of the emigrants, shall have been taught to know and love the truth as it is in Jesus. It should be remembered, moreover, that it is only virtue and principle that either make nations great or securely establish them. Without this, local advantages went for nothing, but, with it disadvantages of position were of but little account. England is just now, he conceived, on the boundary line of national existence; and the question was, shall England's sun rise higher in the heavens, or has it culminated in its meridian, and begun to stoop to the west? Shall we ascend or decline? Shall some new medallist show, in future ages, the last remains of our glory? Shall

some new historian enrich the literature of his country by speculations upon the causes of England's decline and fall? Why not? the historian might ask; what is there peculiar in England to make it a new thing in the earth? He replied, its religion,—the true faith of God, that great conservator of private virtue and of public morality, that prime element of a nation's greatness. But then, this religion must be brought into living, active contact with the masses of the people, it must be brought home to the hearts of men. Let this be done, and we had nothing to fear; our empire would become yet greater and more extended, and the sun of its glory know no decline—for "righteousness exalteth a nation; but sin is a reproach to any people."

The resolution having been carried, and the collection made,

The CHAIRMAN intimated, that Parliamentary duties compelled him to retire; and he therefore felt much pleasure in calling upon their esteemed Treasurer to occupy his place.

J. B. Bousfield, Esq., having taken the chair,

The Rev. J. W. TODD, of Salisbury, moved—

"That this meeting, recognising the afflictive facts, that many parts of the country are still very inadequately supplied with the means of genuine Christian instruction, and that considerable sections of the community are utterly indifferent to their spiritual interests, and alienated from those who would promote them; recognizing, also, the fact, that the agents of superstition, fanaticism, and infidelity, while not active and successful in all places alone, are in general systematic and earnest in their workings; and further, recognizing the incalculable importance of the character of our home population in its relation to the moral condition of the colonies and other parts of the world, would encourage the Committee to persevere in their labours, and would urge on the churches and on comparatively wealthy individuals in the Denomination, both a more entire self-consecration and greatly augmented pecuniary contributions."

He said: The resolution entrusted to my care is an extensive and most important one. The first of the "afflictive facts," to which it refers, it will be found, has been amply attested by the details of the report; and others, not less painful and melancholy, might be adduced in evidence, that in this country "there still remaineth much land to be possessed." And the second fact specified in this resolution seems to me but the natural result of the first. The indifferentism of the masses, and their positive alienation, are but the offspring of Christian apathy—the natural fruit of that neglect to which our churches have consigned large sections of this country and her people. Up to a very recent period, we have failed to exhibit a becoming interest in the social as well as the spiritual culture of the dependent about our own doors. With some few happy exceptions, we have left the uneducated in their ignorance, and the abject poor to pine in squalid misery. The children of crime we have confirmed in their criminality, by the means which we have employed to punish, rather than to morally reform them. Those in positions of social oppression suffering from unequal imposts and unjust laws, we have left, for the most part, to fight their own battles, and effect their own emancipation and improvement. Hitherto, the Christianity current among us has been too much a thing of creeds and sentiments, and too little a matter of healthful action and life. It has obtained more in the form of a system adopted than as an element of moral power, expanding the intellect and dilating the affections, refining and radiating all the nobler sympathies of humanity, and rendering its subjects "the ministers of good," "stewards of the manifold mercies of God." Until now, the religion of our churches, unlike that embodied in the life of our great Exemplar, has failed to identify itself with man as man, with man in all the diversities of his circumstances and compass of his wants and cravings. The respectable and the genteel, like the calves of Bethel and Dan, have been set up as the objects of worship and imitation, rather than the model life of Him "who went about doing good," and who has constituted it as much a part of the Christian life to feed the hungry and clothe the naked, heal the sick, and morally reclaim the lost, as to cultivate Christian purity and sound faith. Nor have we been sufficiently honest and out spoken in our protests against that system of stato ecclesiasticism, the assumptions and arrogance of which are an offence alike to good breeding, to common sense, and to the spirit of Christian charity,—a system which was long trumpted forth to the world as the bulwark of Christianity and the glory of our land, but which is now proven and felt to be a grand impediment to important, social, and political reforms, an effective stronghold of superstition and spurious faith, and a mighty barrier to the diffusion of intelligent and pure Christianity, especially in the rural parts of the country. This system, by claiming to be looked on as the only authorised embodiment of Christian truth, and by cringing and bowing obsequiously at the feet of human governors, burlesques Christianity in the eyes of the shrewd but half-informed, — represents her as a feeble and time-serving spirit, unable to effect the grand purposes of her mission, except in so far as she is flattered by titled greatness, and fed by state-bounty, and backed by "the sword of authority" and "the terrors of human law." Against this abuse, until recently, few and feeble were the voices raised in honest and indignant remonstrances and protests. Our own people have hitherto been averse to the exposure of the evil. The let-alone policy has almost universally prevailed, and worthy "brethren" and fathers in the ministry have been satisfied to mourn over the iniquity in secret, rather than sound in public the bugle of war. Nor in many quarters is the case altered; mistaken notions of duty or expediency prompt many to keep a questionable silence —a silence which is caught at in other quarters, and sedulously employed to fix, in the

minds of the industrial million, the meanest impressions of the Christian system. It is not only whispered, but openly avowed and firmly believed, that as religionists we are confederate with those who tax the country for the support of their opinions,—that we connive at the cupidity of those religionists who are linked with politicians in upholding systems of political injustice, and keeping back from the sons of toil their birthrights as men. In common trade phrase, 'tis said, that we are just as thorough-going cheats as the rest—that religionists are all bad alike —that we are secretly combined to hoax the public, and victimize the poor man of his pence and his position—and that we positively have an actual, though unavowed, "connection with the shops on the opposite side of the way." Under these circumstances, then, is it matter of astonishment, "that vast sections of the people are found in a state of utter indifference to their spiritual interests, and alienated from those who would promote them?" Is not the gaping moral vacuity of our rural population precisely what might have been expected as the result of that neglect to which our past conduct has consigned them? And are not the mining and manufacturing portions of the community found in precisely that state of brutal sensuality and bold infidelity which might have been anticipated? Our existent interest and anxiety on their behalf, and which is now heaving the religious soul with grand emotions, are matters of yesterday, called into being by what our eyes see, and our hearts deplore. But what we see and mourn, is only the development and fruit of past neglect. The agents of infidelity speak the truth, when they tell us, that, till now, we left the industrial million to them, to look after the wealthier classes for ourselves. It is precisely so. In days gone by we have neglected to tend, and prune, and dress this part of the world's wide vineyard assigned to the church, to be subdued and cultivated for God; the spiritual labourers have not wrought, and, in consequence, "Behold, now that the Master looketh that it should yield him grapes, it bringeth forth wild grapes." But I am not without hope as to these sections of the community, and the ultimate conquests of the Gospel among them. True, as the resolution affirms, "the agents of superstition, fanaticism, and infidelity," or, as one of its champions would have it, non-theism, "are active and systematic in their efforts." Nor must we hide from ourselves "the afflictive fact," that they are already in possession of the minds of these alienated masses, and have filled them with false ideas of Christianity, and firm objections to the reception of it. But this is not the first time that Christianity has had to deal with difficulties of this kind, and has triumphed gloriously. The history of the Gospel is one of assaults and conquests. No sooner was it planted, than it was assailed by the passions and prejudices of the Jewish mind, and by the false philosophies and religions of the Gentile world. And the advance of Christian truth, from that hour to this has been often in the face of the fiercest opposition, and amid the cross-fire of enemies, agreed in nothing but in their hostility to her progress, and fixed determination to annihilate her from the earth. But whether assailed by barbarian force, or by the polished shafts of science and philosophy, and advanced intellectualism, the truth has not only remained firm as the eternal hills, strong as the rock on which the billows of the deep break into powerless spray, but has risen with the occasion, and gained conquests by the fight; she has wrested from the hands of her enemies the very instruments intended to effect her ruin, and has placed them in the hands of her messengers and subjects, to be employed in her service. There is not a science or a philosophy established among us, but was at one period of its history ranked as a weapon against the Gospel. But it is now attested, demonstrated, in countless productions daily issuing from the press, that "science is the handmaid of the Gospel," and from every region of her wide dominion does she bring to us, ever and anon, some fresh contribution to the truth of that Gospel which we preach. Christianity, in every instance of encounter with her adversaries, has not only driven in their proudest fronts, and broken their strongest palaces, but upon the very scene of their confusion, and upon the ground which they had chosen for contest, she has set up fresh outposts, and established stronger defences. And after these conquests achieved over historic infidelity, casuistic philosophy, and all the facts and data of "proud science," are we to be charged with an overweening conceit, or with the weakness of credulity in favour of the gospel system, when we affirm our conviction that this same Christianity, which has mastered these mighty oppositions, and wrung from intellectual giants their proudest weapons, will now triumph over that comparatively ignorant and dwarfish infidelity which now assails the stability of our faith? I have faith even in the now alienated masses, that when Christianity is brought before their minds, in an intelligent form and in her true character, they will recognize her superior excellence to all rivals; and, as in previous conflicts, Christianity will not only confound her opponents but gain power by the contest; some new attributes of her freshness, and expansiveness, and adaptation to every new phase of society, will come out. The agitation will at least bring out the true secularism of the gospel—its adaptation to the every day lot of the sons of toil—its ability to bless the homes of the humble, and elevate the condition of such as "earn their bread in the sweat of their brow;" and it will yet come to be felt that nothing is more easy than to make the most of both worlds. Nor are there wanting signs of the speedy achievement of these conquests. "A sound is already heard of a movement in the tops of the mulberry trees," veteran champions, who had thought themselves no longer fit for service, and who had laid aside their

buckler, and sword, and shield, have afresh put on their armour, and unsheathed the old weapon, bright, polished, keen, effective as of old. Others in their prime, men of war from youth up, are in the field of conflict with this boasting foe, demonstrating to all "The Harmony of Religious Truth and Human Reason." Confusion has also been carried into the very heart of the enemy's camp. One of their blaspheming champions—the Goliath of the host—who had for a while defied the armies of Israel, and railed against them, has been smitten mortally by the youthful servant of the Most High, whom he affected to despise. Consternation is the result. If the enemy are not fleeing before us, they are changing their ground; and it only remains for us to close upon them.

The Rev. J. Stent, of Hastings, in seconding the resolution, said that he was not one of those who thought the world was coming to an end next year; nor was he one of those who thought, that the truth—the truth of the gospel—the truth which that and kindred societies were endeavouring to pass down by various channels through and into the lower strata of society—that this truth was to be overborne, on the one hand, by superstitious Catholicism, and on the other hand by the vagaries of infidelity. He could not believe, that all the agencies of the past, that all the agencies of the present, that all the toil and labour which had marked the career of England within the last half century on behalf of this truth,—that the blood which saturated the soil of his fatherland during the past ages of persecution—that all this was to be as though it had not been—that England was now to recede in her hitherto triumphant career—that she was to forego and give up, finally, her high attainments in her religious aspect. He could not, he said, believe this, and yet he was a great believer—yet he had great faith. But he could not believe in the Pope of Rome—he could not believe in Charles James of London—he could not believe in Strauss, and the leaders of English popular infidelity—but he could believe in those poor men, scattered through the villages and hamlets of this wide realm—he could believe in those who had received the gospel, and possessed tender and loving hearts, and who, in their various spheres, did possess, retain, and cherish that truth, and who represented, in a great degree, the church of Christ, which was the embodiment and representative of that truth,—he could believe in them. He could believe in the power which they possessed,—he could believe in the might of that truth which their character and their lives represented, —he could and did believe in the power of the Divine Spirit operating upon these minds, and through these minds and through the truth they had received, upon the great masses of the community of the day. It was because he believed in these things—because the tenderest sympathies of his heart were thus identified with those masses —that he looked with intense interest upon whatever he believed might affect them,—affect their spiritual standing,—affect their attachment to gospel truth,—affect their reliance upon the Spirit of the living God,—that he looked with deep and anxious interest upon everything that might affect their companions and associates in these great matters. And the "afflictive facts" affirmed in the resolution tended to this result, that their operation was to draw man off from God, and to fix his thoughts and feelings upon a fellow-man in the character of a pope, or bishop, or priest,—because their operation tended to draw off the minds of men from a fixed form of truth, and lead them into an attachment to, and to a reliance upon, scepticism, and priesthood, and services,—it was because he believed that in these things there was imminent danger, that he looked with deep interest upon the present aspect of the times. He saw a mighty conflict being carried on. The conflict between error and truth had been always a very severe battle,—a conflict prolonged and terrible; but he would rather have that conflict, with all its bitterness and severity, than stagnation and apathy. He regarded it as the soul of man struggling with itself against error and superstition,—he regarded it as the mind of man emerging and advancing towards that beautiful light of modern day, in the glory of which hereafter it would unspeakably rejoice. What was the theme, what the object, what the prize of the great conflict that marked the present period? It resolved itself into questions as to the bible, and the God of the bible. The question was, Is the bible God's word,—God's gift to man? The answer upon the one hand was, Yes; upon the other, No. The question was, Is the religion of the bible adequate to meet all the desires, and wants, and necessities of man? The answers were, Yes and No. And in this one simple division were ranged the believers of the gospel and the unbelievers of the gospel. But he asked, Where was the bible to-day? It had stood the battle and the breeze of many a severe storm; and where, then, was it? Let the present admirable condition of England's commerce, of England's religious societies, of England's political condition — let the progressive institutions of our times answer the question. Let the despots of Europe and the thrice crowned bishop of Rome answer the question. Let the prison-houses of Europe answer the question. Let the millions of Christian America answer the question. Where was the bible? Let the slaughtered souls in their gathering myriads which were under the altar, to testify for the Word of God and for Jesus Christ,—let them answer, and, gathering up that answer into one great chorus, proclaim in the hearing of worlds above and of worlds beneath —The Bible is enshrined in countless hearts; it is associated with progressive institutions, it is connected with the trembling thrones of despots, and is present in the triumphs of the Christian mission, whether at home or abroad. The whole world, in the present

age, was affirming, that the Bible was the great gift of God to man—that the religion of the Bible was all that man needed—that it would fit him for the life that now is, and for that which was to come. He was not, then, afraid for the age. He was not afraid for the result of the conflict that had gathered around the Bible. If there were nothing in that wondrous book, there would have been no conflict connected with it? If there had been in it no deep, solid substratum of living and imperishable truth, would all the mightiest intellects of every age have battled and contended for or against it. Infidelity proclaimed it was a fable; and yet it trembled in its presence, and dared not to put upon it a sacriligous hand. The great conflicts of the age had but tended to raise the Bible higher and higher in the esteem of the nations of the earth; and all Europe, at this day, in spite of her infidelity, and in spite of her despotism,—all Europe was bowing down at the presence of the Bible, and its acknowledgment was everywhere heard, "The Bible is the gift of God to man." But the people were moving. Far-off lands had said, "Come up and take possession." The forests and the mountains of Australia had whispered their invitations into the ears of suffering millions, and they were moving thitherward. They had cut the tie, and were hurrying forth to seek the treasure that was there laid open to their gaze. Like the younger son, they were gathering all together, to take their journey into a far country. Let them go, he would say. No pope, no priest, no bishop, should reach them there; but, even there, should Christian feelings sympathise with, and Christian hearts pray for them. And when, like the younger son, they should grow up strong, and throw open their broad athletic shoulders, and exercise their brawny arms, England should rejoicingly say of them, "God has given me that land, whose inhabitants shall elevate and perpetuate the English name as long as time shall run." But the younger son was moving—he was on his way; and had England nothing to say to him who was thus about to add new honours into a far country? Yes,—let him be so instructed, that he shall, at the same time, add new triumphs to the Christian cause. It was easier to speak now, than when the ocean should divide them. But, notwithstanding a movement so general, all were not going, and many of those who remained would continue to be, as they had been, the strength of this great county. The workshop of the north was yet full, and the garden of the south was not exhausted. Labourers were yet in her vineyards, and were gathering in her harvests; and as the younger son set out upon his journey, let him be plied with all the persuasive arguments which such a land as England could offer for his religious guidance and his eternal welfare. And what were they but the old and well-tried arguments of the Gospel? England had nothing else to give. And, in connexion with this point, the progress of their Missionary Institution was greatly encouraging. God had blessed, and still promissed to bless them, with his choicest gifts. Let them, by active exertion, endeavour to hasten that time when the dwellers in the vales and in the rocks should cry, "Worthy is the Lamb that was slain;" and when that triumphant procession should be complete, in which every follower had fought in the good fight, and triumphed in the glorious conflict; for the day of the salvation of the world draweth nigh."

The Rev. J. EDWARDS, of Liverpool, then moved—

"That the thanks of this meeting be presented to the Treasurer, the other officers of the society, and the Committee, for their services during the past year; and that J. R. Bousfield, Esq., be the Treasurer; that the Rev. S. J. Davis be the Secretary; and that the following gentlemen be the Committee for the year ensuing." [Names read.]

He stated, that six and thirty years ago, he had been connected with the society as a member of its committee, and that, through changes and death, not one remained on the list who was a member of the committee at that time. For himself, he had been "on all sides of the saddle" in reference to the society, having filled every office connected with it. He congratulated the present chairman upon his position as Treasurer. He was exceedingly glad to find there were rising up others to take the places of those who had ceased to act more directly with the society, although some of his friends viewed things a little differently than he had been accustomed to regard them. However, he supposed Young England could afford to speak strongly of Mother Church, and to use such language as he and the friends of his time would have been almost afraid to employ. He was glad to say, that, some time ago, he could make his application to eight or nine clergymen, and get from them their £40 or £50 per annum on behalf of the society. A clergyman in Derbyshire, so far from objecting to the operations of the Home Missionary there, expressed his gratification, and offered the loan of his own "pony" to the agent of the society. "That missionary," said Mr. Edwards, "actually rode the parson's pony for three years and a half." A clergyman in Bristol gave him (Mr. Edwards) £10 for the society, and accompanied the present with a blessing on the institution. He trusted they would go on and prosper, and thrive in still greater and more delightful abundance.

The Rev. J. DAVIS, of Arnsby, seconded the resolution, and put it to the meeting. It was carried unanimously, and after the doxology and benediction the meeting separated.

Monies received since the last, will be acknowledged in the next Register.

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THE

BAPTIST MAGAZINE.

JULY, 1853.

THE PROGRESS OF EDUCATION IN ENGLAND AND WALES.

RETURNS have been laid before Parliament within the last few weeks, the contemplation of which will refresh the spirits of many who having long struggled and laboured to promote popular education have sometimes feared that the results attained have not borne due proportion to the exertion which has been made.

These returns refer to three distinct periods, the years 1818, 1833, and 1851. The increase of the population during these thirty-five years has been great, but the increase of the means of public instruction for youth has been far greater, as the following tables will show:—

POPULATION.

1818	11,642,683
1833	14,386,415
1851	17,927,609

DAY SCHOOLS.

1818	19,230
1833	38,971
1851	46,114

Gratifying as this is, it is still more encouraging to find that, as far as the returns enable us to ascertain the fact, the increase has principally arisen from the voluntary contributions of the parents and their friends. In 1818 the schools were classed thus:—

Endowed	4,376
Unendowed	14,854

In 1833, the classification was more particular; reporting the number of schools maintained from four sources of revenue:—

Endowments	4106
Subscriptions	2829
Payments by scholars	29141
Subscriptions and payments	2895

But the increase in the number of scholars, it appears, has been greater than that of the number of schools:—

DAY SCHOLARS.

1818	674,883
1833	1,276,947
1851	2,144,377

The most approved writers on the statistics of education represent the proper proportion of school children to the population as one in eight, or, what

is the same thing, one hundred in eight hundred; now it appears that in 1851 there were actually at school one hundred out of every eight hundred and thirty-six persons. The following is the tabular view of the proportion of day scholars to the population at the three different periods:—

DAY SCHOLARS.

1818	One in 17·25
1833	One in 11·27
1851	One in 8·36

The returns respecting sabbath schools show that the number of children receiving instruction in these is now larger than that of day-scholars, though it was far otherwise when these researches commenced:—

SUNDAY SCHOOLS.

1818	5,463
1833	16,828
1851	23,498

SUNDAY SCHOLARS.

1818	477,225
1833	1,548,890
1851	2,407,409

PROPORTION TO POPULATION.

1818	One in 24·40
1833	One in 9·28
1851	One in 7·45

In other words, in 1818 there were a hundred Sunday school boys and girls in every 2440 people in England and Wales; in 1833, there were a hundred in every 928 people; and in 1851, a hundred in every 745 people.

Mr. Edward Baines of Leeds, to whom the public is unspeakably indebted for his exertions on behalf of the freedom of education, and his well conducted opposition to the introduction of the continental system, in commenting on these returns observes that "the first grant of public money in aid of the building of schools was made in 1833,—that the Committee of Council on Education did not exist till 1839,—and that the grants made before the year 1847 were merely towards school-buildings. It is evident, therefore," he adds, "that the grand impulse to education was altogether independent of the government; and further, that the rate of advance in education was much greater before Parliament voted any money for schools than it has been since. There is not the slightest pretence for ascribing the wonderful extension of education in England to official interference or legislative grants. During the thirty-three years from 1818 to 1851, government did absolutely nothing towards education, except only make grants in aid of voluntary liberality for the erection of school-buildings, till the latter part of 1847, that is, about three years and half of the whole period.

"As to the present amount of education in England and Wales, we must not forget that the day-schools are supplemented by the religious instruction and benign influence of the Sunday-schools, (which, of course, are purely voluntary.) Whilst there are 2,144,377 scholars in the former, there are 2,407,409 scholars in the latter. We are not to add these two numbers together, as though there were so many individual children in the schools. Many of the children attend school both on Sunday and week-days. But at a moderate estimate *the number of individual children receiving instruction either in day-schools or Sunday-schools will be* 3,300,000; which bears a proportion to the population (17,927,609) of more than ONE IN FIVE AND A HALF (1 in 5·43.")

"It has been supposed by some," says Mr. Baines, "that whilst the rich metropolis and manufacturing districts can provide and sustain schools, there are no means of doing this in the agricultural districts." He adduces evidence to disprove this, and adds, "Thus it appears that (with the exception of

Wales) our wealthy metropolis stands at the bottom of the scale, and the wealthy cotton-manufacturing district next lowest, whilst many of the agricultural counties rank very high. The reasons for the low range of the education of London and Lancashire are twofold, *viz.*, 1st. The larger proportion of the labouring classes found there than elsewhere, which necessarily produces a shorter duration of schooling, and therefore a smaller proportion of children found in school at any one time; 2nd. The abundance of employment for juvenile labour and the high wages paid for it; which induce parents to withdraw their children earlier from school than where there is less employment for children and lower wages. But the important fact proved by the above figures is, that the agricultural districts not only can, but *do*, provide for the education of their children, and that in larger proportion than the manufacturing districts."

The following important conclusions are deduced by Mr. Baines from the Parliamentary document to which we have referred:—

"1. That whilst the desirable proportion of day-scholars to population is 1 in 8, there are actually found throughout England and Wales, according to the official census of 1851, 2,144,377 scholars, being a proportion of 1 in 8·36.

"2. That the number of Sunday scholars is 2,407,409, being a proportion to population of 1 in 7·45.

"3. That the total number of individual children receiving education either in day-schools or Sunday-schools is 3,300,000, being in proportion to the population as 1 in 5·43.

"4. That since 1818 the number of day-scholars has increased in a fourfold greater ratio than the population, and the number of Sunday-scholars in nearly an eight-fold greater ratio.

"5. That by far the largest increase took place before government made any grants even for school-buildings, and nearly the whole before government made grants to teachers.

"6. That the principal increase has taken place in the unendowed public schools, namely, from 861 to 11,367, (and not in the endowed schools or the private schools;) which at once shows the power of voluntary zeal for education, and affords a presumption of an improved quality of education (these public schools having superseded many of the inferior private schools.)

"7. That the proportion of day-scholars is greater in the rural districts than in the large towns and manufacturing districts.

"8. That the total number of day-schools is 46,114, of which 15,472 are public schools, whilst parliamentary grants have only been made (in the proportion of about one-third of the cost) towards building, enlarging, or repairing 3,474 schools, (being only about one-fifth of the public schools and one-thirteenth of the whole number of schools.)

"9. That the people need no help from the government for the work of education."

That the interference of government with the education of the English people is unnecessary and can be productive only of mischief, is an opinion which has received important and unexpected corroboration within the last few days. The Lord Mayor of London having invited the chief magistrates of all the principal towns in the kingdom to dine with him, with a view to the promotion of a more general and practical knowledge of science and art among all classes, the Lord Provosts of Edinburgh and Glasgow, the Lord Mayors of London and York, and about eighty other mayors assembled at the Mansion House. On the following morning they attended a conference, in

giving an account of which the "Times" reporter says, "Under the instructions of Mr. Cardwell, they were met by Mr. Cole and Dr. Lyon Playfair, who, at some length, explained to them the facilities which the government were prepared to afford in the matter. Both these distinguished gentlemen repudiated the idea of education in art or science carried out on any other than self-supporting principles, and they entered into numerous details tending to show how instruction languished when subsidized, and prospered when obtained on a voluntary and independent footing. Mr. Cole quoted the experience of the schools of design at Waterford, Chester, Hereford, and other places, as examples to be imitated. Dr. Lyon Playfair relied upon the Edinburgh School of Arts, the Glasgow Mechanics' Institution, two institutions of a similar kind at Liverpool, one at Newcastle, another at Birmingham, the Metropolitan Central School of Science, and other establishments. Both were quite agreed as to the basis upon which the department of which they are secretaries is to be conducted, and they offered to afford the mayors present every assistance in their power towards extending, in their respective localities, the knowledge of practical art and science, as branches of public instruction.

The Mayor of Liverpool, who was the first speaker on the side of the civic dignitaries, expressed himself with great force, and even with some degree of eloquence on the occasion. He pointed out, with pardonable exultation, how much had been done by his fellow townsmen in promoting education, and he particularly remarked upon the progress which, in his time, was discernible in the intelligence of the artisan class. The Lord Provost of Glasgow laid similar statements before the Conference, and bore strong testimony to the increased knowledge of the work-people in the north. The Lord Provost of Edinburgh, the Lord Mayor of Dublin, the Mayor of Hull, the Mayor of Newcastle, the Mayor of Chester, the Mayor of Leicester, the Mayor of Norwich, and others, each in turn expressed their confidence in the success of an expanded system of instruction, carried out on self-supporting principles. A general impression appeared to prevail, that while in the larger towns much had been well done in supplying instruction in art and science, over the country generally a great deal of ignorance had yet to be removed; and, with regard to the ignorance of form and colour, which from neglecting the education of the eye, afflicts a large proportion of the community, Mr. Redgrave addressed some very sensible remarks to the Conference. It is right to explain, that this movement, originating with a cry for institutions here like those abroad, dedicated to industrial instruction, has now been so far modified, that its most distinct and positive feature is simply ingrafting upon the present system of primary education tuition in the elementary principles of art and science. Under such a form it is likely to meet with general support, and all the mayors at the Conference yesterday seemed well-disposed towards it. They insisted with striking unanimity upon the necessity of making the proposed instruction self-sustaining and independent of government subsidies or interference."

These views have been advocated for many years in the pages of the Baptist Magazine. They have been gradually gaining the assent meanwhile of many who formerly distrusted them, and it is cheering to find their propriety now advocated by so many influential men of different parties throughout the court .

BUNYAN, HOWARD, AND COWPER.

BY THE REV. GEORGE HENRY DAVIS.

On Tuesday the 31st of May, in company with a friend deeply interested in Bunyan, I set off to attend the Annual Meeting of the Bedfordshire Union. Thanks to the iron way, we flew rapidly through the country, and arrived at our destination in sufficient time to enjoy a walk around the town and its environs. And a clean beautiful town, old Bedford is. A handsome modern bridge bestrides the lazy Ouse, and it required a strong stretch of imagination to recall the jail and dungeon that has been rendered so illustrious by the pilgrim's fame. The High Street contains some brilliant shops. The numerous churches and public schools give the place an ecclesiastical air, and the long rows of well endowed almshouses speak of charity in the past, which might be well emulated in the present. In the Library of the Literary Institution we saw the copy of Fox's book of Martyrs which belonged to Bunyan. It is an old black letter edition in three volumes, which some Goth has had bound in modern calf. On the title pages the venerable name is written in large print, such as an unpractised hand might have gloried in; and in one of the leaves whose grotesque wood-cut represents the owl suddenly appearing in a papal synod, some lines exist in Bunyan's hand, as grotesque as the picture which suggested them. The chapel, which occupies the ground of the old meeting, and is distinguished by Bunyan's name, is a good plain structure, capable of containing some twelve hundred persons, free from all affectation of the Gothic whether pure or mixed, and adapted for the purpose of common worship and instruction, as every nonconformist chapel ought to be. After the morning service, which was well attended by a respectable auditory, including a large number of ministers and students, we made our way to Elstow. A walk of about a mile and a half brought us to the village, one of the first houses of which was pointed out to us as occupying the site of Bunyan's paternal cottage. We entered, and a tall smiling woman welcomed us. One old beam runs along the whole length of the low ceiling, and this is said to have been a part of the original dwelling. It was easy to believe it had borne two hundred years of smoke, and so, by permission of the tenant, we tore away a small portion to preserve as a relic. From the cottage, a few yards onward leads to the church, the belfry, the common, and the market-house. In that church he had often sat in the days of his ignorance, almost worshipping its surpliced minister. In that belfry he had laboured at the ropes, and found it a labour of love. In that barn-like house he had often danced with the merry maidens of the village; and on that common he was playing his favourite game of cat, when his conscience was smitten as with a thunderbolt. There are coats of arms, and mottos, and quarterings, and all the emblazonment of heraldry on the old walls of that church, telling of the "fine old English gentlemen all of the olden time," and dating with painful accuracy their births, their alliances, and their deaths. But to the wide world their names are as nothing; they would never draw one pilgrim from the path, while that poor brazier whom they passed, as rich men pass the poor, has given to their dwelling place an honour and a name more enduring than brass. Wonderful power of genius thus to throw a halo of glory round a lowly cottage, and a humble village church.

"The eye sees what the mind brings with it;" and we saw him in every spot, which thus became hallowed by our reminiscences of a saint.

In the chapel at Bedford is the solid oak table which was used in Gifford's time, and appears made for centuries. If not *decus et tutamen*, it is at least an honour to the place, and in good keeping with the solid character of the edifice; we were sorry therefore to hear it is to be removed for a modern clerk's desk, and hope the good taste of the congregation may yet be induced to retain it. In the vestry is the arm chair which the pastors used to occupy, and from which therefore Bunyan must often have read the sacred word to his people. We sat in it but had not sufficient time to dream, or the *genius loci* would doubtless have led us into enchanted grounds. The only other relics which Bedford contains, and which we were shown through the courtesy of Mr. Jukes, were a small casket, and the original church book, in which we admired the labour and discipline of Gifford, as well as that of his illustrious successor. The fame of Bunyan has overshadowed that of Gifford, but he too was a remarkable man. Few of God's children can say as he could, that from the time he found peace and joy in believing he never lost the sense of the smile of his heavenly Father's countenance. How holy must his walk have been! May we all be purer in heart that we may see more of God! We have not yet done with Bunyan, but think it better to follow the track as we made it.

Being only some twelve miles from Olney we resolved to visit a place so dear to the evangelical church, as that where a Newton preached, and a Cowper sung. The ride is very beautiful, passing through the well wooded parks of Turvey, a village redeemed from obscurity by the excellent Legh Richmond. The church in which he lies buried is undergoing restoration and enlargement, and we did not therefore see his monument. The proprietor of the village is careful both of the bodily and mental improvement of the inhabitants. He has built large and elegant school-rooms for their children, and comfortable cottages for the parents. We were sorry, however, to learn that he was making every effort which his influential position could command to extinguish dissent. A whole parish at church is a pleasant theory, but monopoly would necessarily beget carelessness. Even religion itself flourishes all the better for a little healthy competition.

Arrived at Olney, we found the inhabitants singularly observant of the apostolic advice to young ladies, to be keepers at home, for the streets seemed literally empty. Were it not for the living elm-tree in the midst of the large market-place we might have supposed that the last Egyptian plague had done its work as we stood and wondered at the desolation. In a space capable of holding thousands, we counted five women and a child at the most crowded hour of the day. That such a silent, sleeping town could be discovered in any part of "Merry England" in this nineteenth century we supposed impossible. Nevertheless, there it is, and there it will be, unless some busy manufacturer erect some mills along the winding Ouse, if indeed the slow river be not too sluggish to turn a wheel, which we more than suspect. In a corner of that vacant space stands a large red building which at once attracts the visitor's eye. Like Homer's heroes it out-tops its neighbours by head and shoulders. It is now divided into two tenements, one occupied by a seller of malt liquors, and the other by dealers in millinery. Yet there the devoted Unwin soothed the hours of the gentle poet. In that room stood the sofa

which suggested the Task; in this hall, once spacious, though now partitioned, the hares were wont to forget their timidity and sport at ease. Away to the garden! The path from the house is now blocked up, and we must go round. And this is it! A long and rather narrow strip which requires to be well kept, if it is to look well, as it does not look now. About the middle of one of the walks stands the summer house in which he was accustomed to compose. It is a low square room, and its walls are ornamented or defaced with the names of visitors. We recognized some that we knew, and were on the whole more gratified at having our friends thus recalled to memory, than discomfitted at the vanity which would be remembered in company with Cowper. Poor man! As we again entered that melancholy town, we felt that we ourselves should grow hypochondriac if we remained there long. Off then for Weston Underwood, and the park of the Throgmortons. It is not more than two miles distant, and the road is gratefully undulating. "There," said our guide, and we were all charmed with the courteous attention of the Rev. Mr. Simmonds, "do you see that bridge, not the large one beyond, but that single arch nearer to us, its name is not very poetic, it is called Goosey Bridge, perhaps after some goosey who formerly held these meadows, but at its foot Dash seized the water-lily for which he is celebrated in song; and lovely lilies bloom there still a little later in the season." At Weston we first visited the wilderness, once so called from its winding walks in which one might easily be lost; but now a wilderness indeed. The house of the Throgmortons is demolished, and there are none to care for the shrubs or sward. The urns are broken, the walks are covered with moss, the ground is overrun with dank weeds, and the noble acacia-tree which adorns the centre plot, before the temple, is withered and bare. Behind the wilderness is a long wide avenue of limes, leading to the alcove. Here doubtless did the unhappy Cowper pass many a weary hour, for while at Weston the cloud lay thickest upon his soul. We were unable to see his house, which, to judge from the exterior is much better than the Olney dwelling, as its occupant was an invalid. We passed on therefore to the church. Here the commentator Scott used to preach, and here he was brought to yield to the force of truth! One of his parishioners was a hearer of Mr. Newton's, and being sick had sent for her minister to visit him. As he was engaged in prayer Scott drew near and overheard. From that hour he was a changed man, and soon learned to value and preach that gospel to which he had been opposed. The church contains some lines of Cowper's which I do not remember to have seen in any collection of his works, though they are well worthy of his pen. They are inscribed on a monument erected to the memory of one of the Turvey family:—

"Laurels may flourish round the conqueror's tomb,
But happiest they who win the world to come,
Believers have a silent field of fight,
And their exploits are veiled from human sight.
They in some nook, where, little known, they dwell,
Kneel, pray in faith, and rout the hosts of hell:
Eternal triumphs crown their toils divine,
And all those triumphs, Mary, now are thine!"

The old sexton who showed us the church was no common character. But we cannot stay to report his quaintnesses.

In the evening of the day we went to Cardington, attracted by the name of Howard. A beautiful village it is, and the Whitbreads seem to pride themselves in keeping the church as every place consecrated to divine worship ought to be kept. The centre part of the house now occupied by Mr. Whitbread was

that in which Howard dwelt, and we cannot but admire the strong benevolence which could lead a man away from scenes of such peaceful happiness to the prisons and lazarettos of Europe. It is more easy to admire than to imitate, and yet did we not dedicate ourselves to some such service, when we rose from our baptism to walk in newness of life with Christ Jesus! The tablet erected to Mrs. Howard records the fact that her honoured husband died at Cherson in Russia. By the side of the unpretending marble, stands a magnificent monument to Samuel Whitbread whose eulogy was penned by Lord John Russell, when prime minister of England; but without detracting from the merit or the fame of the statesman, we may safely affirm that the glory of statesmanship falls far below that achieved by the disinterested goodness of the captive's friend. From Cardington we passed on to Biggleswade, and here again we were brought into connection both with the Poet and the Dreamer. At the hospitable house of B. F., Esq., we were shown an old tobacco-box which had belonged to the elder Mr. Bull of Newport Pagnell. On returning from a visit to Cowper, Mr. Bull, who, like all our grandfathers in the ministry, seemed to think that smoking assisted meditation, had left his box behind. Though opposed to the practice, Cowper returned the box with some admirable lines setting forth the superior worth of tobacco,

> "To all Antycara's pretences
> To disengage the encumbered senses."

And the lines are now engraved on a silver plate within the lid. In addition to this relic we were gratified with a sight of something more directly connected with Cowper, to which he may at times have been indebted for his inspiration, or a passing gleam of peace, namely, his wine decanter. "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy heart." Yet his was a disease that no wine could cure, though it is given to gladden man's heart, and help him to remember his misery no more. Besides these memorials of Cowper we were favoured by Mr. F. with the perusal of some pages from the common-place book of the venerable Mr. Geard of Hitchin. From this we learned that in the days of those "royal rascals," so the honest old man calls them, Charles II. and James II., the Foster family consisted of six brothers. Three of them were wise and three foolish; for three of them took wives, and three remained old bachelors. Which were the wise and which foolish we leave the ladies to determine. Suffice it to say, that all the married brothers died first, and the unmarried watched over the families of the departed. These were all men of God; all sturdy nonconformists; all men who took joyfully the spoiling of their goods for conscience' sake; and all men who delighted to entertain the persecuted ministers though at the risk of danger to themselves. Two miles from Hitchin, whither we proceeded the next day, in a dell in Wainwood, these valiant brothers, with hundreds more, were wont to meet at midnight to hear John Bunyan preach. That dell will hold a thousand people. When we visited it, the young oak saplings were adorning its sides. Its floor was pied with the deep blue speedwell, the white blossom of the strawberry, the yellow nettle, and the purple vetch. Yet it was not difficult to imagine the solemn effect of earnest prayer and exhortation in such a hiding place, when the stars of heaven were at once the watchers and the lights. In a cottage in the neighbourhood Bunyan was accustomed to meet the members of the church for conference, and when asked on one occasion the meaning of Rom. viii. 19, &c., he replied with a noble wisdom.

"I can only say, the scripure is wiser than I."

To the Rev. Mr. Broad of Hitchin we were much indebted for his admirable ciceroneship, and we returned home strengthened and cheered by our communion with the saints, who being dead, yet speak to us in such stirring tones.

THE IRISH IN LONDON.

"From a careful inquiry made in 1851, by the missionaries of the London City Mission, it was ascertained that about one family in every seven of the families under their visitation was Irish and Roman Catholic. And it appears fair to assume that the proportion in the remaining visitable parts of the metropolis is much the same. Among the operative classes in London, therefore, nearly 200,000 belong to this class. It is the largest class which exists among our teeming population. No other class at all approaches to it. Two towns only in all England number more people, with all classes combined, than the Irish poor alone of London."

It is thus that one of the secretaries of the London City Mission, the Rev. John Garwood, commences a chapter of his recently published work, entitled "The Million-Peopled City." Respecting the social, moral, and religious state of these two hundred thousand children of Adam, he proceeds to give a large mass of information; the following particulars, culled from different parts of the chapter, cannot fail to excite emotion, and furnish matter for grave consideration.

The parts of the metropolis in which the Irish are most numerous, are in the neighbourhood of St. Giles's, Field Lane, Westminster, parts of Marylebone, Drury Lane, Seven Dials, East Smithfield, Wapping, Ratcliff, the Mint in Southwark, and the crowded lanes and courts between Houndsditch and the new street in Whitechapel. In some of the outskirts there are also a considerable number. This is especially the case in West Ham, Deptford, Poplar, Plaistow, Kensington, Hammersmith, Fulham, Chelsea, Camberwell, and Greenwich. In fact, wherever in London what has expressively been called a "*Rookery*" exists, we may be assured that it is inhabited by Irish. Where such a statement as the following can be made, "I have twelve families who live in a single room, and ten families in another room; in general, a single room contains from three to seven families," it may be with certainty concluded, that district is an Irish rookery.

The occupations of the Irish in London are various. For many years, the practice was for the Irish to come over to England to help in the harvest during the autumn, and then to return. But of late they have remained here. Mr. Mayhew reckons that 10,000 of the Irish in London are employed as costermongers. Almost all bricklayers' labourers are Irish. It is a matter of difficulty to get any Englishman to carry a hod. A large number of the Irish are employed in the docks. Very many also are employed by the waterside. In many of the classes connected with the lading and unlading of shipping, they constitute the largest portion. And great numbers leave London during the hay season, the hop season, or the harvest, and return when these are ended, to earn a miserable livelihood by

any odd jobs which they can manage to obtain.

The causes which have led to such multitudes of Irish coming to this country of late years, are thus enumerated in the "London City Mission Magazine" for November, 1851:—

"1. The recent famine in their own land; 2. The act of landlords and poor-law officers, who have sent over here those in a pauper condition; 3. The act of the priests, who have told the people that work was plentiful here, and wages better than in Ireland; 4. The competition between the steam-boat companies, which has reduced the rate of passage to so extremely small a sum; 5. The increasing number of Irish labourers employed in the docks and various manufactories, through the willingness of the Irish labourer to work for less than the English, and his ability to live on a cheaper description of food; 6. The desire on the part of those who come over to get over their relations and friends also."

In the days of Queen Elizabeth, it was customary to divide the Irish into three classes, "the Irish, the wild Irish, and the extreme wild Irish." The first of these divisions comprised the respectable and higher classes; the second, the poor inhabiting the towns and valleys; and the third, the inhabitants of remote country parts, and more especially of the bogs and mountains. The same divisions may be made in the days of Queen Victoria as in the days of Queen Elizabeth. And the class of Irish with which we are most familiar in the courts and alleys of London, are by no means the most favourable specimens of the nation. We are the nearest country to which to emigrate from Ireland, and the Irish who have imbibed the common spirit for emigration, which is now so general there, but who can afford to emigrate nowhere else, come over to us as the nearest and the cheapest port. We therefore get the poorest of the people, almost all of whom come from country parts, and not from the large towns. It is also to be remembered, that the *favourite* country for emigrating to with the Irish is America. Very few Irish leave their native land but with the intention of settling there. They intend their resort here to be only a step towards the accomplishment of that end. They know England, and especially London, to be a place where wages are high, as compared with what they can earn at home; and when they hear that Cardinal Wiseman opened an office for the transaction of business with the Irish, and with the Roman Catholics in general, on his arrival in London, in *Silver* Street, *Golden* Square, and that a large colony of their own poor fellow-countrymen reside in *Golden* Lane, Barbican, they believe the very names denote the wealth which there abounds. As an Irishman recently said to a party who visited him, "Well, I thought I should never here have a day's want. I thought money was almost to be picked up in the streets." They do not regard England with any fondness, excepting that they generally consider the English as honest, although heretics, who will keep their word, and pay them what they agree for. They generally simply desire to come, in order to obtain money to get over to America. The greater number succeed in their object, and gain enough here to carry them over, living in the interim in a manner, in order to save, which the English would consider an especial hardship. Some few of those who came over had already, by the recent efforts in Ireland, been converted to the Protestant faith. And it is most encouraging to know what large numbers of them become Protestants on their arrival in America, where they can change their faith without being ex-

posed to those annoyances and persecutions which invariably accompany such a step in their own land. Such a circumstance shows, however, how hopefully *we* might engage in efforts to convert them in *this* country.

The Irish immigrants have been generally accustomed, while in Ireland, to attend mass regularly, and to go to confession twice a-year. When they reach London, many of them continue this habit for a time; but they gradually become more and more remiss, and ordinarily, not being much looked after, they soon almost wholly discontinue attention to religious duties.

The visitation for religious purposes among these classes by the Romish church is, as with the Protestant church, chiefly lay. Sisters of mercy and persons of that description are much more frequently met with than priests, and the visits of the latter are very seldom from house to house, except for some special purpose, such as collecting money. And yet Romish priests in London are numerous. They are probably about 150. In the "Catholic Directory" for 1853, in the so-called dioceses of Westminster and Southwark, there are stated to be—priests, 187; churches and chapels, 112; religious houses of men, viz., the Passionists, the Fathers of the Oratory, the Marist Fathers, the Redemptorists, and the Oratorians, 5; convents for religious women, 23. Of these latter establishments, 19 are in the metropolis, although both the Romish dioceses of Westminster and Southwark have larger boundaries than London itself, and comprise, in fact, the entire counties of Middlesex, Surrey, Berkshire, Hampshire, Kent, Sussex, Essex, and Hertfordshire.

But the Irish professing the Romish faith are almost entirely without *scriptural* knowledge. It is estimated by the Irish missionaries of the London City Mission that scarcely more than one in fifty of the Irish immigrants when they arrive here, have ever even seen a bible, or heard a page of its blessed truths, except those few portions which are made a part of the Romish service, unless they happen to come from the parts of Ireland in which the recent reformation has taken place, or except they can read the Irish character. Nor is even this the worst. They come here not only without a knowledge of, but with a most fearful prejudice against the bible. Their religious ignorance is most pitiable indeed. One woman stated lately that she always thought the Holy Ghost and the Virgin Mary were the same. Another woman was heard to be actually cursing God for taking away her son. They will often speak of the Virgin's dreams as important to their future spiritual welfare. A woman recently affirmed that she dreaded the curse of the priest far more than that of God Almighty. A man also stated, with all gravity, as what he knew, that the consecrated wafer was once impiously cut, and the whole house was at once deluged with blood. Another man stated, and evidently believed what he stated, that a letter was received by the pope every Saturday from our Lord Jesus Christ. And another man stated that the present pope was a cousin of Jesus Christ's. These illustrations, which might easily be multiplied, will show how gross is their ignorance of the scriptures, and what a reproach it is to us to allow them to remain at our doors uninformed, till perhaps they leave Europe altogether, with no more religious knowledge than when they first approached our shores.

The neglect of all effort, for centuries past, to lead these degraded masses into the light and liberty of the gospel, has resulted in leaving, in the very heart of London, a population, living in the

midst of us, but estranged from our religion, our laws, our manners, and our government.

That disloyalty of the Irish which gives them a sympathy with a French emperor rather than an English queen is further illustrated in the following most remarkable quotation from the "Fifth Letter to the People of Ireland," by a popular Romish priest, who has recently been preaching much in London, the Rev. Dr. Cahill:—

"Depend upon it that England has sapped her own foundations; depend upon me that France is not settled, and that Europe owes England a grudge, which never will or can be forgiven. Be convinced that, if Prince Albert originated 100 Exhibitions, and that the London corporation dined, and slept, and lived with the French functionaries every day and night for seven years—be convinced that after all this display of artful civilities there is not one Frenchman or one Frenchwoman, or one French child, who would not dance with frantic joy at the glorious idea of having an opportunity before they die of burying their eager swords and plunging the crimsoned French steel into the inmost heart of every man bearing the hated name of Englishman. *Therefore, keep up your courage, and wait your opportunity in a strictly legal attitude, and England will be very soon in your power.*"

It is still more remarkable and deplorable that similar language to this has been addressed to the Irish *very generally* by the priests throughout London during the past year, in the pulpits of Romish chapels. More, in fact, is expected by the poor Irish in London *in general* from the French than from the English, and the sympathy of the *nation* is more decidedly with France than with England.

Such facts illustrate the truth of the remark of the "Times" on March 3, 1853,—"We very much doubt whether in England, or indeed in any free Protestant country, a true papist can be a good subject. But if all this had been avowed some years ago, the opportunities of popery would never have been what they are."

One of the Surrey Chapel missionaries in his report gives many illustrations of the persecuting spirit which prevails among them. This is one: "An Irishman accosted me in the street, "and said, 'Are you the priest?' 'You know I am not,' I replied. 'In whose name then do you come here?' 'In the name of the Great High Priest, King Jesus!' 'By the blessed Virgin, and holy St. Patrick, and by Jasus ye shall not go down here, heretic as ye are, if ye do I will stab you to the very heart;' and he presented a knife with a sharp point, and dared me to stir a step farther. I told him he had no right to stop me on the queen's highway, and I was determined, whatever might be the consequences, not to be prevented from doing my duty, and rushed past him. He followed me, gnashing his teeth, and uttering the most awful imprecations. An old woman cried out, 'Why did you not rid the world of an inimy, and do God a sarvice?' 'Sure,' said he, 'and if it had not been for my own neck I would, but the —— Protestant government would have been after me, bad luck to them.'"

So great has been the opposition to converts, that even natural affection, and that among a class in whom it is so peculiarly strong, has given way to the bigotry of creed. The dearest relatives have cast from them, as objects of hatred, those whom before they most loved. One woman recently said to a missionary in Bermondsey, "I have one young child, and if that child were but to turn Protestant, I solemnly vow that I would sacrifice him to God," at the same time taking up a large pair of

scissars to show, by action as well as word, how ready she would be, for the sake of her religion, to plunge the scissars into the flesh of her own offspring.

Of the Irish immigrants who remain in London, few have any such intention at first. But they gradually become accustomed to the place and its habits, and at length settle down in it. Their descendants are called "Irish Cockneys," and the new-comers are called "Grecians." By these names they are generally distinguished among themselves. And the two divisions of this class are most distinct. The animosity which subsists between them is very bitter, far beyond that which often unhappily subsists between the Irish and the English. The Cockneys regard the Grecians as coming to take the bread out of their own mouths, and consider their extensive immigration as tending to lower their own wages. Having also succeeded in raising themselves, at least some steps, from that abject poverty and nakedness which distinguished them on their first arrival, they now look on the Grecians as bringing a discredit on their country by their appearance and necessities. There are constant quarrels between the two, and they are so estranged that they will not live even in the same parts of the town, after the first flow of generous hospitality has passed over.

The same bitter feeling exists among the Grecians themselves, if they come from different provinces in Ireland. The great mass of Irish in London are from Munster, and especially from the large counties of Cork and Kerry, the most populous parts of Ireland. But there are probably a fourth of Irish immigrants who come from the province of Connaught. These two almost invariably form separate colonies in the great metropolis, with but very little intermixture. Golden Lane is the chief Connaught colony. The old contentions between the different petty kingdoms of Ireland are not yet wholly calmed, and the bringing together of Irish from different provinces into one city does not exhibit them to advantage.

Nineteen years ago (in 1834) a return was made by the Commissioners of Public Instruction, from which it appeared that there were then in Ireland 6,431,008 Roman catholics, 852,676 members of the established church, 642,356 presbyterians, 21,808 other Protestant dissenters, and 6,254 whose religion could not be ascertained. By this return there were 4¼ Roman catholics to every Protestant. It is believed by those best informed, that at the present time the respective numbers are very nearly equal, while Protestantism has on its side the vast ascendency in the wealth and influence of the country. It is, however, a most affecting fact to append to this, that the expectations of the Irish in London are not less general, that Ireland will ere long become a Protestant country, than that England will become a popish country. They anticipate the latter as firmly as the former.

With a population in the midst of our metropolis undisguisedly and avowedly Romish in its creed, and numbering 200,000 souls, what efforts ought not to be made by Protestants on their behalf! They require to a great extent a distinct agency, peculiarly adapted to themselves. Persons who understand the Irish character, the Irish controversy, and even the Irish language, are the parties needed, as well as men who can endure a large amount of *very* rough work. And less than one hundred such men are insufficient for this one class, even to give each separate family a single visit each month. The Irish in London are undoubtedly less prejudiced against receiving Protestant [illegible] they were two or three years

THOUGHTS ON THE SAFETY OF NOAH'S FAMILY IN THE ARK, AS A FIGURE OF BAPTISM.

"Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."—1 PETER iii. 20, 21.

THOUGH this text asserts that baptism doth now save us, it also asserts that it is only in a figurative sense, and that figure relates to the saving of eight persons in *the ark*.

Thus it was not the water that saved, that was the destroying element; but the ark protected from its destruction, sheltering from the deluging rains that descended, and from the overwhelming deep; the ark bearing one, and rising above the other.

The ark thus typified Christ who endured the descending wrath of God's justice, and passed through the depths of his woe, rising above all and saving his people thereby. Thus as Noah's family was saved in the ark by "water," the very element of destruction; so believers are saved in Christ "by" the overwhelming sufferings he sustained, and which he characterized as his "baptism."

This salvation is further typified by the immersion of believers in the name of the Lord Jesus; for their coming to Christ by faith resembles the entering into the ark, their immersion in his name intimates their passing "in him" through the overwhelming sufferings which their sins had deserved, and their rising again intimates their complete deliverance.

Thus Christian baptism also indicates the "answer of a good conscience toward God," not the mere outward ceremony of washing the body in water, as the Jews, "except they wash they eat not." But, as Christ was buried in death for sin, so they in baptism profess to be dead indeed unto sin; and as Christ rose without sin to salvation to die no more, so Christians in baptism profess to rise in newness of life.

H.

TWO OF OUR LORD'S PARABLES.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls; who when he hath found one pearl of great price, went and sold all that he had and bought it. Matt. xiii. 44, 45.

COMMENTATORS have not in general perceived any difference in the meaning of these two parables. Doddridge says, "Considering the many trials they were shortly to expect, it was proper the thought should thus be inculcated upon them by a variety of figures." Richard Watson says of the latter, "This parable appears not to differ in import from the preceding." Albert Barnes says, "The meaning of this parable is nearly the same as the other." But it is observed with equal justice and beauty in "Christ our Life," by Joseph Angus, D.D., that some find the truth who have not sought it; and these are the accidental

treasure-finders; and others find it as the result of diligent search. The author adds,

"The *fifth* parable represents the man who stumbles unexpectedly upon the gospel, and recognises its worth. His judgment and his feelings are all interested in the discovery. So is it with the converted prodigal, with the man reclaimed by some awakening dispensation of the providences of God, or by the earnest address of the preacher. So was it with the Reformation of the sixteenth century. So also with the revivals of true religion in modern times, with all epidemic movements of piety (if they may be so called) as distinguished from the earnest persevering spirit which the next parable suggests. Nor is it insignificant to notice, that the man who thus lights upon truth buys the field in which the treasure is found. Captivated with religion and the blessings it confers, he finds at first a difficulty in distinguishing between the accidental and the real; between its adjuncts and its essentials. In time he is able to say, 'Grace be *with all them that love our Lord Jesus Christ* in sincerity;' but this sentiment is the fruit of expanded charity; and his first feeling is somewhat exclusive and restricted.

"The *sixth* parable describes another class of converts, already pretty numerous in our age, and likely to be largely augmented — the truth *seeker*, the merchantman dealing in goodly pearls. It is his business to seek the goodliest. Continuously and determinately he employs his skill. At length he succeeds; and, finding true piety, the kingdom of God, the pearl of great price, he secures it with no less firmness and decision than the treasure-finder, but with less boisterous joy, and with the advantage of purchasing only the pearl, not also the field that contained it.

"The unity and the love of the last days of the church will depend much on the general diffusion in our age of intelligent piety. The careless and the ignorant may be surprised into the gospel, and be blessed and saved by it; but they are not likely to take the gospel only. There are sure to be in their faith human admixtures of prejudice, of party feeling. The age of pearl *seekers* will be the brightest for the church."

SCRIPTURAL MUSEUMS.

In his recently published work entitled "The Lamp and the Lantern," Dr. James Hamilton makes the following valuable suggestions:—

"Few are able to visit the 'Lands of the Bible,' but those who desire to have their conceptions of sacred incident and scenery rendered more vivid, should miss no opportunity of viewing such magnificent pictures as the Panoramas of the Nile and of Palestine, which were lately exhibited in London. Beautiful as works of art, not a few spectators can testify how brilliant they rendered many a page of the bible. And would it not be good if, in large towns, there could be collected a Scriptural Museum? specimens of the different animals, and trees, and herbs, and precious stones, mentioned in the sacred text; writers' ink-horns and leather bottles; winnowing shovels and hand-mills; javelins and water-jars, scrips and phylacteries, scrolls written inside and out,—the entire apparatus of ancient and Eastern life? Would it not be good to have

pictures and costly engravings, which illustrate the bible? and a library containing Eastern travellers, commentators, and all sorts of books which throw light on the Word of God? Would not such an institution be an invaluable acquisition to ministers, and teachers and students? Might it not furnish excellent materials for many a popular lecture? And could there be a better treat for good scholars in our sabbath schools than a walk through its galleries?"

PASTORAL REMINISCENCES.

"From the top of the Calton Hill, said Dr. Chalmers," some months after he had left Kilmany, "I saw Normanlaw, an object visible from the west window of my manse. Dr. Jones was with me, but this did not hinder me from gazing on the pinnacle with a most eager direction of my heart, to that dear vale which stretches eastward from its base. O with what vivid remembrance can I wander in thought over all its farms, and all its families, and dwell on the kind and simple affection of its people, till the contemplation becomes too bitter for my endurance—and contrast the days which now are, with the days which once were, when I sat embosomed in tranquillity and friendship, and could divide my whole time between the pursuits of sacred literature, and the work of dealing out simple and spiritual teaching among my affectionate parishioners. This system is now, I grieve to say it, greatly broken up, and one must either signalize himself by resisting every established practice, or spend a heartless, hard-driving, distracting, and wearing-out life among the bustle of unministerial work, and no less unministerial company. I do not know what it will come to, but I can easily perceive that I shall not be right till I get myself emancipated from the multiplied drudgery of these ever-recurring avocations."—*The Missionary of Kilmany.*

THE DISABLED PASTOR.

The following lines were written by the Rev. H. Möwes, a German pastor, when compelled by severe and lengthened illness to relinquish all hope of resuming his pastoral office.

"Yield now," said the Lord, "to a swift decay!"
Then melted my strength as the foam away;
A shadow I stood on the verge of earth,
Thin, airy, as scarcely of mortal birth.
And my life's young May, with its gladsome games,
And the joyful cares of life's burning noon,
And its glorious heights with their noble aims,
All, all from my path are now pass'd and gone.
Bright gush'd the tear to my quivering eye,
And bow'd my sad spirit mournfully.
But there came a warmth from a world unknown,
And the flowing tear from mine eye was gone.
Seems it right to Thee, O my Father, God?
Then I weep no more, but I bless the rod.

"Thou shalt lead this flock to my feet no more,"
Said Jehovah, from whom my charge I bore.
I bow,—I would not the thought awaken
Why the pastoral staff from my hand is taken.
Gladly I bore it in days that are flown;
The pastor and flock familiar had grown;
We had wander'd long through many a land,
Yet, yet, has the shepherd's staff fall'n from my hand.
Warm gush'd the tear to my quivering eye,
And bow'd my sad spirit mournfully.
Yet saw I Himself on the thorny way,
His Shepherd's staff down at the fearful cross lay:—
Seems it right to Thee, O my Father, God?
Then I weep no more, but I bless the rod.

"Thou shalt yet from thy haven safe be torn,
And over the wave in thy frail bark borne;
Thou shalt see in thy strife with storm and night,
Nought round thee but sky and the billows' might."
He said it, and swiftly the falling tide
Bore me far out on the ocean wide.
Oh, many a dove from my hand has flown;
No olive-branch back in return is borne.
Still gush'd the tear to my quivering eye,
And bow'd my sad spirit mournfully.
But yet, as he promised it ever has been;
From the desert of waves was the bright heaven seen.
Seems it right to Thee, O my Father, God?
Then I weep no more, but I bless the rod.

"True hearts shall be thine in a sacred bond,
And friendships grow bright for the world beyond;
Yet hold thyself ready, whenever I call,
To loosen these ties, to break from them all."
He spake it—and what He has promised has done;
How many a heart to myself have I won,
But ever to part, before closing day,
To bless with kind greetings, and then away!
Full gush'd the tear to my quivering eye,
And bow'd my sad spirit mournfully.
Yet pass'd even He through the parting hour;
Proved He not with the loved one* its mournful power?
Seems it right to Thee, O my Father, God?
Then I weep no more, but I bless the rod!

Hymns for Invalids.

* John xiii. 23.

REVIEWS.

The Philosophy of Atheism Examined and Compared with Christianity. A Course of popular Lectures delivered at the Mechanics' Institute, Bradford, on Sunday afternoons, in the Winter of 1852—1853. *By Rev.* B. GODWIN, D.D. London: Arthur Hall, Virtue, and Co. 16mo. Pp. 298.

Modern Atheism; or the Pretensions of Secularism Examined. A Course of Four Lectures delivered in the Athenæum, Thornton, Bradford. By the Rev. J. GREGORY *of Thornton, Rev.* G. W. CONDER *of Leeds, Rev.* J. A. SAVAGE *of Wilsden, Rev.* E. MELLOR, A.M. *of Halifax.* London: Partridge and Oakey. 16mo. Pp. 222.

Atheism Considered Theologically and Politically, in a Series of Lectures. By LYMAN BEECHER, D.D., *late President of Lane Seminary, Cincinnati, United States.* London: John Cassell. 12mo. Pp. 307.

IT will be remembered by some of our readers that about nineteen years ago Dr. Godwin delivered a course of lectures at Sion Chapel, Bradford, on the Atheistic Controversy, which were subsequently published at the request not only of the regular congregation but of the professed atheists of the town, large numbers of whom had been constant attendants during their delivery. They received deserved commendation in the pages of this magazine, before it was in the hands of the present editor; being republished at Boston, they met with much acceptance in the United States of America; and in Bradford itself they produced results which were highly gratifying to the author, as the doubts of many inquirers were set at rest, and the working men belonging to Christian communities in the town assumed a higher tone of confidence, and were less annoyed by their fellow workmen who had previously sometimes non-plussed them by their strange and bold assertions.

Of late, however, renewed efforts have been made in the neighbourhood by the advocates of scepticism. Cheap publications have been circulated, meetings held, lecturers engaged, and it was strongly inculcated on the minds of the working men especially, that what principally stood in the way of social improvement were the useless fictions, and pernicious tendency of Christianity. They were taught to believe that the sentiments which had been generally entertained respecting a Supreme Being and a future state of rewards and punishments were fabulous and baneful, withdrawing their attention from their real and substantial interests in this life, to what was only imaginary in relation to another world. This system was by its patrons announced as Secularism. Efforts of various kinds were made to counteract this evil, and among others, a resolution was passed by the Committee of the Town Mission urging the re-delivery of Dr. Godwin's Lectures. Two requisitions were also presented to him to the same effect, one signed by between two and three hundred names, including those of many of the most influential gentlemen of the town; the other comprising upwards of four hundred signatures principally of the working classes.

"On Sunday afternoon the 28th of November, [1852," we are told in the

preface, "the first lecture was delivered in the theatre of the Mechanics' Institute. The place was thronged, and it was estimated that as many as two hundred could not gain admission. The lectures were continued weekly, with a few intervals of a Sunday at different times, till their close on the 13th of March, 1853. The attendance was throughout the course densely crowded, every inch of sitting or of standing-room being apparently occupied, and the interest was kept up till the very last. The audience was principally composed of working men, most of whom, it seems, had not been in the habit of regular attendance at any place of worship, and many of whom were avowedly sceptical. There was throughout the most marked attention, and by all classes, believers and unbelievers, the most becoming and respectful behaviour. The view from the platform of such a crowd of faces, all instinct with lively feeling, was, as it was often observed, most singular. The whole appearance was very different from that of an ordinary congregation. The workings of the various countenances were remarkable. In one face you might see, as the argument advanced, a determined and fixed resistance to its force; in another doubt and inquiry were as plainly indicated; while in other cases conviction and delighted acquiescence were apparent. It not unfrequently happened that after a breathless silence there was an evident difficulty in restraining an outburst of satisfaction. In the delivery a degree of easy familiarity was generally adopted, and a conversational tone which could not be retained in a written composition. And if, as might be judged by the expression of the countenance, any argument or illustration seemed to be scarcely understood or appreciated, it was repeated in some other form, and perhaps more simply and perspicuously. This was an advantage which the lecturer often felt in not confining himself to written discourses, and of which he fully availed himself, for the freedom and effect of which, in addressing popular assemblies, he thinks, no superior accuracy secured by reading can be equivalent.

"The manner of conducting the service was this: after a short prayer, in which those who were in the habit of prayer were requested to unite, a few verses of a psalm or hymn were sung, for nearly all in the northern manufacturing districts are fond of singing. The address then commenced. After proceeding for about half an hour, at a suitable pause the lecturer sat down for a few minutes to rest, and a few more verses were sung. The address was then resumed and continued for twenty minutes, or more if requisite, and the audience was then dismissed by some general benediction, or the expression of some kind and fervent wish for their welfare; after which groups of hard working and thinking men were seen earnestly canvassing the merits of the lecture."

This passage is given at length, because it will interest and perhaps guide in some measure other ministers whose local circumstances render it desirable that they should attempt a similar service. It may be expedient to add some information respecting the effects resulting from these lectures, as far as they are at present ascertained. "A large number of the working men who heard them," it appears, "as well as many who could not obtain the opportunity, were anxious to possess them, and presented to the author a strong request to publish them, to a compliance with which he was the more readily induced by the arrangement into which he found that he could enter with the highly respectable and enterprising publishers; by which, on his relinquishing all pecuniary interest in the edition, he

could secure 1,000 or 1,500 copies for the working classes of Bradford at half price, *i. e.* for one shilling and sixpence, which by the liberality of several gentlemen of the town would be reduced to one shilling." The Committee of the Bradford Town Mission testifies, in its Annual Report, that "some whose faith had been wavering have been confirmed in the truth, and others who had embraced atheistical sentiments have been led to abandon them, and are now found among the worshippers of God." A gratifying public demonstration has also been made very recently of the acceptance with which these Discourses have been received, especially by the classes for whose benefit they were more immediately designed. We learn from the local papers that a few weeks ago, a large meeting took place, at which the mayor of Bradford presided, surrounded by several respectable ministers of different denominations, and other gentlemen of the neighbourhood, for the twofold object of circulating the volume at a cheap rate, and of presenting to the author, as a token of regard and affection, a beautifully bound bible, *purchased by the spontaneous offerings of the working men who had attended the Lectures.* After several appropriate addresses had been delivered "the circulation of the work commenced," says the Bradford Observer, "and the eagerness manifested by the crowd to procure copies created a scene of considerable excitement. No fewer than twelve hundred copies were sold in half an hour. This exhausted the stock, while many in the room were yet unsupplied. To allay the disappointment which would otherwise have been felt, Mr. J. V. Godwin promised to use his efforts to obtain, at the reduced price, an additional thousand copies from the publishers."

These lectures are substantially, though with many alterations and additions, those which the author formerly published as "Lectures on the Atheistic Controversy." They begin with the adduction of proof that atheism is grounded on doubtful speculations; that it is not in harmony with human nature; and that in its moral aspects it is forbidding. An examination of several atheistic hypotheses succeeds, occupying three lectures. Evidence of the existence of God from the works of nature follows: derived from the physical structure of man, the relation of man to the world which he inhabits, and the relation of the world which man inhabits to the great system of which it forms a portion. In this part of the discussion the author's extensive acquaintance with natural philosophy, and especially the physiology of the human body, has enabled him to write in a manner that is equally interesting and conclusive. After disposing of objections, in a ninth lecture, he proceeds to illustrate the nature, character, and government of the Supreme Being, showing that his works lead to the conclusion that His existence is eternal, underived, independent, necessary; that He must be infinite, immutable, omnipresent, a spirit, and the only God; and goes on to consider the conclusions which, from the views of the Creator already taken, we are warranted to draw respecting his moral perfections. God's providential government which has reference to the well-being of all his creatures, and his moral government which relates to the conduct of rational beings, then pass under review, and difficulties are obviated arising from the apparent uselessness of some creatures, and the amount of evil which indisputably exists. The atheistic philosophy is then, in the concluding lectures, compared with Christianity. It is remarked that atheism is professedly a philosophical system, but Christianity a divine communication; that one is a

system of belief, the other of disbelief; that atheism does not meet the wants of man, or come home to the feelings of human nature, but Christianity does, and in the most effectual manner; that the one provides only for this life, discountenancing all concern and inquiry about the solemn future, the other cares equally for this life, and at the same time makes provision for the life to come. Then, finally, an inquiry is instituted concerning the bearing of the respective systems on three important points, *man*, *morals*, and *happiness*, and the argumentative discussion is closed with a beautiful and impressive testimony to the truth and value of that religion which the lecturer had recommended to others, which had been for about fifty years his light and comfort, from which he had derived his highest happiness and his best support, his prompting motive and his sustaining power. "I have endeavoured," said Dr. Godwin, "to look every difficulty and every objection fairly in the face, and to ask what could be said why I should not die as I had lived in the faith of the gospel? In preparing these lectures I have most carefully reviewed the whole argument, and my full conviction is, not only that if Christianity gives no light all is darkness, but that the religion of the bible is from God, that it is man's only hope, and man's best friend."

This is a masterly treatise, and will fully repay the attention of all who read it. The author's clearness of perception and delicacy of taste, his extensive reading and soundness of judgment, his perspicuity of thought and elegance of diction, were important qualifications for the work he undertook to perform, and will secure the approbation of all who are able to appreciate its merits; but its principal charm consists in the candid and considerate spirit which it everywhere evinces: unflinching firmness in adherence to truth appears throughout in combination with uniform gentleness towards its opponents. The work is especially adapted for intelligent young men and women.

The small publication which stands second on our list consists of lectures called for by four others in favour of what is called Secularism, which had been delivered at Thornton by two of of the professors of that form of infidelity. This accounts for the choice of topics, and in some measure for the manner of their treatment, as the Christian lecturers had to track their predecessors into the regions which they had selected. The first lecture is entitled, "Christianity weighed in the balance;" the second, "Thomas Paine, his life, times, and opinions;" the third, "The rise and progress of Christianity —the origin of the Trinity—the dark ages and the dawn of mental light;" the fourth, "Modern Christianity and secularism philosophically examined and compared." Competent ability is displayed by each of the four Christian lecturers: the productions of their antagonists we have not seen.

The subjects of Dr. Beecher's lectures are, The Being of a God—Causes of Scepticism—the Perils of Atheism to the nation—the Attributes and Character of God—the Necessity of a Revelation from God to man—the Old Testament favourable to free and independent governments—the identity of the Old Testament and the New—the Bible a Revelation from God to man—the proof of the Reality of Miracles—Objections to the Inspiration of the Bible—Prophecy—the Decrees of God.

The English publisher has prefixed to the work a few introductory pages, in which he says, "I had the happiness of forming an acquaintance with Dr. Beecher on his visit to this country in 1846; and having had the honour also

of entertaining him as a guest during a great portion of his stay in the metropolis, I had the opportunity of noting some of the peculiar and most remarkable traits in his character. Dr. Beecher is now upwards of seventy-seven years of age. To his truly patriarchal dignity are united a gigantic intellect; energy of action; an inflexible adherence to what he believes to be just principles; strong faith in the moral government of God; complete resignation to the divine will; unaffected piety; and great simplicity of habits and manners. And Dr. Beecher is not only a remarkable man himself; he is the head and father of a remarkable family, all the members of which are favourably known in the United States. The name of his second daughter, Mrs. Harriet Beecher Stowe, has become 'familiar as a household word,' both in America and Europe. The elder sister, E. Catherine Beecher, occupies a prominent station among the women of America, having devoted the chief portion of her life to the advancement of female education, by the establishment of institutions for the education of female teachers, and thus providing competent Christian instructors for a very large portion of the juvenile population. Six of Dr. Beecher's sons have for several years been contributors to general and local literature, in addition to exercising the office of the Christian ministry." Dr. Beecher is undoubtedly a man of talent, and there is much in this volume adapted to do good to English readers, though, on the whole, we think it better adapted for the meridian of Cincinnati than of Great Britain.

The publication of these works is seasonable. The spirit of the age that is, and yet more the spirit of the age that is approaching, require that we and especially our children should be fortified against the assaults of infidelity in all its forms. We quite agree with the advice given by Dr. Godwin, when he says, "Let me also urge on the attention of parents and guardians the propriety and the necessity of making the great foundation of all religion a part of the education of those who are entrusted to their care. Do not be content with merely apprising them of the truths which religion teaches, let them also know the ground on which they rest. This is not the age of implicit faith; the reverence for opinions merely because they are of long standing and of general extent, is continually diminishing. Error has now taken the field, and it possesses in the peculiarities of the present times, facilities of access to every mind. Its weapons are furbished, and its partizans are zealous; and should truth remain quiescent, and slumber on its rusty armour in dreams of safety, while the foe is abroad and active? Teach, then, your interesting charge the nature and the solidity of that foundation on which all your hopes rest. Show them that you have 'not followed cunningly devised fables'—that your faith is not an hereditary prejudice, nor your hope a fond delusion. Teach them not only that there is, but why you have the undoubted assurance that there is, a supreme and glorious Creator, who is both the benefactor and the judge of man; show them how his name is written on every flower, how his glory shines in every sunbeam—let them see in the wonders of science, in the course of nature, in the curious arrangements and exquisite adaptations which the structure of plants and animals exhibits, the wisdom, power, and goodness of the great Parent of mankind. Accustom them thus early to follow 'nature up to nature's God,' and thus, while they acquire a taste for some of the purest of earthly pleasures, they will be prepared to find the whole crea-

tion a most interesting volume of sacred theology."

A New Greek Harmony of the Four Gospels, comprising a Synopsis and a Diatessaron; together with an Introductory Treatise, and numerous Tables, Indexes and Diagrams, supplying the necessary Proofs and Explanations. By WILLIAM STROUD, M.D. London: Bagster and Sons. 1853. Quarto, Pp. ccxvi. 382.

WHEN a large and valuable book like this comes into our hands, we often find it difficult to determine which of two courses to adopt respecting it. The most pleasant would be to examine it thoroughly and discuss its merits fully; but this implies delay: there must be time to read, time to consider, time to write; and when we have determined to pursue this course, it has sometimes happened that other urgent claims have deferred again and again the fulfilment of the intention, till the appearance of the article would have been unseasonable, and the work has not been noticed at all. It is often better therefore to look through a book cursorily, and make such a report as a brief examination will authorize, in a few sentences. Such a course, though not satisfactory to the reviewer, is generally more acceptable to the author, the publisher, and even the reader, than long continued procrastination. This is the course which we adopt in the present case.

Dr. Stroud is favourably known to theological students as the author of an original and profoundly interesting treatise on the Physical Cause of the Death of Christ. He has had the work before us in hand more than thirty years; and he tells us that it is original, the whole subject having been re-examined and re-arranged. In the preliminary dissertation a large amount of historical and explanatory matter is collected respecting the nature and contents of the several gospels, their authors and objects, as well as their relation to each other, and to the remaining books of the New Testament. The principles and rules according to which a work of this kind ought to be conducted, with a view to exclude mere conjecture and as far as possible to attain demonstration, are also discussed and determined. The Greek text, which for such a purpose is obviously preferable to any translation, has been corrected by the aid of all the principal critical editions from the received text to that of Tischendorf; and in the foot-notes, the authorities for every material alteration are annexed. The sacred history is carefully analyzed and described; being divided into twelve principal parts, subdivided into nearly fifty sections and more than seven hundred paragraphs, each of which is numbered, and preceded by a short notice of its subject, and a reference to the source whence it is derived."

The introductory dissertations occupy about one third of the volume; in the remaining two-thirds, the Greek text is exhibited to the eye. The passages furnished by a single evangelist are printed across the page; passages given by two or more evangelists are displayed in parallel columns. On the left of the page, in these cases, is the Diatessaron, being the whole digested into a single and continuous statement; on the right, columns corresponding with the number of evangelists who have recorded the transaction; and in the centre, references showing from which of the gospels and on what grounds the portion of the consolidated text is taken. Explanatory notes, comprising various readings, scripture references, and "a few passages excluded from the text in consequence of their being unsuited to a harmony, are introduced at the foot of the page."

The desirableness of a well executed Harmony of the Four Gospels and the difficulty of constructing one in every respect satisfactory, are attested by the number of publications of the kind which have appeared. A Harmony in Greek is for the purposes of verbal criticism far more valuable than one in any other language, as it enables the student to compare the identical words used by the different inspired writers in giving account of the same occurrence, so that one explains or fixes the meaning of a word employed by another. Many Greek Harmonies have been published since the Reformation, of which those of Le Clerc, Newcome, Priestly, Greswell, and Robinson, have attained the greatest celebrity, and have been translated more or less closely into English. Their correctness is of course affected by the views of the compilers respecting the duration of our Lord's ministry, and other chronological questions which admit of difference of opinion. Dr. Stroud assigns the commencement of the public work of Christ to the Feast of Tabernacles in A.D. 26, and its termination to the feast of the passover in A.D. 30. Some of the convictions that have influenced his arrangements are not generally entertained, and we are not prepared at present to acquiesce in them. He believes the gospel of Luke to have been that which was written first, and regards Mark's as an abridged harmony of Luke's and Matthew's. He has, however, given much attention to the subjects on which he writes, and he evidently investigates independently as well as uprightly.

To all ministers who can obtain it this volume will furnish material assistance in their work. The more we have looked at it, the more fully we have been convinced of its practical value.

BRIEF NOTICES.

A Selection from the Correspondence of the late THOMAS CHALMERS, D.D., LL.D. *Edited by his Son-in-Law, the Rev.* WILLIAM HANNA, LL.D. Edinburgh: Thomas Constable and Co. London: Hamilton, Adams, and Co. Crown 8vo. Pp. 538.

More than four hundred letters are contained in this volume addressed to persons of very different classes, but everywhere exhibiting to view the same heart. There is not one of them that might not be described as a characteristic letter. Whether written to a statesman or a lady, a bishop or a dissenting minister, a Scotchman or a foreigner, you see simplicity in combination with mental power, benevolence in combination with integrity, and renunciation of self-righteousness in combination with great zeal for God. The writer was placed at different times in different positions, and his opinions on some subjects underwent modification, but he was uniformly Thomas Chalmers. During all the middle and later years of life he was constantly the man of faith and the energetic benefactor of his species. There is not much in the volume to surprise those who have read his life, but there is much to attract esteem for the man, and those letters seem to us to be fraught with the greatest interest which are addressed to members of his own social circle.

The Dead in Christ. Their State, Present and Future. With Reflections on the Death of a very dear Christian Friend. By JOHN BROWN, D.D., *Edinburgh.* Edinburgh: Alexander Padon. London: Hamilton, Adams, and Co. 1852. 24mo. Pp. xii. 167.

We have derived from this little volume much pleasure. Anything more suitable to put into the hands of a bereaved mourner, or of one who is himself anticipating speedy removal from the present scene we do not remember. "It has been one of the greatest blessings of my life," says Dr. Brown, "to have been intimately connected by relationship and friendship with not a few of 'the excellent ones of the earth;' and I have been called on to pay my full proportion of that tax with which such a privilege, when connected with a longer term of years than is usually allowed to men, is necessarily associated." The immediate occasion of this publication was the recent departure of a number of Christian friends, and especially

the death of a very dear relative. It will be naturally anticipated that the consolations which such a man as Dr. Brown collected from the scriptures for his own heart under such circumstances would be likely to bear scrutiny and deserve the consideration of others; and so it will be found. The work is the more valuable for the author's adherence to the maxim which he quotes from Dr. Owen, "When God does not speak on such topics, it is our wisdom to be silent. If the light of his truth does not go before us, we had better stand still."

The Million-Peopled City; or, One Half of the People of London made known to the Other Half. By JOHN GARWOOD, M.A. *Clerical Secretary to the London City Mission, and Editor of "The London City Mission Magazine."* London: Wertheim and Macintosh. 1853. 12mo. Pp. x. 317.

The author's special object in this volume, he tells us, is "to illustrate the condition of the working classes of the metropolis, to which his attention has been anxiously directed for very many years, with the design of calling into exercise larger efforts for their benefit. The five chapters of which the work consists are on Criminal and Destitute London Juveniles, or, the Ragged School Class — Greenwich and Chelsea Pensioners—the London Cab Driver—the London Omnibus Man—and the Irish of London. It was to the last chapter that we turned in the first instance, and its contents were sufficiently interesting to induce us to string together extracts from it, as an article for our Essay department. Under each of the other heads there will be found matter highly deserving the attention of Christian philanthropists, though brought out in a style which indicates that Mr. Garwood did not aim at either elegance or condensation.

Religion and Business, or Spiritual Life in one of its Secular departments. By A. J. MORRIS. London: Ward and Co, 27, Paternoster Row. 1853. Pp. 156.

True religion is the practical development, in every day life, of the influence of Christian truths on the understanding and heart. The piety of the genuine Christian manifests itself, not in his withdrawment from the business and engagements of earth, but in his truthfulness, kindness, and integrity, in all his transactions, in the workshop, the market, and the counting-house. That piety is most wholesome which is most active, which allies itself to all the actions of life, and thus imparts a value and beauty to its most divine engagements.

> "This is the famous stone
> Which turneth all to gold."

To promote this piety is the design of this little volume; and it is quite refreshing to turn from the sickly sentimentalism with which the press teems to its healthful and vigorous pages. It is full of weighty truths. With pleasing freshness it traces the operation of Christian principles in the man of business, points out his peculiar dangers and temptations, and fearlessly exposes and condemns the glaring inconsistencies and dishonest evasions of *professors* in matters of commerce.

Naaman; or, Life's Shadows and Sunshine. By Rev. T. W. AVELING. London: Snow, Paternoster Row. 1853. 12mo. Pp. 180.

This is a series of lectures in which the circumstances attendant on the leprosy and cure of Namaan are made the media for the illustration and enforcement of spiritual truths. The design is good. The narrative portions of the word of God are full of instruction and afford valuable aid to the student of God's character and government, and of the principles of human nature, which are the same in every age and clime. These lectures were delivered by Mr. Aveling at the commencement of the present year, and he modestly informs us, that "so far as regarded the *hearing* of these lectures, the hopes and desires cherished were most abundantly realized, in the large numbers that listened to them. And now with the desire of making them, if possible, more widely useful than the limited range of the pulpit allows, they are printed and sent forth to the world." We can readily believe that they were heard with pleasure, and we hope that they may be found to have been productive of permanent results, a knowledge of which may cheer the author in the languid state of health into which we regret to learn that he has fallen.

The Ultimate Ground of Missionary Operations. A Lecture delivered at the Baptist Library, Moorgate Street, London, October 20, 1852, at a Meeting of the Young Men's Association in Aid of the Baptist Missionary Society. By JOHN HOWARD HINTON, M.A. London: 16mo. Pp. 24. Price 4d.

In an epitome which the author himself furnishes, he says, "We set out with inquiring after the ultimate ground of Missionary Operations. The most proximate one is benevolence, but benevolence does not derive a gratification sufficiently ample to render this satisfactory; the second is duty, but neither is this satisfactory, it is too cold and unscriptural; the third is sympathy with God in a grand scheme of moral probation, and here, if I mistake not, the heart can rest. We would preach the gospel to every creature, not so much expecting that every one shall attain salvation, for that will not be; not merely to acquit ourselves of an obligation, for every duty needs its animating motives; but that every man may be made acquainted with the glorious truths to which God has made man's heart to respond, and for his response to which, time, judgment, and eternity are waiting."

The Heresies of Rome. By J. F. SPARKE, *Author of the "Poetical Miscellany."* London: Houlston and Stoneman. 12mo. Pp. 280.

We cordially recommend this little book to the notice of our readers. In thirteen chapters, with an appendix, it discusses the chief dogmas of Rome. By the practical method of applying to them the test of scripture, and in a clear and forcible style, it points out how they violate the letter and spirit of the gospel. It is adapted for general circulation. The cheap and concise form in which it is brought out bringing it within reach of the humblest members of our churches and congregations.

Rosalie; or, the Truth shall make you Free. An Authentic Narrative. By Mademoiselle R. B. DE P* * * *With an Introduction by the Rev. Joseph Ridgeway, Incumbent of Penge.* London: Arthur Hall, Virtue, and Co., 25, Paternoster Row. 1853. 12mo. Pp. xv. 290.

This history of a soul struggling out of the bondage of Rome into the freedom of the gospel has all the charms of fiction with all the value of truth. The writer deserves the best thanks of all protestants for having given to the world a narrative of her spiritual life; illustrating as it does, the ignorance and slavish fear which popery engenders, the obstacles to be overcome, and the sacrifices to be made when it is renounced, and the subsequent peace which fills the heart. Having perused the volume ourselves with great interest, we cannot do otherwise than give it our hearty commendation. They who once commence it will find it difficult to lay it aside till the last page is reached. As a book for reading circles, or to lend to intelligent Roman catholics, it deserves and no doubt will obtain a wide circulation.

Remarkable Escapes from Peril. R.T.S. Monthly Series. Pp. 192. Price 6d.

A more interesting companion than this for a two hours' journey by railway need not be desired. After a suitable introduction, it furnishes a great number of "Signal Deliverances from imminent Perils of Men who became eminent for Piety and Usefulness,"—"Faith and Prayer Rewarded by Signal Deliverances from imminent Perils"—and "Providential Deliverances from danger by Instrumentalities of a Remarkable Character." The whole is adapted to cherish confidence in God, and encourage the habit of committing ourselves hour by hour to his protection and guidance. Of late years, the firmest adherents of evangelical truth have been too apt to lose sight of providential interpositions, and under the impression that the age of miracles is past, many Christians surrender hopes and consolations to which the discourses of our Lord respecting our Father's paternal care and love warrant us to cling.

Venice, Past and Present. Monthly Series. London: R.T.S. 18mo. Pp. 192. Price 6d.

The History of the Republic constitutes Part the first, comprising its Origin—its Progress—its Meridian—its Decline — its Fall. Part the second describes the Grand Canal—St. Mark's Place and the Ducal Palace—the Duomo—the Churches—the Public Buildings, and the Adjacent Isles.

The Greek and Eastern Churches: their History, Faith, and Worship. Monthly Series. London: R.T.S. 18mo. Pp. 192. Price 6d.

Here we have the Origin of the Greek Church —the Progress and Present State of the Greek Church—the Tenets of the Greek Church—the Ceremonies of the Greek Church—the Worthies of the Greek Church — the Heretics and Sectaries of the Greek Church—and the Relations to Protestantism of the Greek Church.

Hymns for Invalids, or Spiritual Songs for the Season of Sickness. London: R.T.S. 18mo. Pp. 384. Cloth.

Many an invalid will be thankful for this volume. The hymns, being about three hundred in number, are the productions of many different authors, and properly diversified as it respects both matter and style, though all evangelical and devout.

The Voice of the Bible to the Age: a Memorial of the Jubilee of the British and Foreign Bible Society. By the Rev. ALFRED HENRY NEW, *Leamington. Dedicated, with permission, to the Right Hon. the Earl of Shaftesbury.* London: Partridge and Oakey, Paternoster Row. 1853. 12mo. Pp. xii. 167.

This is clearly the production of a young author. The work is divided into seven chapters, in which are severally discussed, The History of the Bible—The Position of the Bible among the Books of the World—The Bible the Test of Creeds—The Influence of the Bible on the present Happiness of Man—The Influence of the Bible on National Prosperity—The Influence of the Bible on Man's Dignity and Destiny—The Claims of the Bible to our best Attention. In the first chapter the writer has collected much useful and interesting information. Of the subsequent parts of the book we cannot speak in very flattering terms. Nowhere do we perceive indications of independent and manly thought. The style moreover presents great inequalities. Occasionally it is vigorous and even beautiful, oftener languid and prosaic. It is well that the Bible has other voices which have spoken in its advocacy to this age.

"Preach the Word." The Matter and Manner of Preaching considered. By GEORGE FREDERICK MABERLY. London: Robert Theobald, Paternoster Row. 1852. 12mo. Pp. 48.

A valuable tractate to be perused with profit by all whose business it is to "preach the word." The two chief points on which the writer insists are of the highest importance. Christ must be the grand theme; extemporaneous exposition the usual mode of successful preaching. While we do not stand prepared to commit ourselves to every sentiment, we entirely concur in the general scope of Mr. Maberly's production.

The Pilgrim's Progress (from this World to that which is to come). By John Bunyan. A New Edition, with a Memoir by J. M. Hare. The Allegory illustrated with Outline Engravings, drawn by J. B. Clayton, and the Biographical Sketch, with Engravings of Interesting Relics and Recollections of Bunyan, from Drawings by J. L. Williams. London: Ingham, Cooke, and Co. 8vo. Pp. 336.

Unnumbered as are the editions of this inestimable work, it always gives us pleasure to learn that a new one is in the market; and this

possesses excellencies which cannot fail to recommend it to public patronage. From the first we regretted that the edition published by the Hanserd Knollys Society, on which the editorial labours of Mr. Offor conferred pre-eminence, was printed in the spirit of antiquarianism in the old orthography; as this rendered it impossible for boys and girls to read it without the detriment which accrues from familiarizing the eye with obsolete and consequently erroneous spelling. Mr. Hare, the editor of the present work, has avoided this, while he has judiciously availed himself of Mr. Offor's labours in re-producing the genuine text. He has also prefixed a short well-written memoir, adapted to general perusal, which is adorned with a large number of excellent wood-cuts representing scenes and articles connected with Bunyan's life. The book is in every respect well got up, constituting, though independent of all others, a volume of what the publishers call the "National Illustrated Library."

Uncle Tom's Cabin, or Life among the Lowly. By HARRIETT BEECHER STOWE. *New Illustrated Edition, with Frontispiece by John Gilbert, Ornamental Title Page by Phiz, and 130 Engravings on Wood by Matthew Urlwin Sears.* Edinburgh: Adam and Charles Black. 1853. Post 8vo. Pp. 508. Cloth, gilt.

Criticism on this popular tale is now obsolete. All that a reviewer has to report upon is the merits of the style in which a publisher presents the work to the world. Here all seems to be done to furnish a handsome book that the paper-maker, the typefounder, the printer, the engraver, and the binder can do when combined harmoniously under the direction of a man of taste who knows his own business as well as something of theirs. If any rival publishers think that this volume is not the *ne plus ultra*, let them send us a better.

Christian Income and Expenditure. Leaves from the Journal of a Young Pastor. Translated from the German. Edinburgh: T. Constable and Co. 1853. Square 32mo. Pp. 69.

An interesting little tale, illustrative of the freedom of Heaven's gifts, and the spirit in which they should be presented to the attention of the needy.

The British Cabinet in 1853. *Earl of Aberdeen, Lord John Russell, Lord Palmerston, Sir James Graham, Mr. Gladstone, Earl of Clarendon, Duke of Argyle.* London: T. Nelson and Sons. 1853. 24mo. Pp. 346.

Biographical sketches of these statesmen and their colleagues in the ministry cannot fail to be acceptable at the present time. Those presented to us in this volume are the production of a writer whose opinions and prepossessions seem to harmonize with those of the more liberal part of them. Due care has been taken in seeking out the information, and a good natured spirit prevails in the estimate formed of character.

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

A Brief Account of the Settlements of the Emancipated Peasantry in the Neighbourhood of Brown's Town, Jamaica; in a Letter from John Clark, Baptist Missionary, to Joseph Sturge of Birmingham. *Birmingham: J. W. Showell.* 8vo., *pp.* 12.

All are Living: A Discourse in Proof of the Doctrine, that the Soul while Separated from the Body is consciously Alive. Preached at Liverpool Road Chapel, Islington, on Sunday, February 20, 1853, on the Occasion of the Death of Anne, Wife of the Rev. Dr. Beecham. By WILLIAM ARTHUR, A.M., Author of "A Mission to the Mysore," &c., &c. *London:* 8vo., *pp.* 24. *Price* 6*d.*

Every Mother's Book. Plain Advice on the Management and Diet of Infants, with Observations on the Symptoms of the Diseases to which they are Liable. By WILLIAM PEARCE, Esq., M.R.C.S.E. and L.S.A. *London: Grant and Griffiths.* 24mo., *pp.* 46. 1853.

The Footmarks of Charity: Sketches of Sir Thomas Fowell Buxton, Elizabeth Fry, Joseph John Gurney. By Mrs. THOMAS GELDART, Author of "Emilie the Peacemaker," &c., &c. *Norwich: Josiah Fletcher.* 24mo., *pp.* 34. 1853.

Unconscious Influence. A Sermon preached by the Rev. HORACE BUSHNELL, D.D., of the United States. *London: Partridge and Oakey.* 24mo., *pp.* 34.

Things to be Thought of. Addressed to the Young. By the Authoress of "Little Things." *Edinburgh: W. P. Kennedy,* 15, *St. Andrew Street.* 24mo., *pp.* 96. 1853.

Switzerland: Historical and Descriptive. Monthly Series. *London: R.T.S.* 18mo., *pp.* 192. *Price* 6*d.*

The Eclectic Review. June, 1853. Contents: I. Protestant and Roman Catholic Missions. II. Mure's Critical History of Greece. III. St. John's Indian Archipelago. IV. Newman's Odes of Horace. V. Chancery Reform. VI. Lorenzo Benoni's Passages in the Life of an Italian. VII. Recent German Works on the Apostolic Church. Brief Notices—Review of the Month—Literary Intelligence, &c., &c. *London:* 8vo., *pp.* 127. *Price* 1*s.* 6*d.*

The Christian Treasury: Containing Contributions from Ministers and Members of various Evangelical Denominations. June, 1853. *Edinburgh: Johnstone and Hunter.* 8vo., *pp.* 47.

The Journal of Health: A Monthly Magazine, devoted to the Popular Exposition of the Principles of Health, The Causes of Disease, and the Methods by which the former may be Maintained and the latter Cured or Avoided. Edited by Dr. WALTER JOHNSON, formerly Medical Tutor at Guy's Hospital. June, 1853. *London: Simpkin, Marshall, and Co.* 8vo., *pp.* 240.

INTELLIGENCE.

AMERICA.

PROVIDENTIAL ESCAPE OF THE REV. J. C. ONCKEN.

Mr. Oncken intending to be present at the anniversary meetings held in New York and its neighbourhood arrived in that city in the first week of May, and attended the first meeting of the American and Foreign Bible Society held in the building recently erected for the purpose in Nassau Street.

On the sixth of May at eight in the morning he left New York for Boston by the New Haven railroad. A little before ten the train was proceeding at the rate of about fifteen miles an hour when it reached the place at which it usually crosses a part of Norwalk harbour, the water being at the time ten or fifteen feet deep, and about an equal distance from the bridge. A steamer having just passed through this was open; and the engine, baggage car, two passenger cars and part of a third were precipitated into the gulf below. For a moment, the locomotive was seen in mid-air. Then, with a crash it disappeared with the tender from sight. The first passenger car sank and immediately filled with water. The second turned over. The third broke in the centre, but hung by the connecting rods on the edge of the bridge till the rods were cut.

In the course of the afternoon, twenty-eight corpses were lying in one small apartment of the station-house, and thirteen in another, thickly covering the floor, all rigid in death and most of them disfigured with bruises and cuts. "Among them," says a narrator, "numerous surviving friends were eagerly scrutinizing each countenance with mingled hope and fear searching for the lost. As one after another was identified, the scene was painfully affecting. Infancy, youth, and old age were all represented among the dead." There were the bodies of "two clergymen, eight physicians, sixteen women, and two children;" the whole number of those killed was forty-five; seventeen others were seriously injured, though not fatally. Those who were not maimed were so chilled as to have lost the power of self-control.

Mr. Oncken, though mercifully preserved from death, was too much injured to proceed any further on his journey. He remained on the spot some days, then returned to New York, and subsequently proceeded to Boston. He was not able to reach Albany where the meetings of the Missionary Union were being held till twelve days afterwards. When he entered the place in which they were assembled, the business before them was suspended, and the president addressing him said, "It is my official duty, my dear brother, a duty which I perform with great personal pleasure, to introduce and welcome you to this Union, representing the baptist denomination of Christians, in sixteen of the states of this nation. In thus introducing you, allow me to add but a single word. Although you have come from a far country, you are not unknown to us. We have heard of you, and thought of you with great interest for many years. When we heard that you were about to visit this country, our hearts were filled with joy. Judge, then, of the gloom which fell upon our hearts, when we heard that by the terrible calamity which plunged so many of our own citizens into eternity, you were a sufferer. But, thank God, you escaped; although in that calamity you could exclaim with an ancient saint, 'There is but one step between me and death.' We are grateful to God that he has spared your life, and that you are permitted to meet with us to-day. And now, my dear brother and friend, I bid you welcome to our beloved land, to our hearts, our homes, and our councils; and, while we express our heartfelt regret at your present suffering, we trust that your health may be speedily restored, and that you may live long to labour for and to benefit your Christian brethren and your race."

Mr. Oncken replied: "Mr. chairman, honoured sir, and beloved brethren and sisters in our common Lord. Allow me, first, to present to you, my beloved and honoured brother, and through you to this honoured assembly, my humble and heartfelt thanks for the hearty and Christian reception which I have met with upon this occasion. The circumstances under which I appear among you are so solemn,—to me so awfully solemn,—my health being yet only partially restored, I still suffering from the awful catastrophe at Norwalk—you cannot expect an address from me at this time. All I wish to say now is, for myself and all the dear brethren, my co-labourers on the continent, the churches numbering more than four thousand members sweetly united, how much we feel that we owe to American Christians, and especially to the brethren of my own denomination.

"I have, my beloved brethren, always looked upon it as a singular providence of God, that when, by the study of the New

Testament, I had been brought to the knowledge of the truth, I wrote to Scotland, soliciting some brother to come over and baptize us, but no one responded to the request; and then wrote to England, but still received no response; after waiting five years an American brother was sent to Hamburg, and baptized us. I looked upon that as a providence of God, without which we should not have received at the hands of our American brethren the powerful aid they extended to us. Hence, though dwelling at a distance, we are one in spirit, and rejoice together in one blessed hope.

"Allow me now, my dear brother, to present to all, to the board especially, for myself and my fellow labourers and the dear brethren in Germany, our heart-felt gratitude for the aid which we have experienced at your hands in the past; I hope, if I am permitted to address you on the morrow, to have strength to give you some facts of interest. But now, my brethren, you will permit me to sit down."

A letter from Mr. Oncken dated Boston, May 27th, with an extract from which we have been favoured, gives the latest information respecting him that we possess. "As soon as I can stand on both legs," he says, "my labours will begin. Yesterday evening and this morning I attended Union prayer-meetings; at the latter I gave an address. This afternoon I return to Newton, where I shall remain a few days, and at the close of next week I shall return here and attend large meetings. After this I shall most likely return to New York, and then attend all the state conventions of the baptist churches in rotation. My leg is improving; only my head and neck still often feel uncomfortable."

May the same gracious Preserver as interposed in this hour of peril, guide and protect him throughout his journey, and restore him in safety to the scene of his important labours!

PHILADELPHIA.

Dr. Belcher of this city, in writing to the Rev. J. Smith, jun., of Soham, makes the following gratifying statement:—"You will be glad to hear that the cause of Christ in our denomination in this vast country is progressing. We have not less than twenty baptist churches in this city, including probably 5,000 members; and though we have no noisy stir, nearly all our pastors have for some time past been baptizing once or twice a month. Our public societies are making rapid progress. We have less noise than formerly, but more work."

HOME.

BARNSLEY, YORKSHIRE.

On the 29th of April, a numerous meeting was held in the baptist chapel, Barnsley, for the purpose of presenting a testimonial to the Rev. W. Cathcart. Geo. Smith, Esq., M.D., having been called to the chair, opened the proceedings by stating that the object of the meeting was to present a testimonial to their much respected minister, as a mark of their esteem and gratitude for a series of lectures which he delivered about two months ago, entitled "Examinations of the Lectures of the Rev. G. Gillow, on Transubstantiation and Confession." The manner in which those Roman Catholic lectures were refuted was most satisfactory and clear. The able lecturer took the Latin Bible, (their own standard edition of the scriptures,) and contrasted it with the doctrines under review most successfully, showing that the doctrines, as held by the Roman Catholic church, are not sanctioned even by their own bible. Mr. Smith said, "We cannot but acknowledge that Mr. Cathcart most richly merits a tribute of gratitude for the dignified and ingenious manner in which these catholic fallacies were exposed, by quoting from several of their own standards full proofs of his statements; and while we admire those lectures as a treat to all bible readers and true protestants of Christ's church, we cannot but feel pleased that this tribute has been partly subscribed for by many who attended from curiosity, and belonged to no particular section of the church, but from a sincere conviction that truth must and will prevail. It would be well, in the present crisis, to see the ministers of the protestant church, as a whole, take the matter up with such zeal as has been shown by Mr. Cathcart." The testimonial was a massive tea-pot, on which was the following inscription:—"Presented to the Rev. Wm. Cathcart, Barnsley, on occasion of his delivering two lectures in examination of Transubstantiation and Confession." The Rev. W. Cathcart very feelingly and eloquently acknowledged his pleasure in receiving so valuable a mark of the esteem which was manifested for his labour in defence of truth. This is the second presentation made to Mr. Cathcart during the past few weeks, the first being a writing desk, which was subscribed for and presented by a few young men, on account of the said lectures.

SOHAM, CAMBRIDGESHIRE.

On Lord's day, May 22nd, the Rev. M. W. Flanders of Cottenham preached the 101st anniversary sermons of the baptist church in this place, which were all well attended. On the Monday following, between two and three hundred persons sat down to

tea; after which a public meeting was held, at which there was a still larger attendance, when the Rev. J. Smith, jun., the newly-appointed pastor, was publicly recognised. The Rev. A. T. Shelley of Soham, independent minister, presided, and gave our pastor a hearty welcome to the town. The Rev. W. Jarrom of Isleham, general baptist minister, offered prayer. A deacon then read a statement on behalf of the church; and the pastor gave an account of his Christian experience, his ministerial career, his call to Soham, and his views of divine truth. The Rev. W. W. Cantlow of Isleham, as the senior minister, after giving the pastor a hearty welcome to the neighbourhood, delivered a charge; the Rev. J. Richardson of Barton Mills addressed the church; and the Rev. W. C. Ellis of West Row, the congregation. Other ministers were also present to take part in the service, but the hour being late the meeting closed with singing and prayer. On the next day the Sunday-school festival was held, when the children, after their recitations, were addressed by the minister, and the teachers and friends by the Rev. C. R. Player of Great Shelford. On the following Lord's day the pastor immersed two candidates for fellowship, before a crowded congregation.

MEOPHAM GREEN, KENT.

The public recognition of Mr. Lingley, late of Colnbrook, Bucks, as pastor of this church, took place on Tuesday the 24th of May. In the afternoon, after reading and prayer, Mr. Robinson of Borough Green delivered an introductory address founded on Ephesians i. 22. A statement of the Lord's dealings with the church in reference to the pastorate was read by one of the deacons, and Mr. Lingley related the particulars of the divine conduct in bringing him hither; and made an explicit declaration of the principles he maintains in the public ministry of the word. Mr. Slim of Maidstone affectionately addressed the pastor from Deut. xxxiii. 24, after which the afternoon service was closed, and about one hundred and fifty persons partook of tea in the chapel. In the evening the recognition prayer was offered by Mr. Nevelle of Sutton-at-Hone, and Mr. Austin of Tunbridge Wells preached to the church from Heb. xiii. 17. The pastor closed the solemn and interesting services by prayer.

MALTON.

Mr. J. Bane, many years pastor of the baptist church at Aylsham, in Norfolk, and late of Downham, in the same county, having accepted a unanimous invitation to become the pastor of the baptist church at Malton, in Yorkshire, was set apart to that office on the 7th of June, when the Revs. Benjamin Evans of Scarborough, Oliver of Sunderland, Tompson of Hull, Morgan of Bridlington, and the son of the pastor, engaged in the various services of the day. Messrs. Joseph Todd and John Gibson were set apart to the office of deacons at the same time.

HAWICK.

On Monday, June 13th, services were held in the baptist chapel, Allars Crescent, in connexion with the settlement of the Rev. W. M. Anderson as pastor. The Rev. W. Munroe, independent minister of Hawick, delivered a discourse on the nature and constitution of a Christian church, and asked the usual questions. The Rev. F. Johnston, tutor of the Theological Academy, Edinburgh, offered up the ordination prayer, addressed the newly ordained pastor, and in the evening addressed the church in a powerful and impressive manner on its duties and obligations to the pastor. The whole of the services were very interesting.

HAVERFORDWEST.

The Rev. Thos. Burditt has accepted the cordial and unanimous invitation of the baptist church, Haverfordwest, to become their pastor conjointly with the Rev. D. Davies, and commenced his ministerial labours on the second sabbath in June.

He has also received the appointment of classical and mathematical tutor of the baptist college in the same place, and enters upon the important duties connected with this office at the close of the present vacation.

BRIDGEWATER, SOMERSET.

We are informed that the Rev. Henry Trend has resigned his connexion with the baptist church at Bridgewater.

RECENT DEATHS.

REV. JAMES JACKSON.

Amongst the papers written by the deceased there is one with the title, "Some account of the Life and Experience of James Jackson, a poor sinner on whom he trusts God has had mercy." A few extracts will best set forth his early history and experience.

"I was brought into this crooked and perverse world in a state of depravity and sin, April 10th, 1790; and as John Bunyan says, 'of poor but honest parents.' And as childhood and youth are vanity, so do I not recollect that I had God in all my thoughts till six or eight years old. From that age I

distinctly remember my fears, and my conscience accused me of sin, though it could not be from any knowledge I had of the evil of it. From eight to fourteen years old nothing remarkable occurred, but that God delivered me from many dangers by which my death might have been occasioned, and in which I have in a very striking manner seen the preserving care of God. From fourteen I had some sense of the fear of God, and the import of that language rested upon my heart, 'What must I do to be saved?'

"I can recollect being much affected by hearing discourses by Mr. Rutter, our parish minister, upon the sufferings of Christ; but the first lasting impression made upon my mind was by reading a small book called, 'An Account of the surprising Conversions among young people in New England, in America,' recommended by Drs. Steadman and Fawcett. This, I trust, made an impression upon my mind never to be lost, and which I did not before enjoy. This was in the year 1808. From this time I became earnest about hearing the gospel, of which I was yet ignorant; and my parents, father especially, were averse to my hearing the dissenters; the only means of hearing the gospel in its purity then within my reach.

"After recording the varied and deep convictions of sin which he felt, he says, "The conversation of a pious woman was rendered very useful to me at this season, who assured me 'though Satan was strong and my sins were great, the Lord Jesus Christ was above them all.'

"Another excellent woman, a member of the baptist church at Rochdale (then under the pastoral care of the lamented and beloved Thomas Littlewood), lent me Bunyan's 'Come and Welcome to Jesus Christ,' which was rendered peculiarly useful to me."

He then heard several Wesleyan ministers, but he found no lasting peace till he heard Mr. Littlewood preach from John v. 6, "When Jesus saw him lie, and knew that he had been now a long time in that case, he said unto him, Wilt thou be made whole." "This sermon," he says, "was eminently blessed to my soul, and afforded me abundant encouragement. The disease by sin, and the remedy by Christ alone in a finished salvation were so clearly laid down that it met my case at every point, and fastened itself upon my conscience and my heart. 'A word fitly spoken, how good it is.' God now graciously shone upon my soul in constantly hearing Mr. Littlewood's discourses. With the way of human salvation by the blood of the cross I was fully satisfied, and felt the consolation of it in my heart. Blessed be my rock. Divine truth rapidly broke in upon my formerly benighted and confused mind, and in less than four months I was received by baptism into the communion of saints with the church of Christ above mentioned, 8th March, 1809. The real language of my heart was, 'Bless the Lord, O my soul, and all that is within me bless his holy name. I will take the cup of salvation, and call upon the name of the Lord.'"

The bible, and the smaller works of Bunyan, became his study, and he entertained the common idea, that if the great truths of the gospel were as clearly set before men as they now appeared to his own mind, "they must at once become followers of Christ, and nothing else could be necessary for their conversion." He now turned his mind to the ministry, and entered Bradford Academy, 1811. After the usual course of study he began to preach at Pendle Hill, in 1815. He removed to Oxfordshire in the spring of 1816, "supplying Watlington and Charlgrave for some months; but not having any permanent engagement he was requested to supply Wantage. Mr. Jackson complied, and his labours obtaining the general approbation, the friends repeated their request. During his stay at Watlington, he paid them several visits. Since December last he resided amongst them, and has now become their pastor, to which office he was ordained, July 9th, 1817." (See Baptist Magazine, 1819.) The Revs. J. Kershaw, J. Bicheno, J. Dyer, and Dr. Steadman took part in the ordination services. He contiued his pastoral labours amongst them till March, 1824, when he felt it to be his duty to resign. After supplying the church at Ashford for three months, he received and accepted a cordial invitation in January, 1825, and happily and usefully served them till December 1826, when his state of health compelled him to give up his pastoral charge. He afterwards supplied the baptist churches at Gloucester and Lewes, and received urgent requests to prolong his labours with them, but the state of his health prevented him.

He took up his residence in Bath, 1829, and for several years he engaged in preaching as often as health and opportunity allowed. He removed his residence to Bathford, 1838, and greatly interested himself in promoting the spiritual interests of its inhabitants. He built a chapel there, and preached until wholly incapacitated by a stroke of affliction under which he greatly suffered the remaining years of his life. The success of the word at Bathford greatly cheered his mind under the very painful necessity of his retiring wholly from ministerial work. During the last fortnight of his life, the peculiar form of his malady cut off all opportunity of intercourse on the great interests of his soul; but "his manner of life" supplies abundant evidence and hope of his safety in the hour of death. The event of his decease was improved in Somerset Street chapel, on the third Sunday in April last, from Psalm xlvi. 10. As a Christian, he lived as it becometh the gospel of Christ, and he was highly

esteemed by all who knew him. As a minister, he was sound in faith and doctrine, and he preached with a good degree of acceptance and usefulness; and to the last he cherished a lively interest in the concerns of the kingdom of God. He sympathized with and promoted the great questions of the day that were calculated to secure the personal, civil, and religious rights and liberty of the people; and whilst he cherished love to all, his convictions and efforts were in favour of the great principles of nonconformity to which he was sincerely attached.

As a sufferer, he was called to submit to the wise arrangements of providence, and he bore his afflictions with Christian resignation; though not without some wonder and regret that he should have been, through so many years of his ministerial life interrupted by want of health, in the work in which his soul delighted. He now rests from his labours, and is gone to his reckoning and reward; and, in the light of eternity, he doubtless sees clearly the reason of those afflictions and the result of his efforts to "win souls."

His mourning widow bows with meekness to the stroke of death which sets her "in solitary places," and her trust is in God that she will be permitted to join him again in the land of immortality and eternal life.

Bath June, 1853. D. W.

MR. JABEZ STUTTERD.

On the 25th of March Mr. Jabez Stutterd, senior deacon of the baptist church, Bridge Street, Banbury, entered into rest. The subject of this short sketch was well known throughout the county in which he spent the last years of his life, for his eminent consistency and his extensive liberality. He was baptized by Mr. Hyde, the pastor of the baptist church, at Salendine Nook, Yorkshire, in the year 1800.

In a statement made before the church at Salendine Nook, on his application for membership, he says, "I cannot refer to any particular time, or sermon, or providence, from which to date my conversion. I have always had serious thoughts of my duty towards God, have always been accustomed to hear the gospel, and have had opportunities of reading denied to many; I think, therefore, that as I increased in knowledge, the Holy Spirit gradually carried on the work of regeneration in me. Once I endeavoured to work my own salvation, hoping that my own doings might be acceptable to God through Christ, but as I often fell into gross sin, this only increased my distress. *Now* I see my own inability to do anything that can effect my salvation; my utter unworthiness of the favour of God. I rest now upon Christ as my only Saviour, find him to be really precious, and depend on his righteousness, as the ground of my acceptance with God."

In the providence of God circumstances led to his residence at Banbury, and it was there that his life, as an exposition of his faith, was best known and valued. For a time he worshipped with the independents, there being, at that time, no baptist church in the town. It was chiefly owing to his exertions and liberality that the present chapel in Bridge Street was built, and the church of which for twelve years he was a deacon was formed. By his contributions, his prayers, his uniform consistency, his unwearied interest, he sought to promote as by one life-effort, the spirituality and well-being of this portion of the Lord's vineyard.

Friendship, doubtless, often exposes itself to the charge of extravagance when recording the virtues of the departed; and whilst the death-scene is still fresh in the memory, it is not surprising that only virtues should be remembered, and that even these should be exaggerated. To those who knew him not, this estimate of his life may be traced to the partiality of friendship, or to love of kindred; but to those who were acquainted with the original, the portrait will be familiar. Perhaps no part of his life was more conspicuous than his humility. With a mind well read in modern literature, and expanded by accurate acquaintance with men and things around him, there was yet influencing the whole character much of that spirit of the little child, commended by Christ as the condition of entrance into the new kingdom.

Nor was his charity outrivalled by his humility. The nearest approach to a rebuke of others ever known from him by the writer was his silence. If it were possible he would palliate or defend, if this were out of the question he would be silent. When sin was discovered it was evident that he felt most keenly, but his was never the hand to cast the first stone. His consistency, so far as it can be known by his outward life, was most exemplary. He had his faults, and the frequenters of the prayer-meeting knew how deeply he sorrowed because of these before God; but it is simple truth when the writer affirms, that after three years of almost daily intercourse with him, he is ignorant of them. The failing perhaps of his character really was, an excess of retiringness; there were times when more firmness would have been advantageous, if not to himself at least to others.

So far as is known, for a period of more than fifty years, his life has been one continued and lovely comment on the power of the gospel. If ever absent from the house of God, which was a most unusual circumstance, all knew that he was in the chamber of affliction or from home. His affectionate sympathy with those called to labour in word and doctrine has often relieved their hearts

from a load of sorrow; he never increased it. Through rain or snow, when the state of his health made the effort almost imprudent, he would still come to the house of God, lest the zealous should grow discouraged, or the lukewarm seem to have excuse. His submission amidst sufferings was marvellous, or it would appear so, were we not acquainted with its source. Never did the writer of this sketch, though often with him in the chamber of suffering, hear from him a single complaint. He evidently felt, "It is the Lord, let him do what seemeth him good."

For many months prior to his decease, he had been confined to his house, and to the chamber of sickness. In fact, for several weeks before his death, he may be said to have been gradually dying.

More importance than is just is unquestionably attached by many to death-bed utterances; yet it seemed a reasonable anticipation that there should be an *evident* harmony between the death and the life which has been briefly described. And such was the case.

Beloved children and friends watched in sorrow by the bedside.

"As the aloe is green and well-liking—
"To the last best summer of its age—
"And then hangeth out its golden bells, mingling glory with corruption—
"As the meteor travelleth in splendour, but bursteth in dazzling light—
"Such was the death of the righteous—
"His end was the sun at its setting."

MRS. EAST.

Died on the 22nd of April, 1853, the beloved wife of the Rev. D. J. East, president of the Baptist Theological Institution at Calabar, Rio Bueno, Jamaica.

Mrs. East accompanied her husband to Jamaica in November, 1851. Neither the voyage nor the climate had the least injurious effect upon her constitution; indeed during her illness her medical attendant stated that he thought they had rather retarded the progress of disease. During the latter part of 1852 it was evident that her health was fast failing. In January last she accompanied Mr. East and the children to Mount Carey, where they all spent a fortnight, trusting the dear invalid would derive benefit from change of air and scene, but in this they were disappointed, for although the travelling appeared to revive her the weather during their stay at Mount Carey was cold and wet, from which she suffered severely. For a fortnight afterwards her health seemed somewhat improved; but alas! the flattering character of pulmonary disease: hopes were only excited to be disappointed; debility increased more and more, and she never rallied again. Every remedy that could be adopted was tried, but they were all ineffectual; disease had the mastery of her now prostrate frame, and had received its commission from on high to terminate her course on earth, that she might enter on the enjoyment of the perfect and everlasting rest of heaven.

Her sufferings were indeed great, but they were mitigated by many mercies. She seldom had any acute pains, while all through her illness she experienced in an eminent degree the truth of the words—"Thou wilt keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee." Her peace was perfect: never did her mind appear disquieted by a single doubting, fearful, or distrustful thought. She knew whom she had believed, and her soul rested on him. The expression of her countenance constantly told her attendants of the sweet serenity that reigned within. Her nurse made frequent mention of her exemplary patience; but there were two points of Christian character pre-eminently conspicuous. One was the entire subjection of every feeling of selfishness: she seldom spoke of her own debility; as to herself she never gave expression to any anxiety either as to the present or the future; all her concern was for her now sorrowing husband and motherless children, and the institution to the interests of which she was devoted. The other point was the most lively gratitude. Of the extent to which this distinguished her no adequate idea can be given, she could herself find no language in which sufficiently to express it. Every occurrence presented itself to her in an aspect of mercy, and furnished her occasion for thankfulness. Sometimes, when reflecting upon the loving-kindness of God, her words and spirit rose to an ecstacy not at all natural to her, and with impassioned emphasis she would quote from the hymn, "His loving-kindness, O how great!" She could not pray much, she said, she had so much for which to give praise. During the latter part of her sickness not a complaining word escaped her lips. Her whole being appeared to be absorbed with the one sentiment of praise. Already she seemed to breathe the spirit and to have caught the inspiration of the world of praise to which she was going.

Her last moments were in perfect keeping with the sweet composure of the preceding weeks. Early in the morning no marked change was observable in her appearance except that she looked more pale. She said she had had a very quiet night although but little sleep. Soon afterwards she was removed by her own desire into another bed in the same room, when an alteration in her appearance was observed, and it was evident that her end was near. For a short time the oppression on her breath sorely distressed her; but the difficulty of breathing soon passed away, and the departing saint closed her

eyes, and folding one hand over the other as in the attitude of prayer, after a few gentle respirations the happy spirit was released from its earthly abode to enter on the enjoyment of its heavenly home.

By noon the next day the earthly remains of the dear departed were committed to their last resting place alongside the grave of Mr. Tinson, in the pasture at the back of the college premises. The mournful service was conducted without the least parade,—there was no pall, or plate upon the coffin, or hat-bands upon the bearers. In considerable numbers friends assembled in the library, and the bereaved family occupying an adjoining room its doors were thrown open. The devotional exercises were led by three of the native ministers, after which an address solemn, affectionate, and appropriate, was delivered by Mr. Clark of Brown's Town. The coffin was then borne to the spot prepared for it by the students who were not amongst the least sorrowful mourners. Prayer was offered at the grave by Mr. Millard of St. Ann's Bay, who with his dear wife and Captain Millbourne, Mrs. Knibb and others, kindly attended to mingle their sympathies with the sorrowing survivors. On Sunday, May 2nd, the event was improved at the chapel at Rio Bueno to a large congregation by Mr. Millard in a solemn and appropriate sermon from Rev. xiv. 13, "Blessed are the dead, &c."

We cannot leave this record of the closing scenes of the dear departed without briefly referring to the many excellencies which adorned her life. Her amiable disposition—her uniform cheerfulness—her constant readiness to make personal sacrifices to serve and to sympathize with friends in affliction and distress, caused her to be a great favourite in the social circle. Nor do we refer with less pleasure to her deportment in the sphere of her own family,—as a mother, a *step-mother*, and as a wife, especially as a pastor's wife, the various duties and responsibilities in each relationship were wisely and conscientiously discharged. As a Christian the spirit of prayer and Christian activity were her prominent features; visiting and relieving the sick, labouring in connection with the sabbath-school, British School, Dorcas Society, and Missionary Association, were engagements in which she took peculiar delight. At Arlington, Fairford, and Waltham Abbey there are many who mourn the removal of a friend whose memory will long be affectionately cherished. The institution at Calabar will sympathize in these expressions of regret. But who can estimate the loss of the bereaved and sorrowing husband and children?

MR. EDWELL.

Mr. William Edwell was born in the parish of Miffield, Oxon, on the 29th of October, 1777. At that time, as was the case in many of the rural districts of our land, his native spot was destitute of the light of the gospel. Thick darkness was over the people. But ere Mr. Edwell had quite reached manhood, a zealous and devoted young clergyman came into the neighbourhood, and was the means of effecting a great spiritual change in the hearts of many. Among that number was the subject of this notice. Soon after this he came to reside in London, and was for some years a regular attendant at Locke Hospital Chapel, where the Rev. Thomas Scott, the Rev. John Newton, and other excellent men either statedly or occasionally proclaimed the glad tidings of the gospel.

But when another minister came who did not as he conceived declare faithfully the whole counsel of God, he and a few true-hearted friends withdrew and formed a little church, which assembled for some time in Sloane Place, Chelsea, under the pastoral care of a venerable servant of God, the Rev. Mr. Fryer. It was subsequently thought advisable that this little church should be joined with another church in the neighbourhood, and these both assembled in what was denominated Union Chapel. Here Mr. Edwell for nearly twenty years devoted all his energies to promote the cause of Christ and the salvation of souls. During the greater part, if not the whole, of this period, he was an active deacon, one not slothful in business, but fervent in spirit, serving the Lord.

The last thirteen years of his life were spent in connection with the cause of God in Paradise chapel, where he sought not his own things, but the things which are Jesus Christ's, and which pertain to the peace and prosperity of his kingdom.

About the year 1824, Mr. Edwell, feeling concerned for the comparative destitute condition of his own immediate neighbourhood and especially for the welfare of the rising race, erected at his own expense a substantial schoolroom, where he soon collected a large number of children, who were taught during the morning and afternoon of the sabbath. In the evening a service was held for the benefit of adults, until other places of worship multiplied around.

He was a welcome visitor in the chamber of sickness, and has been for nearly half a century one of the principal supporters of an unostentatious, but very useful, society called "The Friend in Need," for visiting and relieving the sick poor of Chelsea. He was also devoted to the interests of the Religious Tract Society, and for many years treasurer to the Chelsea auxiliary. To others he was a liberal contributor, though his income was by no means large. He had learned to deny himself. Thus humbly endeavouring to follow his divine Master who went about doing good.

To promote the welfare of the poor he

took an active part in parochial affairs. In him the widow and the fatherless found a friend. Willingly would he extend to all the hand of Christian charity, yet whatever mood attended his efforts the feeling of his heart was, "Not unto us, O Lord, not unto us, but unto thy name be all the glory." No one could more entirely renounce all self-dependence. No one with more sincerity say, "By the grace of God I am what I am."

Mr. Edwell was distinguished in the world by a strict unbending integrity, and in the church by a catholicity of spirit which could truly love all who love our Lord Jesus Christ. He numbered amongst his dearest friends members of various evangelical denominations. The lamented Mr. Wilberforce often relied on his judgment in matters of business, and appreciated his valuable qualities. That eminent philanthropist, finding how much he was in the habit of visiting the poor, often made him the almoner of his bounty, putting a £5 or £10 note into his hand, to distribute at his discretion. Thus in secret as well as in public did he whom a nation delights to honour seek to do good and to communicate, knowing that with such sacrifices God is well pleased.

For fifty years Mr. Edwell enjoyed almost uninterrupted health, but during the last winter his strength evidently failed. A continued pain in his side occasioned considerable uneasiness to his friends; that being removed they fondly hoped he might be spared to them a little longer. But about the middle of April an alarming and distressing illness came on, and his sufferings were so severe that they no doubt tended to produce that depression of spirits to which he became subject. So greatly did this feeling at times prevail, that he could hardly realize his interest in a Saviour's love, or receive comfort from those exceeding great and precious promises with which he had often sought to cheer others.

Pain prevented him from conversing much, but he frequently breathed forth most fervent and comprehensive petitions at a throne of grace. To a friend he remarked, "We want the hand to touch Christ, the foot to walk to Christ, the mouth to speak of Christ, the palate to taste of Christ, the ear to hear of Christ; but oh! we want also the eye to see Christ, for we may see him even at a distance."

On another occasion, when asleep, he was heard to repeat the words, "Rock—Firm;" and no doubt his feet were firmly fixed on the Rock of Ages, for his entire trust was in Christ, and in him alone. The hymn of which the following verse is the first he delighted in as expressive of his own state of mind:—

"Just as I am—without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come."

One night a shivering fit coming on, he was thought to be dying; when a little recovered he spread out his hands, and looking up to heaven, repeated with great emphasis—

"When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of deaths, and hell's destruction,
Land me safe on Canaan's side.
Songs of praises
I will ever give to thee."

When appearing a little better, a friend remarked, "We trust you will yet be spared to us." "I leave myself in the Lord's hands," was his reply, "if he has work for me to do he will raise me up, but his will be done." He perhaps here referred to his sabbath engagements, for he had been accustomed to break the bread of life, especially to the poor of God's people, and has frequently on the Lord's day (till quite lately) preached three times without weariness. For about twenty years he had thus ministered of the good word of God to a little cause in Hertfordshire, where his labours were much blessed, and where his loss is severely felt.

He received with great calmness the intelligence of the death of a dear little grandson, who, though taken ill after him, preceded him to the heavenly shore, merely remarking, "Dear little lamb, I should like to have seen him again." A few days and then re-union was effected, and this wish of his heart was fulfilled. At the beginning of the week in which he died the text was read to him, "When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Jacob will not forsake them." "There," said he, "is their *character*, the poor and needy; their *occupation*, they seek water; their *disappointment*, they find none. Yet there is *the promise to sustain* them, 'I the Lord will hear them,' 'I the God of Jacob will not forsake them.'"

After an agonizing fit of pain, during which he begged his "dear Lord" speedily to release him, he sank into a state of stupor which continued for some hours. On the following morning he had another severe fit of pain, and his breathing became laboured, but his end was peace. Without a struggle or a sigh his immortal spirit quitted its tenement of clay to enter into the joy of his Lord.

MRS. A. JONES.

Mrs. Agnes Jones, the subject of this much abridged notice, was the beloved wife of Mr. Jones, chemist, &c., Brecon, and second daughter of the late Mr. Richards of Christ's College House, of the same town. She was born in the year 1806. Her father was more than thirty years a member at Watergate Baptist Church, and acted as deacon for fifteen years until his death in 1850.

Mrs. Jones was favoured with religious privileges and education from an early age; these were blessed in her conversion to God. She was distinguished in her early days for amiability of disposition. Agreeableness of manners, and general propriety of conduct. Her warm and open-heartedness endeared her to all who knew her. Purity of thought, word, and action, appears to have been early and deeply rooted in her heart, which was afterwards strengthened by the love, fear, and all-supporting grace of God, and pervaded her character through life. In reference to her conversion the following is a very short quotation of a letter from the Rev. Daniel Davies by whom she was baptized and received into church fellowship at Swansea, 15th March, 1830. "Her conversion was gradual, and when she joined the church, she appeared thoroughly imbued with the love of the Saviour, and her religion was emphatically the religion of love."

In the year 1834, she became united in marriage to her now bereaved husband, and proved herself to be a cheerful and invaluable companion, a judicious adviser, one of the most affectionate of wives, the kindest, most anxious, and tenderest of mothers, and strikingly exemplified the Christian character in the family, the church, the world, and especially under her repeated afflictions and on her dying bed.

Though not one of the strongest while in health, she gave herself with the most assiduous attention to the management of domestic affairs. She had a decided aversion to all procrastination, and was remarkable for order, punctuality, and despatch, as if habitually impressed her time was short. When she met with difficulties, did not turn aside, but grappled with them and overcame them. The energies of her mind were concentrated on what she had to perform, and greatly rejoiced when much had been accomplished in which she recognized the hand of God, and acknowledged him in all her ways.

Her anxiety for her husband and children when afflicted was intense, and would patiently spend many wakeful nights in watching over them with the greatest solicitude.

To her children at the earliest age of their understanding she was in the habit of communicating instruction of the purest and sweetest kind. No mother could feel more for her children, and yet she had always firmness to refuse their most importunate wishes when to grant them would have been sinful in itself.

She was far more desirous they should occupy a middle state in life and be pious, than the most lucrative station that would expose them to youthful temptations and to avarice, lest by grasping too intently the bread which perisheth they should at last fall short of that which endureth to everlasting life.

Her whole life was regulated by the principle of integrity and uprightness. "Owe no man anything" was engrafted in her mind, and strictly exemplified in her practice by prompt payment. She had the highest regard for truthfulness, the great importance of which she always endeavoured to impress on the minds of her children and servants, for she detested all prevarication, duplicity, and hypocrisy, and sought by every means to adorn the doctrine of God her Saviour by promoting the happiness of the entire family.

Her religion did not confine itself to the family circle at home, for after her marriage she engaged in the delightful work of Sunday-school teacher at Kensington Baptist Chapel, and won the affections of her entire class. She acted as a mother in Israel towards young candidates for church fellowship, invited them to her house and treated them as the lambs of Christ's flock. She highly appreciated all of whatever name who bore the greatest resemblance to Christ, and his ministers she highly esteemed, and it gave her heartfelt pleasure to manifest the most cheerful hospitality especially to strangers.

She delighted to visit the sick and the afflicted, and particularly the poorer members to whom she afforded pecuniary relief and Christian consolation; and it is well known to many how concerned, diligent, and active she was while a member of the Dorcas Society.

In the midst of her varied and numerous engagements she read a great deal. For several years she read the scriptures through annually, by reading three chapters daily, and every morning one of Jay's exercises.

She was a woman of prayer, and retired every evening between eight and nine o'clock to hold communion with God by prayer. While in the world she endeavoured to live above it, and always prayed against conformity to it, wishing to live as one who "professed godliness."

The patience and resignation she manifested under the sufferings of life corresponded with her manner of discharging its duties. Four times at least by heavy and distressing affliction she was brought as it were to the confines of eternity, her medical attendants having pronounced her recovery utterly hopeless, still she was afterwards restored to her usual health.

Sometimes under her affliction she would be overwhelmed with a sense of her great unworthiness, and amazed at the unbounded grace of God in regarding one so worthless, considering herself the least of all saints and the chief of sinners. At another time, when apparently struggling with the last enemy, she rejoiced and triumphed in the prospect of her final reward, and exclaimed, "O death, where is thy sting? O grave, where is

thy victory?" After so many conflicts with disease, her frail body at length became death's victim, March 25th; eight years to the very day she entered the house where she died, and eleven years to the day of her mother-in-law's departure.

She was confined to her house, and chiefly to her bed, for about six months previous to her decease.

For weeks and months together she scarcely knew what it was to enjoy a single night's rest; but she bore all patiently. From frequent headache and the loss of sleep, she very much dreaded the loss of her intellect. That it might be preserved to her was a subject of special prayer, and her prayer was heard, and for the privilege of being able to enjoy the society of her friends, and hold communion with her God. She often exclaimed, "I never can be too thankful. What more can I want?" Her general health was much improved some weeks before her departure; but on Sunday night, the 13th March, she became much worse. During the morning she enjoyed unusual fellowship with God; and from her internal joy exclaimed, "Oh, I am so happy!" At the close of the day she testified with joy that it was the happiest sabbath she ever spent on earth; that her heart overflowed with love to God, to Christ, to all, and that there was not one on earth she did not love. From which may be inferred that the grace of graces had arrived to a state of maturity, and was ripe.

> "To blossom in immortal verdure
> In paradise above."

On Monday morning her physician who attended her from the commencement of her illness, ascertained that her disease, which for some years had been preying on her constitution, was greatly increased; acute inflammation followed, accompanied with frequent vomiting. During this time her agony was occasionally excruciating, much abated, however, by the unremitting attention of her skilful medical attendant.

While wading through deep, deep waters her faith failed not. Although frequently greatly distressed, she never once murmured. Her language was that of thanksgiving and praise.

Anticipating she would soon come in contact with death's cold flood, and that her feet would shortly be dipped in the flowing tide,—in the language of prayer adopted the following verse:—

> "When I tread the verge of Jordan,
> Bid my anxious fears subside;
> Guide me through the swelling current,
> Land me safe on Canaan's side.
> Songs of praises,
> I will ever give to thee."

She frequently repeated verses of English and Welsh hymns expressive of her faith, love, and submission to the will of God.

With joy she inquired—"Where are all my doubts and fears with which I used to be so troubled in life? They are now all vanished!"

The following Friday night, when in great pain, her joy appeared unspeakable and full of glory, and longed for her pastor and all to be present to unite with her in praising God.

On Sunday the 20th, her pain was intense, and said, "This is the last sabbath I shall spend on earth," and repeated the following lines; the hymn itself was a favourite of hers:—

> "Though painful at present 'twill cease before long,
> And then O how pleasant the conqueror's song."

At night she enjoyed great heavenliness of mind, and witnessing two present who had been at variance for some time, in the midst of great weakness the energies of her soul were aroused, and her eyes beaming with affection, she addressed them, and said, it was her last, her dying request, "that they should love one another." By her soft yet irresistible appeals their hearts melted like wax before the softening influence of love, and they immediately embraced each other. What peaceful hours she then enjoyed in the midst of her sufferings! She appeared as if filled with the lamb-like spirit of Christ.

Some time after, from an unclouded sense of her adoption, with great softness of spirit, said, "O most Holy Spirit of God! thy Spirit witnesseth with my spirit that I am a child; and although I cannot sing now, I shall sing in heaven, 'and Christ shall be my song.'"

Some hours after, when in agony as with a dying voice, she said, "O heavenly Father, I am in the furnace; thou art the refiner, let thine image be seen. It is enough!"

She experienced the truth of this declaration, "when I am weak then am I strong," and repeatedly acknowledged that though "great was her pain, greater was her internal enjoyment; and that God had prepared her back for the burden." On Wednesday she was greatly depressed in her spirits, deeply lamenting she had longed to die, because her pain was so great that she could even bear to have been lanced through; adding, "I ought to have been more patient, and more resigned to wait the Lord's time."

From that morning her strength rapidly declined. She twirled round her finger and said, "The wheels are going fast." In the evening she felt deeply impressed with the folly of thousands who remain unconcerned about their everlasting welfare until prostrated by pining sickness, destitute of hope, and overwhelmed with despair at the dread idea of entering unprepared into the presence of a holy, a righteous God, and with great earnestness said, "What should I now do if destitute of religion?"

She renounced all works as worthless as the ground of her justification, and relied exclusively on the merits of the Redeemer for her acceptance with God. The mortification of indwelling sin was her delight, sanctification her constant aim; for, "without holiness, none shall see the Lord," which truth was deeply engraven on her mind, and exemplified in her life.

On Thursday night her three sons came to wish her good night. The two eldest, sixteen and fourteen years of age, were advised not to retire. She embraced them with a mother's earnestness of heart, and with a mother's dying voice said, "Be kind, and do all you can to comfort your dear father." She afterwards addressed them separately. Their father's earnest prayer is, that the repeated counsel she gave them in life, and the solemn and affecting advice delivered to them on her dying bed (which was written down at the time by her eldest son), will be indelibly impressed on their minds, and written on the tablets of their hearts by the Spirit of the living, the life-giving God.

At twelve o'clock she was aware her departure was at hand, and was about leaving earth and earthly things; and having been divinely supported, and realized during her protracted affliction the fulfilment of the all-supporting promise, "As thy day so shall thy strength be;" and being now fully conscious that she was passing through the valley of the shadow of death, and would shortly have to wade through death's cold flood, with faith and earnestness she repeated a verse of a Welsh hymn, the substance of which is as follows:—

"O thou my God, hold thou me up,
And by thy strength, when I am weak,
Uphold me mightily,
Until this world of sin I leave,
Which sin I hate.

About one o'clock her pain abated, and she said—

"I leave this world without a tear,
Save for the friends I love so dear;
To heal their sorrows, Lord, descend,
And to the friendless prove a friend."

A few hours before her death, she exclaimed, "O what a mercy to be delivered from pain;" and with sweet calmness of spirit added—

"When, O dear Jesus, when shall I
Behold thee all serene,
Blessed in perpetual sabbath day,
Without a veil between?"

Before she fell into the chill embrace of death, she had resigned her soul to God, with full assurance of a blissful immortality,

"Where sickness, sorrow, pain and death,
Are felt nor feared no more,

While she remained some time in a state of apparent unconsciousness, her countenance was suddenly animated with a most cheerful smile, quite expressive of the brightness of joy and internal happiness. Not long after she became exhausted, and in the presence of her sorrowing family the anticipated moment of her departure arrived, and her spirit fled to the world of light; and now she is with a great multitude of perfect saints and holy angels "in Immanuel's land," where joy for ever reigns,—where sickness never comes,—where death is never known, —where all rest from their labours, trials, and afflictions.

"Blessed are the dead which die in the Lord."

Brecon, May, 1853.

MR. R. HEYGATE.

Mr. Robert Heygate of Nobottle, Northamptonshire, departed this life on the 6th of April, 1853, aged fifty-two years. He had been for a considerable number of years a deacon of the baptist church, Little Brington, and the superintendent of its sabbath school, both of which offices he sustained with credit to himself, and with great advantage to the cause of God. The congregation is greatly indebted to his liberality and exertions for the commodious chapel in which it meets to worship God; and to the close of his valuable life he not only regularly filled his place in the house of God himself, but he thought, prayed, and laboured for the prosperity of our church.

Having been thus useful in his life, his death was felt to be a public loss. His removal to another world was preceded by an affliction of only little more than nine days' continuance. But brief as it was, it was to him a period of great spiritual improvement. He became remarkably dead to the world, and saw scripture truth with a clearness he had never enjoyed before. Its fulness of meaning and importance seemed completely to astonish him. During the greater part of the time he was in a triumphant state. He had long known, he said, that religion could support under affliction, but he had never thought it could sustain to the extent he felt it sustained him. He believed he had enjoyed more of the divine presence during his brief affliction than he had done during the whole of the former part of his life.

When he was conscious death was near his peace did not forsake him. If he was less ecstatic, he was not less trustful and composed. While he was struggling with his last foe, a friend repeated in his hearing the language of the devout Dr. Watts:—

"Jesus can make the dying bed,
Feel soft as downy pillows are."

The dying man raised his languid head and cheerfully responded, "He can, he can."

Nor did his enjoyment arise from uncon-

sciousness of his defects. Seldom have any of God's people had clearer views of their imperfections than our departed friend had. He affirmed that were the Saviour to desert him for ever, he had fully merited it. He was astonished that the Lord should so graciously manifest his presence to one so unworthy as himself. Happily, while he saw and felt his vileness, he saw and felt also the efficacy of the Saviour's work. It was this which enabled him to triumph in the prospect of death.

Our departed friend was characterised by humility; he was therefore accessible and diffident. He was no Diotrephes in the church. He coveted not the pre-eminence. His love to the cause of God was genuine and deep. His constant solicitude for its welfare, his liberality in supporting it, and the regularity of his attendance on the means of grace, evinced how warmly he was attached to it.

He was a most indulgent husband and father, and he has left behind not only a sorrowing church, but also a widow and nine children who deeply mourn their loss.

MR. JOSEPH FREEMAN.

The reason why it is desirable that the memory of this respected member of the church at Winchcomb, Gloucestershire, should be thus preserved, is not that he occupied an exalted station, or displayed superior abilities —but because of his permanent piety. In early life he gave abundant evidence that he partook of the common corruption of our nature. But about the age of sixteen he was aroused to a concern for salvation by the ministry of Mr. Snow, who, having seceded from the state church, at that time laboured abundantly in this locality. These impressions were fostered by his mother who was then as distinguished for piety as her son afterwards became. Hers was emphatically the meek and quiet spirit, and the blessing of the peace-maker ever rested upon her. Out of the fulness of her heart she was ever speaking of the things of the kingdom. Intercourse with her was a means of grace. Her inward peace and joy shone in her countenance. She had passed through the refiner's fire, and reflected much of the refiner's image. Indeed the piety of mother and son (they lived together many years) became proverbial, and "If any are Christians they are," was an oft-repeated remark respecting them. Under such influence the graces of the Spirit soon ripened into unwonted maturity our brother. He was baptized October, 1830, by Mr. Mills, now of Kidderminster, by whom he was much respected, and toward whom the deceased ever entertained an affectionate regard. And now he went on his way rejoicing; amid the backslidings of some and lukewarmness of more, he still pressed toward the mark; retaining his first love in all its pristine vigour. Though surrounded with error he still held to the truth as it is in Jesus, maintaining at once the responsibility of man and the sovereignty of divine grace. Whoever might be estranged from the cause of God or become indifferent to its prosperity, it found in him a cordial and constant friend. He was ever at his post in the sabbath school and in his place in the sanctuary. His pastor never remembers him absent from the Lord's table but once for nine years, and then through indisposition. His private conversation and his public prayers indicated the depth of his spirituality, as did his holy living the strength of his principles. He was constitutionally irritable, but this he knew and was ever anxious to guard against. In his intense anxiety to do justice to others he was sometimes unjust to himself—a failing which at least leant to virtue's side. It was somewhat difficult to persuade him to yield even to wise counsel when his own view was diverse, but if he were not perfect, and none would more readily assert this than himself, would that the majority of Christians had made equal progress towards its attainment. But all at once, in the midst of his days and usefulness, he was taken from us. He was unwell, but not considered dangerously so, though he himself on the sabbath preceding his death expressed a conviction that he should soon be with his Lord, and was much occupied with the text, "For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." On the Monday he expressed himself as being very happy: when on Tuesday, August 18th, 1852, all unexpectedly he passed to rest. The impression the tidings of his departure produced on the town was very striking. And the deep feeling that pervaded the crowded assembly when his death was improved from Philippians i. 21, showed in what general and high estimation he was held. All felt a man of God had been taken from our midst. Many careless ones were heard to say they would not fear to die if they had lived as the departed had. And though dead he yet speaks, and this is his lesson: the mighty influence of a long continued course of consistent and exalted piety.

S. D.

MRS. THOMAS LEWEN MARSDEN.

Elizabeth Marsden was born on the 7th of April, 1814. From her earliest childhood she exhibited on all occasions the tenderest love of truth, which eventually led to the love of goodness, the life of truth itself. Many times in her youth this love of speaking the truth involved her in much personal sacrifice. By the preaching of the word she

was brought to the feet of Jesus, and there found rest and salvation to her soul. Frequently in after life, amidst the busy scenes of domestic affairs, she loved to tell of those delightful times and blessed states of mind she then felt. By the ordinance of baptism she became a visible member of the body of Christ, on the first sabbath in October, 1832. During the ministry of the Rev. J. E. Giles, she was chosen one of the deaconesses of South Parade Chapel. Her diary at this time evinces that the foundations of the heavenly state were laid deep in her heart and mind; hence her breathings after the living God for the restoration of those who had fallen, and the salvation of those who were still in the hands of the enemy.

For the last fourteen years she has been heavily afflicted by a succession of severe attacks of illness, often of long duration, which the best medical aid could only palliate, but not remove. For many months together, night after night, the balmy influence of sleep was unknown to her, and it was only after the daylight appeared that sleep visited her eyelids for a short space of time. This continued with occasional intermissions of ease and relief for several years. The Christian meekness and patience which she displayed during these tedious years of bodily weakness and suffering afforded ample testimony of the benign influence of the grace of God, and proved that she had drunk copiously of the water of life, for, throughout the whole of her illness, the writer, who witnessed its painful ravages, never heard a murmur escape her lips. Her regrets arose, not because she was called upon to suffer, but because she often felt in her weakness as if the Spirit of the Lord was absent, and this she deeply deplored, and contrasted it often with the blessed state she enjoyed when first she consecrated herself to the Lord. During her last illness, she had many doubts and fears of her final acceptance. But it pleased the Lord to dissipate these and to reveal himself to her soul, imparting such a delightful foretaste of the heavenly state as prepared her mind fully for the closing scene of her earthly career. "No language can describe the ineffable delights which the Lord has favoured me with," said she, as she appeared almost ready to burst the barrier that separated her mortal from her immortal nature. The scene was affecting to all around her; and yet this happy peaceful scene had been preceded by weeks of the deepest struggle and direst temptations within. Her joy now appeared as exalted as before her humiliation had been low. This was about a fortnight before her departure, and shortly after she had been visited by her pastor the Rev. Mr. Stalker. In her last hours she was calm and collected in all her faculties as usual, and did not think her end was so near. When her husband inquired if she had pain, she said, "Much, over the heart." "Are you happy?" "Yes." "You are nearly over the river Jordan," he said, "and soon will be with the Lord." "Do you think so?" said she, looking earnestly at him. After this she fell asleep in Jesus.

It may be interesting to some of the friends at a distance to know that Mrs. Marsden, in company with Mrs. Ladd, visited the lady of Kossuth in the city of Broosa, Asia Minor, when on their way to Kutaya, the place allotted for their exile. Mrs. Ladd, the reader is perhaps aware, is the wife of the Rev. D. Ladd, American missionary to the Armenians. Mrs. Marsden always regarded her residence in the east amongst the American missionaries there as an important era in her life. It was signally blessed to her soul. Often has she both in private devotion and in association with the missionary brethren in the east, breathed out her soul at the throne of grace that the Lord would revive his work amongst the benighted descendants of these remains of the primitive churches established by the apostles and their immediate successors. And from accounts we received a short time before we left Constantinople (from the indisposition of Mrs. Marsden), it appears that these prayers have been heard, for the Lord has raised up a deep and fervent spirit amongst the Armenian church, particularly in the neighbourhood of Aintab, that by dozens they have already left the old Armenian church and formed themselves, under the American missionary auspices, into a distinct religious community, the privileges of which have been ratified by the Sultan himself with full liberty of conscience to worship God in their own scriptural way. The deceased took a lively interest in all those movements of the Spirit of God. Aintab is not far from the place where God commanded Abraham to leave the land of his fathers and go into the land of Canaan.

REV. JOHN JENKINS, D.D.

Died, June 5th, aged seventy-three, the Rev. Dr. Jenkins, many years pastor of the baptist church at Hengoed, Glamorganshire, author of a Commentary on the Bible in the Welsh language, and of several other theological works which are highly prized in the principality.

MRS. C. SIMSON.

The Christian and exemplary life of Mrs. C. Simson of King's Sutton, Northamptonshire, terminated on Monday, June 20, 1853, aged fifty-nine. Her love to the house of prayer, her self-denying principles, her resting on the divine atonement, led her to believe that Christ would perfect that which concerned her.

CORRESPONDENCE.

FORMATION OF A BAPTIST CHURCH AT BRUSSELS.

To the Editor of the Baptist Magazine.

MY DEAR SIR,

Our friends in this country will be pleased to learn that a baptist church has been formed in Brussels.

On reaching that city, I found above twenty persons who gave evidence of conversion, and were convinced and enlightened upon the subject of baptism. After several interviews with them, I thought it right to receive them as disciples of Christ. The great difficulty was to find a place where we might be permitted to baptize. Had we attempted it in the open air, there was every probability of our being interrupted and disturbed. We had, therefore, a baptistry constructed on purpose, lined with zinc, and placed in the court or large entrance to the room where our brethren worship. Here, very early in the morning of the 12th of June, twenty-one persons were baptized—twelve males and nine females. In the evening the church was formed, consisting of twenty-three individuals, two of these are English baptists (Mr. and Mrs. M——), whose judicious counsels and efforts are invaluable to this infant cause.

On the Monday evening following, the church having chosen a pastor and three deacons, these brethren were set apart to their office by prayer and exhortation. The pastor's name is Charles Holsters. He is a respectable man in business, and I think in every respect worthy the confidence of the brethren in this country. I may just add that the present room for worship is not very convenient of access. A large room, central, and in every way adapted for the purpose, now occupied by the Jesuits as a school, will be at liberty at the end of July. We have recommended the brethren to secure this room. It will involve a little more expense, but is exceedingly desirable. Our brethren are poor, considerable expense has been incurred in fitting up the room and the purchase of a baptistry. A generous friend who accompanied me to Belgium presented them with £5 towards these expenses. I shall be happy to receive any contribution which our wealthy friends may be disposed to give. Belgium is now opened, by the establishment of the first baptist church, for the diffusion of our distinctive sentiments, as well as the proclamation of "the common salvation." Several are candidates for Christian baptism, not in Brussels alone but in other parts of Belgium. A little aid now rendered will, with the blessing of God, issue in most important results.

Humbly acknowledging the hand of God in this matter, and his distinguished mercy and guidance through the whole,

Believe me, dear Sir, yours fraternally,

HENRY DOWSON.

Bradford, June 20th, 1853.

SUGGESTIONS FOR AUGMENTING OUR MISSION FINANCES.

MY DEAR SIR,—Your well known attachment to missions, and your readiness to give publicity and effect to every scheme adapted to advance the interests of intelligent Christianity, encourage me to offer, through the medium of your pages, and with all deference to my ministerial brethren, a few suggestions as to the annual augmentation of our mission funds. It has been the privilege of every one interested in these matters to read and hear much in the shape of practical wisdom on this question: for numerous are the plans in operation, or afloat in the minds of men eminent for enlightened piety and zeal, with a view to effect this desideratum. A few more might not be altogether superfluous; for amid the great diversity of minds and tastes represented by our mission organizations—all equally anxious to advance their one object—*this* project meets the tendencies of one class, *that* gratifies and embodies the sympathies of a second, and so on to the end of the chapter. Two or three thoughts occur to me as likely to be of some service in this business of revenue.

1. The first has connection with the ceremony of marriage as celebrated in our places of worship. In most of our chapels this interesting rite is observed often in the course of every year. And in many instances much valuable time is thus expended by brethren without any remuneration. Couples fix their day, send us notice of their intentions and time, and expect us to be in waiting, obviously imagining that they are perfectly entitled to our services. Persons who have no kind of connection with our congregations do this, and because no legal fee is fixed for the minister, they give him thanks, the sexton some small gratuity, and the registrar his crown. Now, sir, I submit that something more is due to us gentlemen of the black robe for our time, if no value be put upon our services. The difficulty is how to get it. One does not like to ask for it in so many words, and all delicate hints to that intent would be a sheer waste of politeness. To meet the case, I have devised the following plan, and now submit it to others as one that will amply compensate them for their trouble. It is this:—I have a missionary box placed on the table before the wedding party with

this inscription, in bold characters, upon it: "Marriage offerings to the Baptist Mission;" and when the signings, &c., have all been duly effected, and the settling time is come, let this box be politely presented as a suitable receptacle for any sum by which they may wish to testify their gratitude for the use of the chapel, and the minister's time and services. This plan relieves one from all the unpleasantness of seeming to have self in view on the one hand, and on the other from the melancholy consciousness that a measure of existence and energy has run to waste. What one gets for the mission in this way enables him to feel, that whilst he has done his part to make the couple happy, and has had an opportunity of administering some sound advice, he has also obtained substantial support for a most important institution.* And whilst this scheme, like a small meshed net, is adapted to catch the minor fry, it is also fitted to bring to shore a miracle-draught, should that come in the way. Nothing can escape it. And satisfied am I that those who give to the minister would give also to his marriage mission box. For if ever human hearts are expanded to the compass of an adequate liberality, 'tis on such occasions. And what more lovely and pleasing than the sight of a young couple signalizing their entrance upon life's chequered course by thus unitedly consecrating a measure of their substance to the spiritual weal of man and the service of God? And if the general adoption of this simple plan—say its adoption by 1000 ministers—could be secured, what a happy effect would it have on our mission exchequer! On an average we might reckon on twenty shillings as the result of each box—an aggregate of £1000 increase to our foreign fund.

2. A second suggestion, naturally springing out of the first, is, That in every family there should be a box for the deposit of birthday offerings to missions. These festive seasons are of frequent occurrence in certain households. In some they average once a month, and in others oftener. But where they are less frequent, they might be quite as serviceable, or even more so, in advancing the object for which we wish them, marked as red-letter days. On these occasions there is generally some merry-making; and callous indeed must be that heart which does not then glow with gratitude on the review of relative and personal blessings in variety. The past has embosomed mercies even more numerous than the moments that composed it. And how better can parents, for themselves and for their offspring, testify their sense of obligation to the source of all good, than by casting into the treasury of his kingdom some substantial tribute of their gratitude? And how can children be better taught to own the hand of their father's God, than by having set before them the duty and example of giving back to him, and for the extension of his kingdom on earth, a just proportion of that which he has bestowed on them! If every family amongst us acted upon this plan and principle, and—may I suggest the equity of it!—divided the proceeds between the Baptist Irish Society and the Baptist Home Mission, how would the revenues of both be augmented, and their efficiency enhanced! By this simple suggestion, systematically carried out, the annual incomes of both societies would be doubled. My own conviction is they would be multiplied sevenfold.

3. A third scheme I would submit, That there be boxes placed in prominent positions at the entrances of our chapels, one for each of our three mission institutes, with the words, "Home Mission," "Irish Mission," "Foreign Mission" boldly inscribed on them severally, that an opportunity might thus be given to occasional worshippers, as well as to regular hearers, to cast in whatever they might feel moved to give. In the lobby of some of our places of worship may be seen a box with this inscription, "Blessed is he that considereth the poor." In watering-places you will find another box, very significantly marked, "Visitors' subscriptions," or, "For the minister." In all Scotland the first thing you see in going into a kirk is, "The plate," with an elder or two hard by the treasury of the poor; and no one feels himself at liberty to pass that without enriching it with some coin. Throughout Ireland the "weekly collection" is made from pew to pew immediately after the sermon. And why have we not the same systematic gatherings? We are strenuous advocates for primitive order in our worship and churches. No people are more so. Why then do we allow to remain in desuetude an apostolic arrangement ordained by Paul, "Upon the first day of the week, let every one of you lay up in store, as God hath prospered him, that there be no gatherings when I come?" This said he in reference to a foreign object; and it applies to each department of our finances, local, home, Irish, heathen. But according to the existent order of things there is no provision made for the observance of this apostolic injunction. Strangers may enter our places of worship, and, in common with regular attendants, have their hearts stirred to do something for the poor, the spiritually destitute parts of our own land, the evangelization of Ireland, or the enlightenment of the distant heathen, but they have no opportunity

* However much we may admire the disinterestedness of our correspondent's proposal, we cannot be accessory to its publication without protesting against the injustice of any plan which would withhold from the officiating minister suitable remuneration. Heretofore, it may be that the bridegroom has been so engrossed with his new position as to be able to think of nobody but the bride; but henceforward we trust that care will be taken that every bridegroom should have some friend with him to remind him of obligations which common honesty imposes.—EDITOR.

of doing either, unless it chance to be the day for the annual, biennial, or triennial collection in aid of one or other of these objects. And if on that day the heavens lower, or the clouds pour down rain, the earth is enriched, but the exchequers of our societies are proportionately impoverished. This contingency would be provided for by the plan we suggest. There are other and collateral considerations to commend it. And amongst these may be ranked the healthy, high-principled state of feeling in reference to general financial action, which such an arrangement could not fail to superinduce, together with the prominence which it would give to the societies for which we plead, and the prayerful interest and sympathy in their favour which it would quicken in the minds of our people. And this were surely not of less importance than the augmentation of the several funds. Now, sir, it is competent for brethren in the ministry to attend to the first of these suggestions, for heads of families to adopt the second, and for deacons of churches to arrange for the carrying out of the third. And I submit that we shall not have done all we could until we have done something of this kind. Each suggestion is based upon a sound principle, and designed to bring that into operation. And the sooner we can get men to act upon intelligent, religious conviction, the better for all our organizations and for the world. Ever yours, very truly,

J. W. Todd.

Salisbury, May 11, 1853.

THE BAPTISTS IN SCOTLAND.

Dear Sir,—The Baptist Home Missionary Society in Scotland has for many years been making very laudable exertions in behalf of many destitute localities in the highlands and islands, which, but for this Society's labours, might, to this day, have been in a deplorable state of ignorance and semi-heathenism. But, without detracting in the least from the praiseworthiness of the object of the society in this respect, nor from the value of the means which it has so steadily brought to bear upon that object, it has been more than doubted, by some of its best friends, whether it has not too exclusively directed its energies in this particular direction; and whether it might not have reached its main object more effectually, in the long run, by combining with it another, certainly not less important, though somewhat less romantic in its character. From the beginning, and repeatedly since the commencement of the society, attempts have been made to divert a fair proportion of its efforts to the planting of churches in large towns; but while the importance of this has never been denied, the society has not made any distinct and definite endeavours either to secure properly qualified men or provide the necessary means for carrying out this object to any practical issue. In some of the larger towns of Scotland small meetings have been established through the private energies of a few zealous individuals, and, occasionally, pastors have been selected from among themselves, most commonly men engaged in business, though in a few instances pastors have been entirely devoted to the work; but in the end, with comparatively few exceptions, such small organizations have, in so far as the great body of the people in the towns were concerned, been comparative failures, to a great extent, doubtless, from the strong prepossessions of the Scottish people in behalf of presbyterianism, but also, and perhaps equally, from the want of any systematic plan having been adopted for securing the peculiar kind of talent that was requisite for successfully cultivating such a field, and from there never having been any special plan adopted for providing the means of supporting in comfort properly qualified men, in endeavouring to raise and plant churches in the midst of our teeming city populations. It is generally found that the fragments of time that men engaged in business (however zealous in the cause) can spare from their worldly avocations, are not at all sufficient to enable them to make anything like suitable preparation for feeding and nourishing a church in an age of general intelligence like ours, far less for attracting the gay and the thoughtless to *the meeting* in the face of deep-rooted and scornful prejudice; and the consequence too often is that such feeble churches either soon break up, or linger out a miserable, dying existence, the families of the members, as they come of age, often deserting the *meeting-house* and the secularly-occupied pastor for the more imposing Gothic building and its minister in gown and bands,—or, at least the dissenting chapel and its educated pulpit official. Let no one despise the pastors who have been thus deserted, nor the churches which have thus failed; perhaps they both did as well as could have reasonably been expected in the circumstances, and deserve all praise for their devotedness and self-denial in following out their honest convictions of duty; but surely we ought deeply to ponder, and wisely consider the lessons which their history is fitted to impart. In some of the large towns of Scotland, churches such as have been referred to have existed from thirty to sixty years without any appreciable progress,—in some cases they are smaller than they were a quarter of a century ago, and are still meeting in the same "upper rooms," in which, perhaps, the fathers or the grandfathers of the present generation first formed the little churches which still bear their original names. Instrumentally considered the grand defect has been the want of a ministry suitably qualified for coping with the talents and qualifications of the existing ministries in

other denominations, not to speak of the amount of prejudice that has besides to be overcome. But "how," it may be asked, "was this difficulty to be obviated? Our fathers availed themselves of the best ministry that they had within their reach, and what could they have done more? When few in number, even though it had been in accordance with their views to have a paid ministry, they were unable to support one, and, therefore, gladly availed themselves of such talents as they had among themselves, and could procure without cost. Sometimes, when they increased in number and felt the want of a pastor's whole time being devoted to the work, they set themselves to find one; but their pecuniary resources being small, they could only procure the services of men who had not succeeded elsewhere, or of young men who were perhaps soon called away from them to more inviting spheres." Precisely so: and in this appears the necessity for denominational action, in providing in the first instance, and sustaining for a time in an efficient manner, the proper agency and machinery for planting new churches in large cities already greatly pre-occupied by popular bodies deeply imbued with unfriendly influences. The fallacy on which the Scottish Home Missionary Society seem to have justified their having so exclusively devoted their attention, in itself laudable, to the thinly peopled highlands and islands, has been that the claims arising from the extreme destitution of the highlands left no room for effort in behalf of towns where the means of grace were within the reach of all if they chose. But, not thus did the apostles under divine guidance, and the primitive Christians, act. It was even after the people of Samaria, "with one accord gave heed" to the things that were spoken by Philip, that the apostles at Jerusalem "sent unto them Peter and John," to teach and to preach, "along with Philip, "the word of the Lord." It was when "tidings" of the great success that attended the preaching of those who were "scattered abroad" by the persecution that followed the death of Stephen, "came to the ears of the church which was at Jerusalem," that they "sent forth Barnabas," that he should go as far as Antioch, another large city, and thence it was when "much people was added unto the Lord," that Barnabas "departed to Tarsus to seek Saul," to bring him also to this great city, where unitedly, for "a whole year they assembled with the church, and taught much people;" and not only so, but even when they were successfully labouring there, that "prophets from Jerusalem" also came down to the same city, while the regions round about in every direction were "sitting in the region and shadow of death." And even after Paul and Barnabas had planted many churches in large cities throughout Asia Minor, Macedonia, and Greece, instead of even then proceeding to thinly peopled districts, they returned to Antioch; and soon after departed on a second visit to the same cities, to consolidate the work that they had so auspiciously begun, without spending time on sparsely inhabited intervening districts. But were these districts thus neglected? No, but from the churches planted in the large cities the gospel was proclaimed to the regions round about. So it was at Thessalonica, "from which," we are told, "sounded out the word of the Lord through Macedonia and Achaia;" so it was at Antioch, whence Paul and Barnabas were sent forth; so it was at Antioch in Pisidia, whence "the word of the Lord was published throughout all the region;" so it was at Ephesus, for as the result of Paul's long continued preaching in that city, we are told, that "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." Nor do we hear in all the apostolic history of a system of missionary operation being pursued in which the cities were passed over, and the thinly peopled districts only or even mainly attended to. Let any one with the book of Acts before him say whether there is the least likelihood that, if the apostles had been living for the last thirty years in Scotland, they would have passed over towns containing many thousand inhabitants, some of them without a single church in them "of the same faith and order," as those which they had established;—and directed nearly all their zeal to distant destitute places, with a few inhabitants here and there scattered over wide inhospitable regions! Surely it is time for the Scottish missionary society to revise its plan of operations, and direct a fair share of its labours towards the large cities, in which the baptist cause has not obtained any or a very feeble footing. Let it in the first place, as its present income is all required for supporting its existing stations, establish a fund for towns; let it then intimate its readiness to employ as many qualified men of a superior order as it can raise money to support in a liberal manner; and let its committee set itself heartily to discover and bring forward such men, pledging itself to strengthen their hands in every practicable way, while they earnestly devote themselves to the rearing of churches, and it can scarcely be doubted that, by the divine blessing, corresponding results may be anticipated; and then, with flourishing churches in the large towns, "the solitary places" in the country "would soon be made glad, and the deserts rejoice and blossom as the rose." Doubtless if such a plan were adopted, the Baptist Home Missionary Society for England, which has for several years been pursuing a somewhat similar mode of operation, would readily co-operate in furtherance of an object so desirable.

I am, my dear Sir,

Yours very respectfully, D.

IRISH CHRONICLE.

JULY, 1853.

PROCEEDINGS AND PROPOSALS.

The Baptist Irish Society being now placed in circumstances differing from those in which it has been previously, it is right that the attention of its friends should be called to the course which it is proper to adopt. The prohibitory enactments of former years are no longer in force. The Committee trust that there is now no desire among their friends that they should restrict themselves to the small sphere to which they have been confined; they believe, on the contrary, that the active career on which they are anxious to enter will be approved by the churches, and call forth zealous co-operation. Distressing to successive Committees has been the passivity required by the Society's financial state; but the Committee recently appointed enters on its duties free and hopeful. Baptists of Great Britain, hearken! Consider the claims of the large island adjacent to your coasts. Remember the adaptation of the good news with which you are entrusted to heal the broken hearted and work deliverance for the enslaved. You are called upon to discharge your duty towards Ireland promptly and effectively.

It was announced a month ago that at the request of the Committee the brethren Birrell and Brown of Liverpool have undertaken to visit Ireland this summer, in order to proclaim the glad tidings of salvation by grace among its perishing myriads, and form a judgment of the places in which it is most desirable to locate additional evangelists. We have now the pleasure to add that the brethren Dowson of Bradford and Stalker of Leeds have kindly undertaken the performance of a similar service. Many who do not leave their homes will, it is hoped, render assistance by offering fervent supplication that these journeys may be productive of great and permanent good.

A native of the north of Ireland who has been for some time studying at the Baptist College at Horton, Bradford, being inclined to spend his vacation in preaching the gospel among his countrymen, has been engaged to assist Mr. Brown in itinerating around Conlig, or supply the pulpit at Conlig while Mr. Brown is engaged in itinerant labours. A young man also whom Mr. Eccles has recently baptized, and who had previously passed through the usual course of study preparatory to the ministry in the presbyterian church, has been strongly recommended to the Committee, and though, at the date at which we write, an engagement is not actually formed, it is probable that it will be in the course of a few days, and that he will be employed temporarily in the neighbourhood of Belfast.

An addition is about to be made to the little band of fellow labourers at Athlone, by the removal of a schoolmistress from a small town at which she was at a distance from any who could afford her encouragement or guidance, to this important central station where she will enjoy the blessings of religious fellowship. As Romish influence is very strong in Athlone, where are an Augustinian priory and a body of Sisters of Mercy, and where the titular bishop of the diocese resides, it is not surprising that the exertions of

our friends there are awakening opposition. Children flock to the schools which have been opened, and their parents encourage their attendance; but violent means to prevent it have been taken by some opponents. It appears that the measures which we have recently adopted cannot be carried out without a struggle; but this is no novelty in the history of Christian enterprise.

It has appeared to the Committee desirable to try in Ireland the *colporteur* system, which has been productive of so much good on the continent of Europe and in America. Two agents have been engaged, and we hope that before this meets the eye of the reader they will be in possession of bibles, testaments, tracts, and other religious books, for sale among their countrymen.

Those parts of the island which were the original scenes of the Society's operations, and with a view to the benefit of which it was instituted, have in process of time, through a variety of circumstances, been almost entirely deprived of its care. The attention of its founders and early friends was directed principally to those districts in which the Irish language was spoken, and in which Protestant teaching was almost unknown. Irish schoolmasters, Irish scripture-readers, and Irish preachers were sought for and engaged in its service; but in the course of years the number of persons of these classes employed in its work has been greatly reduced, and the province of Ulster has become the chief seat of its operations. Now we could not consent to the withdrawment of any aid now given to churches in Ulster, or to the severance of our connexion with any of the excellent men who are labouring among the two millions which it numbers. In Ulster a very large proportion of the people are Roman catholics; in Ulster there are 738 Roman catholic chapels, in which a yet larger number of priests and curates are endeavouring to perpetuate and extend the baneful influence of popery; and in Ulster, as in other parts of Ireland, great numbers of professed Protestants need to be taught the first principles of the oracles of God, knowing only a carnal, frigid Protestantism, which has but little tendency to prepare them for the world of light and love. Much better would it be to multiply than to reduce the number of our agents there; yet we have a deep conviction that either of the other three provinces has greater claims on British Christians than Ulster. The calls from Connaught, Leinster, and Munster being those which proceed from the scenes of the greatest misery and helplessness, are those which demand the most prompt attention from the followers of Him who came to seek and to save that which was lost.

In an annual report it is the business of a committee to say what it has done, and what degree of success has attended its exertions. But this is not an annual report; and here, as friends of Ireland anxious for the spiritual interests of its people, we may with propriety direct attention to barren districts and scenes of wretchedness for which we have done nothing, for which we *are* doing nothing, and for which we *can* do nothing till our resources are greatly augmented. Look at Dublin, a city of 255,000 inhabitants. Inquire there for the agents of the Baptist Irish Society. There are none! There is in Dublin a baptist church, and in former times the Society co-operated with it; but at present it is left to pursue unaided the course which the benevolence of its members may dictate. In Dublin, to do anything like justice to our principles, there ought to be several baptist ministers, and many other agents of different talents, labouring to evangelize different

classes of its inhabitants in different districts. Look at Galway, on the opposite side of the island, of increasing commercial importance, with its 25,000 inhabitants, in the midst of a county which numbered at the last census more than 298,000. Ask for the agents of the Baptist Irish Society. In the whole county, not to say the town, there is not one. Draw a line across the map from Dublin to Galway; or trace the railroad recently formed, running from one to the other, and passing through Athlone, in the centre. South of that line we do not support or aid a single preacher of the gospel to proclaim among the millions who reside there the unsearchable riches of Christ. There is the whole province of Munster, with 1,831,817 people at the last census, including the cities of Limerick, Cork, and Waterford, and many populous towns which are not cities. All that we are doing for the spiritual interests of the whole province of Munster is that we support an aged man who goes from house to house in a district of the extreme west, and reads the scriptures to the cottagers. Yet, in the province of Munster there are above 800 Romish chapels, with monasteries, friaries, convents, and nunneries in abundance.

An energetic movement is therefore imperative; but it is on this side of St. George's Channel that it must begin. If the Committee were to rush into expenses which it has not a reasonable prospect of defraying, it would be every where deservedly condemned. When the present Secretary accepted office, there were three or four principles which he thought essential, and which the Committee adopted as the basis of its future proceedings. The first was that a vigorous effort should be made immediately to extinguish that heavy debt by which the operations of the Society had long been embarrassed; the second, "that it should then be regarded as a fixed determination that the annual expenditure should be limited to the probable income for the year." The first is happily no longer applicable; but the second is now indispensable to the Society's welfare. With the experience we have had of debt, it would be unpardonable folly were we to launch out into an expenditure which would involve us and our successors in such difficulties as those from which we have just been extricated by the persevering and self-denying efforts of our friends. To the churches of Christ therefore, and to zealous individuals who are anxious to promote the glory of Christ, we turn, saying, Provide us with the means, and we will employ them promptly on behalf of perishing myriads. Remember that greatly as the population of Ireland has been reduced, it is even now larger than it was in 1814, when the Baptist Irish Society was formed. Remember too that now there is no obstacle to the immediate employment for the welfare of Ireland of whatever sums you may entrust to our care. Let there be no delay on your part, for we are ready.

CONTRIBUTIONS RECEIVED SINCE MARCH 31, 1853.

	£	s.	d.	£	s.	d.
Berkhampstead				1	0	0
Bewdley				1	8	0
Biggleswade—						
Foster, Blyth, Esq., *Sub.* £1 1*s.*, *Don.* £2				3	1	0
Birmingham, Lang, Mr.				1	1	0
Blockley, Mr. J. Reynolds				1	0	0
Bridgewater, Collected by Rev. H. Trend—						
Browne, Miss	0	5	0			
Good, Mr.	0	5	0			
Jenkins, Mr.	0	10	0			
Nichols, Mr.	0	10	6			
Sully, Mr. James	1	1	0			
Sully, Mr. T.	0	10	6			
Whitby, Mr.	0	10	6			
				3	12	6
Bristol, by Mr. E. H. Philips—						
Collection at Broadmead				8	9	1

	£	s.	d.	£	s.	d.
Burnham, Essex, Collection				0	18	4
Canterbury, Collected by Mrs. Carter—						
Carter, Mr.	0	10	0			
Carter, Mrs.	0	10	0			
Howland, Mr. W.	1	0	0			
West, Mr. H.	1	0	0			
Small sums	1	17	6			
				4	17	6
Chatham, S. Medley, Esq.				3	0	0
Dorman's Land, Lingfield, Surrey—						
Brand, Mrs.	0	10	0			
Grigg, Henry T.	0	10	0			
				1	0	0
Evesham, by Rev. H. N. Barnett—						
Collections	2	5	11			
Mann, Miss	1	0	0			
				3	5	11
Exeter, by Rev. G. Cole—						
Adams, Miss				3	0	0
Ford, Humphrey, Mr W.				1	1	0
Goodshaw, Rawtenstall, Lancashire—						
Collection, by Rev. J. Jefferson				1	0	4
Great Brickhill				1	7	2
Great Gidding, by Rev. C. Fisk—						
Collected by Miss Weed				1	7	6
Leicester, Collected by Jas. Bedells, Esq.				14	0	0
Lenham, Fullager, Mrs.				0	5	0
Llansillin, Oswestry, by Rev. W. C. Roberts				0	2	6
London—						
C. H.	0	10	0			
Heriott, J. J., Esq.	1	1	0			
Philips, Mr. J. R.	0	10	6			
Albion Chapel, Collection at Annual Meeting, April 26, 1853	20	16	9			
Church Street—						
Auxiliary, by J. Sanders, Esq.	7	5	0			
Devonshire Square—						
Collection after Sermon by Rev. N. Haycroft, April 22, 1853	8	17	5			
Price, Mr. E.	0	5	0			
Eldon Street—						
Collection, by Rev. B. Williams	1	0	0			
Hackney, Miss Eames	0	10	0			
Lavender Hill, Gurney, Mrs. Joseph	1	0	0			
New Park Street, Collected by Mrs. Marlborough, for *New Park Street Irish School*—						
Gould, Mr. 0 10 6						
Kippon, Mrs. 0 10 6						
Marlborough, Mr. 0 10 6						
Marlborough, Mrs. 1 1 0						
Olney, Mr. D. 0 10 6						
	3	3	0			
Spencer Place, Powell, Mr. J.	2	2	0			
Trinity Chapel—						
Missionary Society, by Mrs. Oliver, Treasurer	8	0	0			
				55	0	8

	£	s.	d.	£	s.	d.
Ludgershall, Mead, Mr.				1	0	0
Maidstone, Collected by Miss Watts				1	0	0
Mitcham, Mr. Pratt				2	0	0
Norwood, Mason, Miss				2	0	0
Oakham, by Rev. J. Jenkinson—						
Collection				8	14	0
Padstow, Anonymous				0	4	6
Reading, by Rev. J. J. Brown—						
Brown, Mr.	0	10	0			
Brown, Rev. J. J.	0	10	0			
Champion, Miss	0	10	0			
Collier, Mr.	0	5	0			
Cooper, Mr. J. O.	0	2	6			
Davies, Mr. J.	1	1	0			
Davies, Mr. P.	0	5	0			
Day, Mr.	0	5	0			
Deane, Mrs.	0	10	0			
Elisha, Mrs.	0	10	0			
Gostage, Mr.	0	5	0			
Holloway, Mr.	0	5	0			
Moss, Mr.	0	2	6			
Noon, Mr.	0	5	0			
Salter, Mr.	0	2	6			
Tadman, Mr.	0	2	6			
Walker, Miss	0	2	6			
				5	13	6
Sunderland, Longstaff, Mr				0	10	0
Walworth, Horsley Street—						
Collections	6	7	3½			
Subscriptions, by Miss Townley	1	12	10			
	8	0	1½			
Less expenses	0	3	6			
				7	16	7½
Woolwich, Collected by Mr. E. Davis—						
Bayley, Mrs.	0	4	4			
Carmicheal, Mr.	0	3	3			
Champion, Mr.	0	6	6			
Davis, Mr. N.	0	4	4			
Fisher, Mr.	0	4	4			
Sherwin, Mr.	0	4	4			
Wates, Mr. B.	0	4	4			
Wates, Mr. J.	0	4	4			
Whale, Mr.	0	4	4			
Whiteman, Mr.	0	6	0			
Smaller sums	0	3	3			
				2	8	10

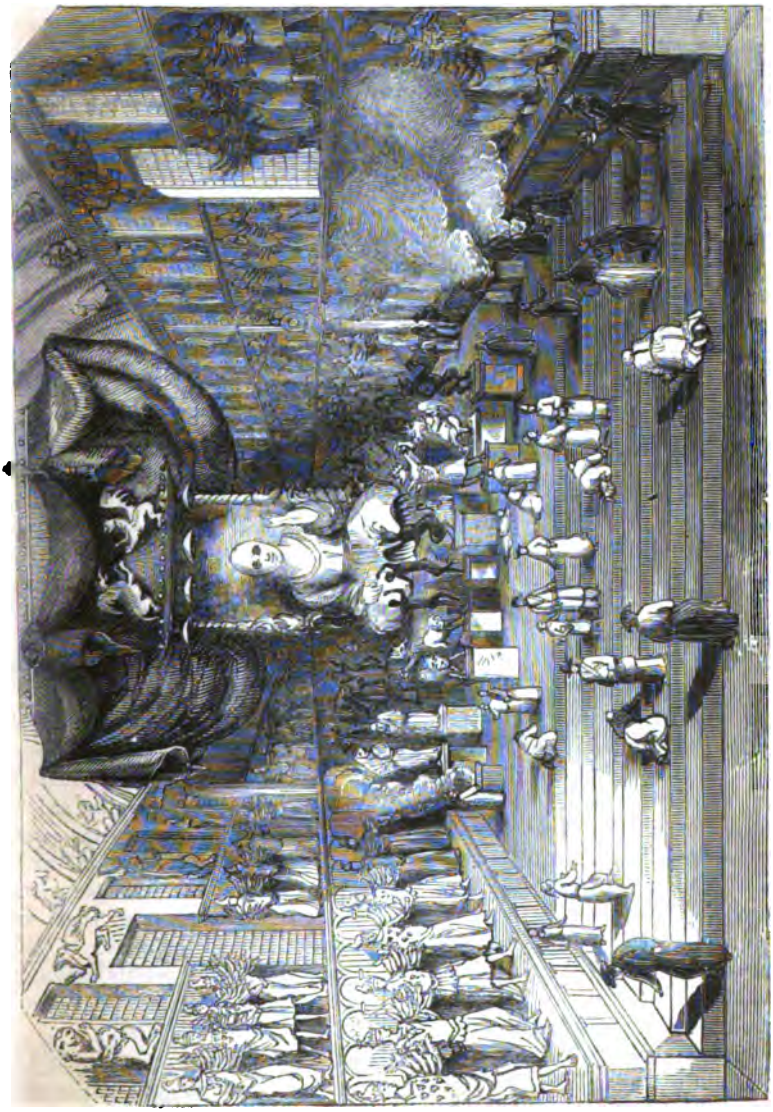
IRELAND.

Ballina, by Rev. W. Hamilton—						
Joyner, J. S., Esq.	0	10	0			
Wilson, Mr.	0	1	0			
				0	11	0
Counterpane worked by Mrs. Hamilton				2	10	0
				3	1	0
Banbridge, by Rev. T. D. Bain, Church				4	0	0
New Town Limmavady, by Rev. W. S. Eccles—						
Dill, Rev. Marcus, M. D.				1	0	0
Waterford				0	15	0

Thanks are presented for parcels of books and clothing, to Mrs. Coxhead—Mrs. J. Downes—and "Bristol." Also to the Drawing Room Society, Dr. Steane's, Camberwell, for clothes for Ballina, by Mrs. Doxsey.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

THE MISSIONARY HERALD.



TEMPLE OF THOUSAND IDOLS, JAPAN.

THE MISSION FIELD.

WHO WILL GO?

"From Mr. Thomas's account we saw," said Mr. Fuller, "there was a gold mine in India, but it seemed almost as deep as the centre of the earth. Who will venture to explore it? 'I will go down,' said Mr. Carey to his brethren, 'but remember that you must hold the ropes.' We solemnly engaged to do so; nor while we live shall we desert him."

The pastor of Moulton and of Harvey Lane, Leicester, cheerfully committed himself to the workings of Christian affection, and to the recognition of Christian duty. Much gold have the miners who have followed him found; but the treasure is yet vast which lines the gloomy caverns of India's superstition. They were not unknown men who set forth on the errand of mercy. They were men of standing and of ministerial experience, bearing with them the sympathy of the churches to whom they had first delivered the word of life, and the love of many brethren whose ministerial intimacy they had formed. The work was regarded as a most honourable one. No gifts were too splendid to be withheld; no association was too tender which this high call was not permitted to dissolve. Great were the rendings of heart endured by the first missionaries, increased in fearfulness by the dark uncertainties before them.

The present aspect of heathen lands is certainly not less painful, while the work of evangelization has become more easy and inviting. Encouragements of which our fathers knew nothing abound for us. The toils they encountered have smoothed our path. We reap the fruit of their victories over unwritten languages, an unshaken superstition, and savage life. Partial light has been let into the gloomy recesses of idolatry; we see, where our fathers groped their way.

Yet has it become more difficult to obtain the services of that class of men from which our first missionaries were drawn. The pastors of churches are few who are ready to lay aside the attachments and associations of home for what we cannot but think the high places, and, therefore, the most honourable, of the field. But with the expansion of the missions, with their very success, has grown the greater need for men of standing and ministerial ability to consecrate themselves to the Lord's work.

It may be permitted us to offer a few reasons why experienced pastors should look seriously on the question of their duty with respect to heathen lands.

1. Obviously the difficulties of a missionary life are such as to call for the exertion of every moral and mental quality, and in a form which only experience can secure. Immaturity of judgment, unacquaintance with trial, the limitation of knowledge necessarily incident to young men, are not the elements of success. "The presence of an earnest minded man of God," says a missionary, "who could guide us by his deeper insight into the principles of language; who would condescend to bend his stores of learning and his trained powers of mind to the composition of books suited to the native mind," would be of invaluable service. The attainments of years might well be consecrated to the service of Christ in spreading more widely among an ignorant race the knowledge that a Christian pastor has gained.

2. No uncommon reproach would be removed which is not unfrequently heard. Pastors, it is said, willingly undertake the labours of the platform,

or the missionary prayer-meeting; their addresses are pointed, close, effective, on the duty of Christians to deny themselves for the mission cause, the cause of God; but who of them exercises the self-denial they preach, or practises the self-sacrifice they urge? Let the churches see some of their most eminent pastors give themselves to the Lord's work in heathen lands, and deep would be the impression made of the importance of the work. Such noble instances of self-sacrifice for Christ's sake would more redound to his praise throughout the land than the departure of five times the number of unknown men, or of inferior ability. No worldly motive could be supposed. The most thoughtless would see in such an act an example of faith that would stimulate their languor, and awaken them to feelings of interest in the work of the Lord.

3. Parents would more freely give up their sons to the ministry at home and to missions abroad, when examples of high devotedness stamp on the service the honourable character which such acts of consecration would confer. If the posts of peril be given to the young, to the novice, to the inexperienced, not only is the cause endangered, but feebleness and weakness are impressed upon it, from which the noble minded will turn away. Surely it is the leaders of the Lord's hosts that should stand in the forefront of the battle. Let men of standing and known ability but once give the weight of their example, and the churches would rise to a full consciousness of their duty, and of the honour conferred on them by their Lord in being called to take part in the triumphs of his kingdom.

If it be said that such men are greatly needed at home, let it be considered, that in the first place the number is but small that is required. Eight or ten are not many among the many hundreds which form the ministry in highly favoured England. Besides which the spirit that would be awakened, and the blessing of God that would surely follow, would quickly fill up the vacancies, and call forward men of ability and power. If the churches are prepared for the sacrifice, its acceptance would appear in increased prosperity. God gives exceeding abundantly above all that we ask or think.

The wants of the society's missions at the present time are large. Devoted brethren are required for Haiti, for Trinidad, and for Africa, in addition to the twenty for India. We appeal to the Christian devotedness of our brethren and the churches. Who will go down into the mine? Who will follow Carey, Marshman, and Ward, and reap where they have sown?

INDIA.

CALCUTTA.

THE FORMATION OF AN INDEPENDENT NATIVE CHURCH.

An interesting movement has commenced in this important centre of missionary operations in India. The two native churches at Intally and Colingah have hitherto continued under the pastoral care of the missionaries, the Revs. G. Pearce and J. Wenger, assisted by native preachers. Previous to the departure of Mr. Pearce for England, he brought the subject of a native pastor before the Intally church, and instructed the converts in their

duty to sustain their religious privileges, and the ministry of the word among themselves. After much discussion two brethren were chosen as pastors. Some difficulties, however, arising, one declined the honourable office to which the church had called him. Subsequent to this the question was further canvassed among the native converts, and after much deliberation it was proposed, and has since been sanctioned by the missionaries, that the above named two churches should unite, and choose their own pastors, who should not be dependent on the society for their support.

As we write, therefore, *the first independent native Christian church will have been formed in India.*

This step in advance we hail with no ordinary emotions of gratitude to God. It is the first attempt to give existence to a Christian church in Bengal, independent of those missionary agencies by which the gospel has been there proclaimed. Numerous as are the churches which it has pleased God to raise up as testimonies to his faithfulness and to the power of his truth, hitherto they have remained wholly under the care of the messengers of Christ from foreign lands, and their teachers have been supported by foreign funds. Such a state of things could not be regarded as permanent. It was always hoped that at some period these churches would become self-sustaining. While the converts were few and feeble, there was some reason for keeping them under missionary superintendence; but now that their number is largely increased, that there are men amongst them fitted to fill the pastor's office with piety and credit, all must concur in the desirableness so recently expressed in various forms by the Committee and the friends of the society, of placing these native communities on the basis which the word of God sanctions and commands. We do not, however, anticipate that this native church will cast aside the counsel of those who are their fathers in Christ. The course the movement has taken has shown the converts to be eminently desirous of the advice of our brethren, and of acting in full accordance with those principles of church polity in which the missionaries have instructed them.

We need scarcely entreat for this infant church the sympathies and prayers of our readers. Many trials await its members from within and without. They will need wisdom from above, and the constant guidance of the Spirit of God. Let grace be besought for them, that they may grow into a holy habitation for God, and be as a city of refuge to the perishing idolaters around them. We shall append extracts from the letters of our missionary Mr. LEWIS, in which the gratifying fact is announced. Under date of April 6th. he writes:—

You will be interested to know that our native brethren in Calcutta are at length bestirring themselves about the native pastorate. The members of the churches at Intally and Colingah have met and consulted together, and are apparently most lovingly united in the purpose to coalesce into one church, under the pastoral care of three or four brethren of their own number who possess preaching talents and established characters, and the means of supporting themselves by secular situations. They have decided not to appoint any of the native preachers as pastors, because they are supported by the society's funds, and therefore are not independent men. The proposal has been communicated to brother Wenger and myself in the most modest and appropriate manner, and the brethren are only waiting for us to express our formal approbation, which we hardly can do until we have talked over all the particulars with brethren Leslie and Thomas. I do hope this is a beginning of good. The movement has to a great extent arisen out of your "Resolutions on native pastorates," which I took with me to a church meeting of the Intally church, and translated in the hearing of all the members, adding a few words of illustration. Little was said at the time, but they have told me since that it made a considerable impression upon their minds. I think you will be pleased to hear these particulars.

At a later date, April 20th, Mr LEWIS adds:—

The movement among our native brethren of which I wrote on the 6th inst. goes on favourably. At our monthly meeting held on the 15th at brother Thomas's, the subject was discussed, and it was agreed that brother Wenger and myself should meet the native brethren and arrange with them the carrying out of the new plan. We do not wish to interfere with their liberty, but as their present pastors we are anxious to take the opportunity to counsel them, and as the society's missionaries and representatives we must arrange certain things in reference to the chapels and to the converts who may hereafter be given in answer to our prayers and as the fruit of our labours. I trust the thing will work well, and that a new era in missions in Bengal is opening before us.

MONGHIR.

Mr. LAWRENCE has kindly favoured us with the following particulars of the work of God at this station. Under date of March 26th he writes:—

I am happy in being able to announce to you that since the commencement of this year we have had some additions to our little band of believers; and the ordinance of baptism has been twice administered. On the 3rd February the man and his wife, who had been the disciples of Nanuk, and called Nanukshahi or Sikh, about whom I have written in former letters, made a public profession of their faith in Christianity by baptism; and with them was baptized a young native woman, who is a scholar in our native Christian bible class, and who had been for some months an inquirer. It was a solemn and interesting occasion. Many natives not belonging to our Christian community were present, and all behaved with great seriousness and propriety. Good impressions were left, I trust, on the minds of some. On the 4th March the ordinance of baptism was again administered: on this occasion the candidates were two believers belonging to our English congregation, one of whom is an old lady, who has for many years sat under the sound of the gospel in Monghir; and the other has recently come to sojourn here, while her husband is gone to the war in Burmah. For these additions to the church I trust we feel thankful, and would give all the praise to our blessed Redeemer.

Steadfastness of converts.

I am happy to say that those who have joined us continue to afford us satisfaction by their consistent spirit and conduct. Jawahir (a jewel), for that is the name of our new brother, though a man past sixty, has been very diligently learning to read; and both he and his wife (who is much younger than himself) are now able to read a chapter in the New Testament sufficiently well to comprehend its meaning, and in another month they will be able to read with fluency. This is pretty well for an old man who six months ago did not know a single letter. I had promised each a copy of the New Testament on being able to read a chapter distinctly; and they were highly delighted when they obtained the prize.

The Baijnath Mela.

About a week ago the native brethren, Nainsukh, Sudin, Bandhu, and another young man, returned from their journey to Baijnath mela. The account they give of their labours is encouraging. They met with a kind reception in nearly all the villages which they visited on their way, both going and returning. And as they travelled along they had daily opportunities of conversing with pilgrims proceeding to Baijnath. "In one village," they observe, "all the men, and women too, came out and listened to us with great good feeling. We heard some of them saying among themselves, 'All the Hindoo gods and goddesses are false; there is but one true God; let us well understand who the Lord Jesus Christ is, that we may not forget him.'" Respecting another place they say, "Here an old man heard us very attentively, took from us a gospel, read some verses in it, and at last said to us, 'Now do you pray for me, that the Lord may take me under his special protection.'"

The missionaries at the fair.

Having arrived at Baijnath, they set up their little tent in the midst of the mela. This they were allowed to do by paying a small fee to the owner of the land. And spreading a piece of sackcloth before the tent door they spread out their books and sat down. They had no need to go and look for a congregation. They were soon surrounded with a crowd of people, and fully engaged in their work. So incessantly were they occupied that they had scarcely time to eat their food. Some would patiently listen to a long address, while others were anxious to obtain books, and others wanted answers to a variety of questions. But all behaved respectfully, and many listened and conversed in a very friendly way. They met with no quarrelsome people, and with very few opposers; even the Pundahs treated them with respect.

although they affected to sigh, that now the gospel was come their trade was gone, and that they would soon be without bread. Whether they really believed thus much is very doubtful, though many of them have sufficient discernment to foresee that Hindooism cannot stand before Christianity. The brethren not only exhausted their stock of books, but almost their voices and their strength also.

Disasters.

During their journey they met with one or two disasters. In one place thieves entered their tent at night, and stole away all their brass cooking utensils, eating vessels, &c.; rather a serious loss, and might have been a great inconvenience had they not been near home at the time. The articles were not recovered, and it cost £1 14s. to supply the loss. On another night their tent caught fire; but providentially they were aroused to a sense of their danger before any great damage was done. After a month and nine days' absence, I am thankful to say, they reached Moughr safely, and only suffering from great fatigue.

CEYLON.

COLOMBO AND KANDY.

From the communications of the missionaries labouring in this deeply interesting field we rejoice to learn that the kingdom of God is making way among the followers of Buddha. Although the accounts are not in detail, our readers may readily conceive the divine power that must have attended the preaching of the word in each individual case to bring so many converts into the fold. Under date of November 15th, Mr. ALLEN says:—

I shall not be able to do as I wished—to give you any lengthened account of missionary operations and their results. It will cheer and encourage you, however, to hear that our labours have not been in vain. In several of the stations additions have been made to the churches, and others will be added before the year expires. I think about forty have been baptized so far. Last Wednesday we had a day of great things. At Kottigahawatte we baptized twenty-seven, thirteen of them belonging to that station, and fourteen to the Gonawell. Most of these have been probationers for two years, some more; and much care has been taken to get at their true character by myself as well as the native preachers and others. We hope they are really the subjects of divine grace, and that they will be enabled to maintain a holy walk and conversation. Others have been added at the Grand Pass, Hendella and Byamville stations; and I wish the same thing could be said concerning the Pettah, but at present there is no move amongst them. During the past month our labours were broken in upon by floods; but now that the monsoon has set in we hope to go steadily on.

To Mr. DAVIS we are indebted for some interesting particulars respecting the mission at his station, the ancient capital of the kings of Ceylon. He says with respect to the Society's press, now under the charge of Mr. MURDOCK, who works it at the cost of the Tract Society, and by means of local contributions:—

During the last five years it has been used in printing 368,850 tracts, 202,560 periodicals, and 30,750 books, making a total of 8,941,920 pages. Now, taking into consideration, that the press was rather old when the use of it was granted to the Singhalese Tract Society, I should suppose it is not in very good condition now. However, Mr. Murdock says, "though old, it is in much the same condition as it was when first handed over to him." The mission receives for the use of the press about 20,000 tracts and books, of various kinds, during the year.

The following general remarks on Kandy as a mission field will be found interesting.

The labours connected with the Kandian district may be divided into five distinct parts. In the first place there are many Europeans in Kandy (that is, including the soldiers who are stationed here), and a considerable number of very respectable Burgher young men, who well understand English, and who fill most of the offices connected with law courts and counting-houses; whose spiritual good must be sought in every possible way. For the sake of these, I preach in English every sabbath evening, and visit their homes during the week, as opportunities occur. It is my desire to gain more access to the homes and minds of this class, to lead them from their cold, formal, sapless profession of Christianity, to a decision for God

and his cause. The influence of such, if they were truly brought to Christ, would be a most valuable acquisition. For the mass of the Kandians look upon them as having been instructed by teachers of Christianity, and consider them as manifesting the real spirit of our professedly holy religion. I need scarcely say, that with respect to very many who have been well instructed, the language of the apostle Paul is fully applicable; and missionaries know it well: "The name of God is blasphemed among the Gentiles through you." There are some, however, who are evidently moving in the right direction, and whose influence is telling upon the population around, and whose co-operation in mission work I am anxious to obtain. Perhaps it should be added here, many of the above class appear to be attached to our place and form of worship, and to value the preaching of the word.

A library wanted.

Dear brother, there is one thing I should like to do in addition to what is already done for the above-mentioned, which is this,—to establish a small library of select theological and other works. The necessity for this I will soon explain. Young men (such as I have been speaking of) do read, and will read, English. Books are comparatively few, and expensive; and you would be surprised, and, perhaps, horrified, at the mass of trashy stuff which is waded through. Now, if some richly benevolent friend or friends could make us a present of a series of the works published by the Hanserd Knollys Society, and a set of the works of Messrs. Wardlaw, Payne, Hinton, and others, together with the "Congregational Lectures," &c., &c., I am sure the benefit would be immense and eternal.

The Portuguese and Singhalese.

Another part of our work has respect to those inhabitants of Kandy and Matelle, both Portuguese and Singhalese, who know little or nothing about the English language. From those who compose this class, the churches of Matelle and Kandy are principally formed, and for their especial benefit, our native pastors are exerting themselves. Our brother, T. Garnier, preaches to these several times during the week, and three times on the sabbath; and Mr. J. Silva preaches twice, and sometimes three times on the sabbath, and four or five times during the week to congregations almost entirely formed from this class.

Our Portuguese preacher, Mr. S. Ambrose (who preaches once on the sabbath in Kandy), having lately resigned his connection with us as an agent, I have felt myself called upon to exercise my little stock of that language in continuing the sabbath morning service. If, with a little more attention, I can enter into conversation with that much neglected part of the community (those who can understand Portuguese only, and who have very few religious privileges), I shall think I have taken at least one step in the right direction.

I will only add respecting the class of which I am now writing this one piece of information. We have some tract distributors to carry tracts to their homes, and about ten (English, Portuguese, and Singhalese) sabbath school teachers to attend on sabbath afternoons to the spiritual wants of their children.

Should any friend desire to help our sabbath schools, this might be done most efficiently by sending us a map of the Holy Land, and a few books, such as are in common use in the sabbath schools in England.

If any help can be rendered Mr. DAVIS by our friends in the objects he so earnestly presses on our attention, we shall be happy to be the medium of conveying it.

WEST INDIES.

BAHAMAS.

By the time these pages are in the hands of our readers, it is probable that the Rev. H. CAPERN will have landed on the shores of his native country. For some time past his health has given way to his many anxieties and labours, rendering a brief relaxation and the invigorating air of England necessary to its re-establishment. It is for this purpose he is on his way, and we look forward with pleasure to personal conference with him on the affairs of his important station. Meanwhile he has communicated the following account of a recent visit to the out-islands. He says, under date of April 5:—

The churches on the islands I have recently visited are on the whole in a pleasing

state, and furnish evidence of the adaptedness and efficiency of the native pastorate system, wheresoever the right men can be found—men whom the Lord of the harvest has thrust forth into the harvest field. To obtain such men here, as every where, else is of great importance.

When I reached Long Island, where C. W. Fowler, a devoted man, is labouring, I found him just recovered from a state of dangerous illness, brought on by hardships at sea, which he suffered when attempting to reach Ragged Island, the church on which is at present under his supervision. Heavy weather met him on his way, and he was driven near the coast of Cuba, and had eventually to return to his home without accomplishing the object for which he set sail. He was for sometime on a bed of sickness, and so ill as to awaken the fears of his friends that he would not recover. But the Great Physician had raised him up, and was evidently blessing his work. Our worthy brother had a short time before my arrival baptized nine believers on a profession of their faith in Christ, and there were several more inquirers in the church. He has on the island on which he resides six churches under his care. These are distant, some of them fifteen and others twenty miles apart from each other, so that he is almost continually on the move to visit them. The time will doubtless come, when his labours will partake less of a missionary, or more properly, of an itinerating character than they do now. And so, with all the native brethren, who have been set apart to the work of God on our several islands. Their field of labour is too wide, and should be narrowed if practicable. I find that for the sake of the native teacher himself—for the sake of the schools, and likewise for the sake of the churches individually—this is desirable. The church at the settlement, at which the teacher resides, does, according to its numbers, three, nay in most cases five times more for his support than those churches that can be visited only once in two or three months. But a pastor for each church must be a work of time, if it shall be ever found to be practicable.

JAMAICA.

Since we last communicated with our readers, death has been busy among the brethren and their families still labouring in this afflicted island. On Lord's day, February 27, the Rev. B. B. DEXTER was removed to his heavenly rest. He was engaged in making preparations for a visit to this country, when on the Saturday he was seized by apoplexy, and after a few hours of unconscious suffering breathed his last. Once or twice he was sufficiently aroused to express his confidence in Christ, the preciousness of Jesus to his soul,—his affection for his mourning wife, and his still deeper love to his Saviour. We quote from the communication of the Rev. J. CLARK of Brown's Town:—

Immediately after his seizure I was sent for and remained with him until his death.

On the evening of the same day his remains were laid in the silent grave. The attendance was very large, comprising not only his own bereaved and mourning flock, but many of the members of surrounding congregations. The neighbouring ministers of various denominations, as many of our own brethren as could be informed of the melancholy event in time, were present to testify their respect and affection for our departed brother.

Our brethren Dendy, East, and Fray, and Messrs. Nullsom, Brown, and Milne, of the Wesleyan, Free Church, and London Missionary preachers, took part in the solemn services. On Monday last I preached a funeral sermon to a large and deeply affected congregation from Revelation vii. 13, &c.

For nearly nineteen years our brother toiled, often beyond his strength, to promote the cause of the Redeemer. His labours were greatly blessed. He had the privilege of gathering nearly two thousand souls into the church of Christ. He suffered much. For the last seven years his health was far from good. His spirit was also bowed down with troubles. He has had to maintain a long and painful struggle against poverty and debt. Now all his labours, sorrows, and trials are over. He has taken his place amongst that countless multitude who surround the throne, clothed with white robes and palms in their hands. He will now hunger no more, neither thirst any more; neither shall the sun light on him nor any heat, for the Lamb which is in the midst of the throne shall feed him, and shall lead him unto living fountains of water, and God shall wipe away all tears from his eyes.

His sorrowing widow, with her fatherless children, arrived a week since in England. We commend them to the

sympathies and kind offices of the followers of that Saviour whom our brother so long and so faithfully served.

We turn to another scene of grief. On the 22nd April our excellent brother, the Rev. D. J. East, was called to bear the heaviest loss that a husband and father can sustain. On that day Mrs. East entered the home of the blessed. It will be gratifying to the many friends of our mission to whom Mrs. East was known, to peruse the following account of her last days, which we are permitted to quote from a letter of the bereaved husband. He says, writing on the 10th May:—

The sufferings of the dear departed, from the usual symptoms of pulmonary disease, such as cough, expectoration, oppression of the breath, and daily increasing debility, were great; but they were mitigated by many mercies. She seldom had any acute pains; while she experienced in an eminent degree the truth of the prophet's words, "Thou wilt keep him in perfect peace whose mind is stayed upon thee; because he trusteth in thee." Her peace was perfect. Never did her mind appear disquieted by a single doubting, fearful, or distrustful thought. She knew whom she had believed, and her soul rested on him. The expression of her countenance constantly told her attendants of the sweet serenity which reigned within. Never shall I forget the placid smile with which she greeted me, on entering her room, on the morning of her departure, when I little thought her exit was so near. I can scarcely conceive of her having attained to a more perfect peace even now in heaven, than she had during her last days on earth. This was not only her happiness, but to me, O how inexpressibly consoling!

In some respects her ripeness for the better world was the most complete I ever remember to have witnessed; so that, oftentimes, the consideration of this alone assured me that she could not be far from an entrance upon it. Her nurse made frequent mention of her exemplary patience; but there were two points of Christian character pre-eminently conspicuous. One was the entire subjection of every feeling of selfishness. Of late she seldom spoke of her own debility; as to herself, indeed, she never gave expression to any anxiety in relation either to the present or the future. All her concern was for others,—her now sorrowing sister and husband, and motherless children, and the interests of the institution to which she was truly devoted. The other point was the most lively gratitude. Of the extent to which this distinguished her I can give you no adequate idea. She could herself find no language in which to express it.

The last moments were in perfect keeping with the sweet composure of the preceding week. Early in the morning I went into her room as usual, and did not observe any marked change, except that I thought she looked more pale. She said she had had a very quiet night but very little sleep. I left her to prepare my packet letters for the post, and returned to her room again before seven o'clock, when she replied to an inquiry I made of her. After this I met the family and conducted morning worship. At its close I again entered her room: she had been removed by her own desire to another bed that stood in it; and I saw at once that the last change was come. Still she was fully conscious. I spoke to her; she answered me, but "Yes" was all she could articulate. She kissed her husband and her children. For a short time the oppression on the breath sorely distressed her; but the distressing moments were few. The difficulty of breathing soon passed away, and the departing saint closed her eyes, and folded one hand over the other as in the attitude of prayer; and so, after a few more short and gentle respirations, her happy spirit was released from its earthly abode, to enter on the enjoyment of its heavenly home.

How afflictively short in this country the period between the hour of death and that of interment! By noon the next day the earthly remains of the dear departed were committed to their last resting-place alongside the grave of brother Tinson, in the pasture at the back of our house and garden. The mournful service, under the kind superintendence of brother Clark, realized most completely my views as to the manner in which such services should be conducted. There was no parade—no ceremony,—not even plate or pall upon the coffin, or hatbands upon the bearers. In considerable numbers friends assembled in the library, myself and my dear motherless children, some of them now twice bereaved, occupying one of the rooms adjoining. The devotional exercises were led by three of the native ministers, after which an address, solemn, affectionate, and impressive, was delivered by brother Clark. The precious relics were then borne to the spot prepared for them by the students, who were not among the least sorrowful mourners. Prayer was offered at the grave by brother Millard, who, brief as was the notice, was here, with his dear wife, to pay the last tribute of respect to her whom they had so few months ago welcomed to these shores, as well as to mingle their sympathies with those who, sorrowing, still survive her. I must not either omit to say how much I owe to the kind attentions of

our dear friend Mrs. Knibb, as also to Captain Milbourn and the other members of her family who were all with us. Other brethren and friends would have been here had it been possible to give them timely notice of the sad event.

On Sunday, May 2nd, the subject was improved in the chapel at Rio Bueno, to a large congregation, by brother Millard, in a solemn and appropriate sermon, delivered with his accustomed energy and earnestness, from the words, "And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. xiv. 13.

The family of our late valued missionary, the late Rev. W. KNIBB, has also had to bear much affliction. A very promising and pious youth, his nephew, EDWARD KNIBB, has been laid in the grave, while the state of health of Miss FANNY KNIBB constrains an immediate voyage to England. Mrs. KNIBB and her two daughters are now on their way to their native land, hoping to find health in its bracing clime.

HOME PROCEEDINGS.

Owing to the insertion of the Report in the May number, and the procedings of the public meeting in that for June, we have not been able to notice the various public meetings which have been held since the beginning of the present financial year. That omission can now be supplied.

In April Mr. TRESTRAIL attended meetings at Maze Pond, Town Malling, and met the ladies' working party at Stepney (Mr. KENNEDY's), who had completed a most valuable box of school materials for Haiti; Mr. UNDERHILL was at John Street; Mr. CAREY, Tiverton, Exeter, and various churches in South Devon; and the brethren NEW of Birmingham and HODGES of Jamaica represented the Society in Frome, Trowbridge, Bratton, and the churches forming the Somerset and Wilts Auxiliary.

In May Rev. GEO. PEARCE visited the north of Devon; Mr. UNDERHILL was at Braintree with Rev. J. H. HINTON, Mr. HULL of Blockley pleaded the cause at Luton Union Chapel, and Mr. TRESTRAIL at Dunstable, and with the Hon. and Rev. B. W. NOEL, Rev. J. ALDIS, and C. STANFORD, Bristol, and the churches forming the Bristol Auxiliary. Also in the latter part of May and the beginning of June attended meetings at Northampton, Long Buckby, Guilsboro', Towcester, and places adjacent, at which the brethren in the district afforded prompt and effectual aid; and when these engagements were finished, joined the Rev. J. P. MURRELL in Cambridgeshire, going with him through the arrangements connected with that auxiliary.

We have reason to believe that these meetings have, on the whole, been satisfactory. Very many of them were unusually earnest and animated. A fine spirit seemed to prevail, and the plans which the Committee have adopted for India have evidently taken a deep hold of the churches. "Well worth a great effort to carry them out," was a remark oft repeated, and there seemed to exist the strongest confidence that the effort would be made. The sentiments expressed of devout dependence on God for direction and success—the earnest appeals to the churches to give themselves to more importunate prayer that the means and the men might, in answer to prayer, be given—and the deep-toned piety pervading the devotional exercises, and the speeches delivered, indicate the growth and diffusion of a truly mis-

sionary spirit. From these we would take encouragement.

We are glad to observe that several *churches* have taken this matter in hand as their proper business. This is right; and we trust the example will be followed most extensively. The secretary of the Bristol Association has kindly sent us the circular letter for the present year. In the breviates we notice with great satisfaction the following resolution:—

> That this association hails with pleasure the proposed extension of baptist missionary operations in India, and cordially commends it to the churches as loudly calling for their liberal assistance and earnest prayer.
>
> That when the resources of the denomination, and the commercial prosperity of the country are taken into consideration, there appear to this association just grounds for hoping that the proposed increase of £5000 to the annual income of the Baptist Missionary Society may be realised, if all the churches contribute according to their ability: and that believing that many in our churches and congregations would readily become annual subscribers to the society, if the subject were introduced to their attention, this association earnestly recommends to the pastors and deacons, the institution of a systematic canvass in each church and congregation, with a view to obtaining new or augmented contributions, both annual and weekly.

If the suggestion contained in this resolution be carried out generally, as we know it has been in many cases, and with surprising success, the means will not be wanting. And as the inquiry is often put, and the tone in which it is sometimes put indicates, in some quarters, a doubt of success, "but where will you get the men?" we can only say that the Saviour reigns. He holds the stars in his right hand. We need only obey in faith the direction he gave to his disciples when speaking to them on the greatness of the harvest and the fewness of the labourers, and expressed in those memorable words, "Pray ye the Lord of the harvest that he would send forth more labourers into his harvest." Already there are several among the rising ministry who are deeply pondering the matter. But we would beg especial attention to the remarks in the first pages of this number on another aspect of it, and we think all devout persons will agree with us when we say, that if the church be in earnest, and approach the mercy-seat in faith, and make known to God by importunate prayer their desire, he will hear and answer. And that answer will be the response of men like to those who first went forth to India and the western isles, "here are we, send us."

The receipts for the past two months have been unusually large. Donations have come in from all quarters. But we once more urge on our friends that *donations*, though useful to meet special emergencies, will not secure the accomplishment of the proposed extension of the Indian mission. Steady, increased support is *the* thing. The committee must regard primarily the subscription list. If that be proportionably augmented they will see their way clear, and can carry on their plans without the fear of again incurring a debt: and a debt they will not incur if it be possible to avoid it. But on the yearly help afforded by the churches, and afforded with as little fluctuation as possible, mainly depends their ability to prevent this evil.

ORDINATION OF MR. C. CARTER.

On the 15th of June, Mr. CARTER was set apart for missionary service in Ceylon. This deeply interesting service took place at Arnsby, Leicestershire. The large and crowded assembly met at half-past five o'clock. The Rev. T. LOMAS of Leicester opened the meeting with reading and prayer. Mr. UNDER-

HILL then presented in some detail the peculiarities of the people and country in which Mr. CARTER has devoted his life to communicate the knowledge of Christ. At the request of his pastor, the minister of the chapel, the Rev. J. DAVIS, Mr. CARTER gave with much simplicity and clearness a sketch of his early religious life, and of the motives which led him to seek the service of Christ in the ministry of the word and in the missionary field. After an affecting prayer presented by the Rev. J. DAVIS at the throne of grace, commending him and his partner to the blessing of God, the young missionary was addressed in a powerful discourse by the Rev. C. STOVEL from Rev. i. 17. He was urged from various considerations to realize in his work the personal presence of his Lord. The Rev. T. MAYS of Wheatstone also took part in the service.

It was a season of great spiritual enjoyment. Friends from long distances were present and a large number of ministers gathered to bid God speed to the missionary. The enjoyment of the evening was further enhanced by the brilliancy of the weather, the associations of the locality, recalling the revered names of HALL, father and son, FULLER, SUTCLIFFE, RYLAND, CAREY, and the hospitality which welcomed the unexpected throng. Mr. and Mrs. CARTER are expected to sail for their destination on the 13th inst. in the Screw Steam Navigation Company's steamer.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J.	March 3.
	CAMEROONS	Saker, A.	Feb. 24 & 26, April 2.
	CLARENCE	Wilson, J.	April 6.
AMERICA	HORTON	Cramp, J. M.	April 13.
	NEW YORK	Capern, H.	May 27.
		Colgate, W.	May 13.
ASIA	AGRA	Makepeace, J.	May 6, April 6.
	BARISAL	Page, J. C.	Feb. 12.
	BENARES	Heinig, H.	Feb. 9, March 30.
	CALCUTTA	Edmond, E.	Feb. 19.
		Falkland, T. H.	April 20.
		Lewis, C. B.	Feb. 18, March 5, April 20
		Lewis, C. B., & ors.	April 6.
		Thomas, J.	March 3, April 7.
	CANTON	Roberts, J. J.	December 31.
	CHITTAGONG	Johannes, J.	April 1.
	COLOMBO	Allen, J.	Feb. 12, April 25.
		Cassidy, H. P.	March 20.
	DACCA	Robinson, W.	March 8.
	HOWRAH	Morgan, T.	January 29.
	JESSORE	Parry, J.	Feb. 16, April 4.
	KANDY	Davis, J.	March 10.
	MONGHIR	Lawrence, J.	March 26.
		Parsons, J.	Jan. 20, March 24.
	SERAMPORE	Denham, W. H.	March 5.
		Trafford, J.	March 3.
	SEWRY	Williamson, J.	February 24.
AUSTRALIA	MELBOURNE	Denbigh, J. L.	December 31.
BAHAMAS	GRAND TURK	Littlewood, W.	Dec. 30, Feb. 10, April 26.
	NASSAU	Capern, H.	March 7, April 5.

FRANCE	MORLAIX	Jenkins, J.	April 2, May 27.
	PARIS	Jenkins, J.	April 20.
HAITI	JACMEL	Webley, W. H.	April 26, May 28.
JAMAICA	BROWN'S TOWN	Clark, J.	Feb. 23, March 9, April 20 and 21, May 4 and 23.
	CALABAR	East, D. J.	Feb. 14, [& ——, March 8 & 23, April 8, May 10.
	FALMOUTH	Gay, R.	April 21.
	HOBY TOWN	Henderson, J. E.	May 3.
	KETTERING	Knibb, M.	March 22.
	KINGSTON	Hume, J.	February 26.
		Oughton, S.	Feb. 24 and 26.
	LUCEA	Teall, W.	May 23.
	MONTEGO BAY	Hands, T.	March 10.
	PORT MARIA	Day, D.	March 22.
	PROVIDENCE	Claydon, W.	April 23, May 23.
	REFUGE	Fray, E.	May 23.
	ST. ANN'S BAY	Millard, B.	Feb. 24 & 25, [March 10 & 11, April 8, May 25.
	SPANISH TOWN	Phillippo, J. M.	February 26.
ST. DOMINGO	PUERTO PLATA	Rycroft, W. K.	One letter, no date, received April 4, Feb. 14, April 27.
TRINIDAD	PORT OF SPAIN	Law, J.	March 25, April 9 & 25.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from April 1 to June 20, 1853.

	£	s.	d.
ANNUAL COLLECTIONS.			
Annual Meeting at Exeter Hall	109	12	2
Annual Sermon at Bloomsbury Chapel	40	4	7
Do., at Surrey Chapel	57	4	3
Do., to Young Men, at Poultry Chapel	6	3	3
Annual Subscriptions.			
Barker, Mr., Islington	2	2	0
Button, Mr. Ebenezer	1	1	0
C. H.	0	10	0
Carthew, Peter, Esq., Kensington (Life subscription)	21	0	0
Clarke, Rev. O.	1	10	0
Daniels, Mr. W.	1	1	0
Eames, Miss (2 years)	2	0	0
Francies, Rev. George	0	10	6
Giles, E., Esq.	1	1	0
Gouldsmith, Mrs.	10	0	0
Gurney, W. B., Esq., additional, for *India*	50	0	0
Gurney, Jos., Esq., do., for *do.*	10	10	0
Johns, Mrs., Goldlay House	1	0	0
Meredith, John, Esq., additional, for *India*	1	1	0
Page, Miss, Malvern	5	0	0
Stevenson, Mrs. L.	1	1	0
Taylor, Mrs., Whetstone	1	1	0
Welton, Mr. Henry	1	1	0
Donations.			
A. Del..w.	3	0	0
A. E.	2	0	0
A Friend, by Mr. John Johnston, Ashton under Lyne, and another, for *Delhi*	95	0	0
A Thank Offering, for *India*	5	0	0
Allan, T. R., Esq., for *do.*	10	10	0
Angus, Rev. Jos., D.D., for *do.*	10	0	0
Anon., Bank Note, UB 77886	5	0	0
Button, Mr. Ebenezer	1	1	0
C. H., for *India*	1	0	0
Drowley, Mrs., Uppingham	0	2	6
Friend from the Country	5	0	0
Fullager, Mr. John, Lenham, for *India*	1	0	0
Gouldsmith, Mrs, for *Circulation of Scriptures in India*	10	0	0
Gurney, W. B., Esq., for *India*	250	0	0
Gurney, Jos., Esq., for *do.*	50	0	0
Hanson, Jos., Esq., for *do.*	50	0	0
Harris, R., Esq., for *do.*	50	0	0
Heptinstall, W., Esq., for *do.*	5	0	0
Johns, Mrs., Goldlay House, for *do.*	0	10	0
Kemp, G. T., Esq., for *do.*	100	0	0
Meredith, John, Esq., for *do.*	5	5	0
Morgan, Mrs., by W. B. Gurney, Esq., for *do.*	2	2	0
Murch, Rev. Dr., for *do.*	5	0	0
N. W., for *do.*	10	0	0
Nash, W. W., Esq., for *do.*	10	0	0
Nash, Mrs. W. W., for *do.*	20	0	0
Pownall, Mrs., by Rev. Dr. Murch	5	0	0
Roe, Freeman, Esq., for *India*	5	0	0
Stevens, Miss, Kensington	0	10	0
Taylor, Mr. Samuel, for *India*	0	5	0
Welton, Miss & Master, Contributions by	1	6	4
Wilson, Mrs. J. Broadley, for *India*	50	0	0
Wood, F. J., Esq., LL.D.	1	0	0
Young Men's Missionary Association, Committee and Members, for *India*	58	17	5
LONDON AND MIDDLESEX AUXILIARIES.			
Alfred Place, Old Kent Road—Collections	2	2	6
Alie Street, Little—Collections	5	10	0
Blandford Street—Contributions, by Mr. J. R. Phillips	1	11	0
Bloomsbury—Collections	71	2	6
Contributions	53	5	2
Do., boxes by Masters and Miss Peto	1	1	10
Bow—Collections	5	1	7
Camberwell—Collections	48	5	4
Chelsea, Paradise Chapel—Collections	3	4	0
Church Street—Collections	6	10	0
Claremont Chapel—Collection	8	15	0

	£	s.	d.
Deptford, Lower Road—			
Collections	3	18	6
Contributions, Sunday School	0	15	0
Devonshire Square—			
Collection	25	8	6
Contribution	1	0	0
Drayton, West—			
Collections	2	16	6
Contributions	3	5	11
Eagle Street—			
Collections	7	0	0
Eldon Street—			
Collections, &c.	20	10	4
Hammersmith—			
Collections, on account	15	0	0
Hampstead—			
Collections	2	7	5
Harrow—			
Contributions	2	4	0
Hawley Road—			
Collections	5	14	3
Henrietta Street—			
Collections, &c.	14	5	6
Highgate—			
Collections	6	17	1
Islington, Cross Street—			
Collections	10	4	0
Islington, South—			
Sunday School, for *Weligama School, Ceylon*	5	6	0
Kennington, Charles Street—			
Collections	4	8	4
Keppel Street—			
Collections	6	14	4
Maze Pond—			
Collections	20	5	0
Contributions, balance of last year	12	5	8
Do., for *India*	82	11	0
Do., Sunday School	10	0	0
New Park Street—			
Collections	14	7	2
Poplar, Cotton Street—			
Collections	5	1	0
Prescot Street, Little—			
Collections	8	0	0
Regent Street, Lambeth—			
Collections	10	4	3
Do., Juvenile	1	0	6
Romney Street—			
Collections	4	8	6
Salters' Hall—			
Collections	9	10	6
Spencer Place—			
Collections	4	17	0
Stepney College Chapel—			
Collections	3	12	6
Tottenham—			
Collections	8	17	4
Trinity Chapel—			
Contribution, for *India*	5	0	0
Sunday School, for *Ceylon School*	3	0	2
Twickenham—			
Collections	1	0	0
Vernon Square—			
Collections	6	12	0
Walworth, Horsley Street—			
Collections	7	14	3
Contributions	3	10	8
Do., for *India*	2	1	0
	13	5	11
Less expenses	0	3	6
	13	2	5
Walworth, Lion Street—			
Contributions, on account	25	16	0
Waterloo Road—			
Collections	1	15	2
Westbourne Grove—			
Collections	14	0	0
BEDFORDSHIRE.			
Bedford, Bunyan Meeting—			
Contributions (moiety)	28	1	5
Bedford, Second Church—			
Collections	2	18	6
Biggleswade—			
Contribution	5	5	0
Do., for *India*	10	0	0
Dunstable—			
Collections	8	5	7
Contributions	13	6	7
	21	12	2
Less expenses	0	7	4
	21	4	10
Luton, Union Chapel—			
Collection, &c. (moiety)	36	17	0
Contribution	15	0	0
Do., for *Native Teacher, India*	10	0	0
Riseley—			
Collection	1	0	0
Sharnbrook—			
Contributions, for *Native Preachers*	0	13	6
Thurleigh—			
Collection	0	15	0
Contributions	2	0	0
BERKSHIRE.			
Abingdon—			
Contribution	1	0	0
BUCKINGHAMSHIRE.			
Aylesbury—			
Contribution, for *India*	5	0	0
Chesham—			
Bible Class	1	0	0
Great Brickhill—			
Contributions, for *India*	2	4	10
Sunday School, for *Schools in India*	2	7	6
Swanbourne—			
Contribution	0	11	0
CAMBRIDGESHIRE.			
Wisbeach—			
Contribution, for *India*	1	0	0
CHESHIRE.			
Birkenhead—			
Contribution	2	2	0
DEVONSHIRE.			
Ashburton—			
Collection	2	12	7
Bideford—			
Contributions	6	0	0
Bovey Tracey—			
Collection	2	15	3
Contributions	3	11	0
	6	6	3
Less expenses	0	5	0
	6	1	3
Brixham—			
Collection	6	14	5
Contributions	2	16	9
Do., Sunday School	2	2	2
	11	13	4
Less expenses	0	13	4
	11	0	0
Budleigh Salterton—			
Collection	5	12	11
Contributions	1	14	7
	7	7	6
Less expenses	0	14	10
	6	12	8
Christow—			
Collections	2	19	11
Contributions	0	17	0
Chudleigh—			
Contributions	10	0	0
Exeter—			
Collection, Public Meeting	13	19	2
Do., Bartholomew Street	6	7	5
Do., South Street	1	7	5
Contributions	7	18	6
Do., Sunday School, Bartholomew St.	2	11	6
	32	4	0
Less expenses	2	1	6
	30	2	6
Newton—			
Collection	1	12	7
Contribution	1	1	0
Do., for *India*	0	10	6
	3	4	1
Less expenses	0	2	9
	3	1	4
St. Hill, Kentisbere—			
Collection	1	8	6
Tavistock—			
Contributions	2	0	0
Thorverton—			
Collection	0	11	2
Tiverton—			
Contributions	19	10	0
Do., Sunday School, for *Native Teacher, "Paul Rutton," Dinagepore*	5	0	0
Torquay—			
Collection	4	0	6
Contributions	5	6	0
	9	6	6
Less expenses	0	17	6
	8	9	0
DORSETSHIRE.			
Weymouth—			
Collections	7	5	0
Contributions	7	19	10
Do., Sunday School	5	13	3
	20	18	1
Less expenses	0	11	6
	20	6	7

	£	s.	d.
ESSEX.			
Ilford—			
Contributions, by Miss Rose	4	0	0
Do., for *India*	1	2	6
Romford—			
Collections, &c.	3	14	0
Witham—			
Thomasin, G., Esq.	1	0	0
Do., for *India*	4	0	0
GLOUCESTERSHIRE.			
Bourton on the Water—			
Reynolds, Mr., Slaughter	1	0	0
Cheltenham—			
Friend, by Mr. G. Smith	0	10	0
Coleford—			
Sunday School	1	3	4
Gloucester—			
Sunday School, for *Native Preachers, India*	1	0	0
HAMPSHIRE.			
Ryde, I. W.—			
Contributions	0	15	0
HEREFORDSHIRE.			
Kington—			
Contributions	3	0	0
HERTFORDSHIRE.			
Royston—			
Collection, Sacramental, by Rev. W. G. Barrett, for *Widows and Orphans*	4	0	0
Totteridge—			
Contributions	6	2	5
Tring—			
Olney, D., Esq.	5	0	0
KENT.			
Crayford—			
Collections	4	19	0
Contributions	2	6	6
Do., Sunday School, for *Intally*	4	0	0
	11	5	6
Less expenses	0	3	0
	11	2	6
Dacre Park, Blackheath—			
Collections	5	1	2
Eynsford—			
Contributions, for *Native Preachers*	0	8	0
Do., Sunday School, for *do.*	0	9	0
Faversham—			
Contributions	3	12	2
Footscray—			
Sunday School	1	3	6
Gravesend, Zion Chapel—			
Contributions, Juvenile	8	6	2
Greenwich, Lewisham Road—			
Collections	12	5	6
Contributions	6	1	0
Do., for *India*	112	2	0
Lee, Temporary Chapel—			
Collection, &c.	8	0	0
Town Malling—			
Collection	4	0	0
Contributions	2	16	10
Do., Sunday School	1	6	11
Do., for *Native Preachers*	3	3	11
	11	7	8
Less expenses	0	7	8
	11	0	0
LANCASHIRE.			
Manchester—			
Waterfoot—			
Bible Class and Teacher, for *India*	0	9	4
Union Chapel—			
Contributions	10	9	9
York Street—			
Sunday School	20	0	0
Spark Bridge—			
Fell, John, Esq.	5	0	0
NORFOLK.			
Carlton Rode—			
R. S., for *Africa*	1	0	0
Do., for *India*	1	0	0
Ingham—			
Postle, Mrs., for *India*	20	0	0
NORTHAMPTONSHIRE.			
Thrapstone—			
Contribution	0	10	0
NOTTINGHAMSHIRE.			
Collingham—			
Nichols, Mrs., for *India*	100	0	0
OXFORDSHIRE.			
Woodstock—			
Contributions, for *Native Preachers*	0	15	4
SOMERSETSHIRE.			
Beckington	5	13	0
Bridgwater—			
Contributions, for *India*	15	3	0
Bristol—			
Contributions	291	11	1
Counterslip—			
Contributions, for *Native Preachers in India*	2	14	3
Do., for *Native Preacher, "John Bernard," Muttra*	10	0	0
Do., for *Girls' School, Gonawella, Ceylon*	6	5	0
Do., for *boy, Intally*	5	0	0
Pithay—			
Sunday School, for *School, Ceylon*	6	0	0
Crewkerne—			
Collection	3	10	7
Contributions	0	16	0
Do., Sunday School	1	12	0
	5	18	7
Less expenses	0	8	4
	5	10	3
Frome, on account	60	0	0
Keynsham—			
Sunday School, for *Native Preachers*	0	18	0
Minehead—			
Collection	6	19	4
Less expenses	0	7	0
	6	12	4
Paulton—			
A Wesleyan Reformer, for *India*	5	0	0
Withycomb—			
Contributions	1	0	0
Do., for *Africa*	0	10	0
Yeovil—			
Collection	5	1	4
Contributions	2	10	0
Do., for *India*	1	0	0
STAFFORDSHIRE.			
Stafford—			
Contribution, for *Africa*	0	10	0
SURREY.			
Dorman's Land—			
Collection	3	12	4
Contributions	0	16	5
Horsell—			
Collection	0	9	5
Norwood, Upper—			
Collections	8	10	9
Contribution	2	0	0
SUSSEX.			
Lewes—			
Contributions, for *India*	8	8	4
WARWICKSHIRE.			
Stratford on Avon—			
Collections	6	14	0
WILTSHIRE.			
Corton—			
Collection	2	6	0
Crockerton	2	3	1
Devizes—			
Collection	9	12	10
Contributions	14	9	5
Do., Juvenile	6	7	4
	30	9	7
Less expenses	0	19	0
	29	10	7
Melksham—			
Collections	6	9	8
Do., Beanacre	0	4	2
Do., Broughton	0	10	0
Do., Forest	0	3	5
Contributions	22	17	10
Do., Juvenile Association	10	0	0
Do., for *African Schools*	1	0	0
	41	5	1
Less expenses	0	10	0
	40	15	1
Penknap—			
Collections	6	4	6
Contributions	4	18	1
Do., Sunday School	0	17	5

	£	s.	d.
Warminster—			
Collections	7	0	4
Contributions	13	0	2
	20	0	6
Less expenses	0	9	0
	19	11	6
Westbury—			
Collections, by Mr. Wilkins	3	7	10
Westbury Leigh—			
Collection	2	6	0
Contributions	2	14	0
Do., Sunday School	3	0	0
Wilts & East Somerset Auxiliary, by P. Austie, Esq.	21	18	9
Wootton Bassett—			
Mackness, Mr. J.	1	1	0
Worcestershire.			
Bewdley	8	10	8
Blockley—			
Reynolds, Mr. John	1	0	0
Pershore—			
Risdon, Mrs., Birlingham, for *India*	5	0	0
Yorkshire.			
Lockwood—			
Tate, Mr. T.	2	0	0
Meltham—			
Contributions, Juvenile	1	2	8
Proceeds of Lectures by Mr. E. T. Gibson—			
Bradford—			
Sion Chapel	1	0	0
Westgate	0	17	3
Bramley	0	18	4
Haworth	1	0	6
Idle	0	15	7
Keighley	0	17	0
Rawdon	0	14	0
Sheffield—			
Portmahon	1	17	6
Townhead Street	0	16	2
Slack Lane	1	6	3
Steep Lane	0	15	0
	10	17	7
Less expenses	1	14	4
	9	3	3

	£	s.	d.
North Wales.			
Anglesea—			
Amlwch	14	12	0
Cemaes—			
Collection	0	12	0
Denbighshire—			
Llandudno—			
Collections, &c.	2	2	8
South Wales.			
Brecknockshire—			
Brecon, Kensington—			
Collection	1	6	0
Contributions	0	14	0
Glamorganshire—			
Abernantygroes—			
Collection, &c.	1	10	0
Neath Abbey—			
Contribution, for *India*	0	6	0
Do., Sunday School, Mount Zion	0	4	6
Monmouthshire—			
Bedwas—			
Collection	0	10	8
Contributions	0	4	0
Pembrokeshire—			
Croesgoch—			
Collection	1	0	1
Contributions	5	5	5
	6	5	6
Less expenses	0	2	6
	6	3	0
Middlemill—			
Collection	1	1	8
Do., St. David's	0	7	10
Do., Tretio	0	3	6
Contributions	10	6	0
	11	19	0
Less expenses	0	10	6
	11	8	6
Radnorshire—			
Dolau—			
Collection	1	4	9
Contributions	0	10	0

	£	s.	d.
Newbridge and Pisgah—			
Collection	3	12	9
Contributions	1	7	6
Rhayader—			
Collection	0	15	10
	7	11	4
Less expenses	0	6	1
	7	5	3
Scotland.			
Longside—			
Contributions	3	0	0
Tiree—			
Contributions	1	0	0
Ireland.			
Belfast—			
Anon., for *India*	0	10	0
Dublin—			
Guinness, Arthur, Esq.	3	0	0
Pim, Jonathan, Esq., for *Schools, India*	3	0	0
Purser, John, Esq., & Mrs. P., for *India*	10	0	0
Society of Friends, for *Rev. R. Gay's School, Falmouth, Jamaica*	14	0	6
Waterford—			
Contributions	0	18	2
Do., for *Native Preachers*	0	8	0
Foreign.			
Australia—			
Paramatta—			
Two Poor Men in the Hospital, by the late Rev. W. H. Carey	4	0	0
Canada—			
Montreal—			
Wenham, Jos., Esq., A.S.	3	0	0
Jamaica—			
Montego Bay—			
Contributions, for *Africa*	2	0	9
Salters' Hill—			
Contributions, for *do.*	1	12	4

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, London: in Edinburgh, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by C. Anderson, Esq.; in Dublin, by John Purser, Esq., Rathmines Castle; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

J. HADDON AND SON, PRINTERS, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

AUGUST, 1853.

MEMOIR OF THE REV. JOHN THOMAS,

FIRST BAPTIST MISSIONARY TO THE HEATHEN IN BENGAL.

BY THE REV. C. B. LEWIS OF CALCUTTA.

PART I. FROM THE BIRTH OF MR. THOMAS TO THE YEAR 1792.

Mr. Thomas drew up an account of his life and labours, prior to his connection with the Baptist Missionary Society, which was printed by Dr. Rippon in his Baptist Register for 1792. We regret that want of sufficient space prevents us from presenting our readers with this interesting document entire: we shall, however, endeavour to give the substance of it, in the writer's own expressions.

"As to myself," says Mr. Thomas, under the date of London, August 25th, 1792, "my father is deacon of a baptist church at Fairford, in Gloucestershire. He trained me up in the nurture and admonition of the Lord; but I proved for a long time a hopeless child. Very sharp convictions were often felt and repeatedly stifled, till it pleased God to make my sins a heavy burden to me, in the year 1781. I had lately married, and my nights and days were dreadful both to me and my wife; but in the month of August that year, attending on the Rev. Dr. S[tennett], who preached from John vi. 27, 'Labour not for the meat which perisheth, but for that meat which endureth to everlasting life, which the Son of man shall give unto you,' I heard with new ears; the discourse seemed all for me, and afforded me some rest, till the following week; when meditating on the scriptures I had heard, and on the Gospel by Matthew, I beheld a new object, in a new light, even Christ crucified, which has been followed, I trust, with newness of life. Then I could feelingly say with Dr. Watts,—

> "'Tis heaven to rest in thine embrace,
> And no where else but there.'

I blush to think how unworthily I have

carried it ever since to this day; but upon the whole I trust that God is my portion and my happiness. At the time mentioned, I was settled in Great Newport Street, in the practice of surgery and midwifery; but finding the world more ready to receive credit than give it, I was obliged to sell all, and wait in lodgings, till an offer was made me of going to sea: and in the year 1783, I sailed in capacity of surgeon of the *Oxford* Indiaman to Bengal. On my arrival at Calcutta, I sought for religious people, but found none. At last, how was I rejoiced to hear that a very religious man was coming to dine with me, at a house in Calcutta; a man who would not omit his closet hours, of a morning or evening at sea or on land, for all the world. I concealed my impatience as well as I could, till the joyful moment came; and a moment it was; for I soon heard him take the Lord's name in vain, and it was like a cold dagger, with which I received repeated stabs, in the course of half an hour's conversation: and he was ready to kick me when I spoke of some things commonly believed by other hypocrites, concerning our Lord Jesus Christ; and, with fury, put an end to our conversation, by saying I was a mad enthusiast to suppose that Jesus Christ had anything to do in the creation of the world, who was born only seventeen hundred years ago. When I returned, he went home in the same ship; and I found him a strict observer of devotional hours, but an enemy to all religion, and horridly loose, vain, and intemperate in his life and conversation.

"After this I advertised for a Christian; and that you may not misunderstand me, I shall give you a copy of the advertisement, from the India Gazette of November 1st, 1783, which lies now before me, and the answers I received, giving only the signature of one of them, instead of the name at length.

"'RELIGIOUS SOCIETY.

"'A plan is now forming for the more effectually spreading the knowledge of Jesus Christ and his glorious gospel in and about Bengal; any serious persons of any denomination, rich or poor, high or low, who would heartily approve of, join in, or gladly forward such an undertaking, are hereby invited to give a small testimony of their inclination, that they may enjoy the satisfaction of forming a communion, the most useful, the most comfortable, and the most exalted, in the world. Direct for A. B. C. to be left with the Editor.'

"The two following answers were received the next day:—

"'If A. B. C. will open a subscription for a translation of the New Testament into the Persian and Moorish languages (under the direction of proper persons), he will meet with every assistance he can desire, and a competent number of subscribers to defray the expense.'

"ANOTHER.

"'The Rev. Mr. J——, having read the advertisement of A. B. C. in this day's paper, takes the earliest opportunity of expressing his satisfaction, at a proposal for the more effectually propagating and making known the truths of the Christian religion in this country of superstition, idolatry, and irreligion; and for setting forth the excellence of that holy institution, as replete with the means of rendering mankind happy both here and hereafter; most cordially offers his services for promoting and encouraging so laudable an undertaking, and will think himself happy, if he can be at all instrumental in bringing it to any degree of success.

"'Mr. J——, from the above reasons therefore, wishes an opportunity of conferring with the advertiser on the occasion.'

"I have never yet found out who was the author of the anonymous note; and as to Mr. J——, he was chaplain to the Presidency, and I was afraid to answer him lest I should be scouted; for I had heard him preach, and the sermon as well as the text was 'The unknown God.' This well-worded note of his was intended, I suppose, merely to find me out; and I have certain reasons to believe that the advertisement gave him offence. The following

year being at a house in London where the Rev. Mr. N[ewton] had just called, I heard that a gospel minister was going out to Bengal, and that Mr. N[ewton] had reason to think there were religious stirrings in that country; as he had read a certain advertisement in a newspaper of such an import; which advertisement was, indeed, what you have now read.

"Just as I was returning the first time, I found out Mr. — W——, who kept a Europe shop in Calcutta, and appeared to be a truly pious man: I learned by him that there was a Mr. G[rant] and a Mr. C—— up the country, at Malda, and one or two more, who were religious people. Mr. W—— returned to England with a considerable fortune. I came back also, and was baptized in London, in 1785,* and began to exhort in private societies, and to preach in different places in town and country. On consulting the Rev. Mr. ——, he advised me to go another voyage, which I accordingly did; and sailed the second time to Bengal in 1786, with the same captain and officers, and in the same ship as before. That very season the Rev. Mr. Brown, who now preaches in Calcutta, went over and took charge of the Orphan School. .... On my arrival there I found a Mr. [R.] U[dney],† and a Mr. C[hambers], and two or three more, who were connected with Mr. G[rant's] family, all serious people, and we used to go together to hear Mr. Brown on the Lord's day, who preached to the children under his charge: and after a little while we had a prayer-meeting, and sometimes a word of exhortation was given. Mr. G[rant] removed from Malda to Calcutta; on his coming to us we were increased and strengthened, and I preached at his house every Lord's day evening. One day, as Mr. W—— and I were walking out, he gave me to understand that Mr. G[rant] wished me to stay in the country, learn the language, and preach the gospel to the Hindus: but I was averse to the climate, dreaded a longer separation from my family, and had no particular bent of mind to the work: having also the charge of a ship's company as their surgeon, without any probability of the captain's giving me leave to stay, or of another surgeon being found to supply my place, I could not accede to the proposal; yet it would often return to my mind, and after a few weeks I became greatly concerned at heart for the condition of these perishing multitudes of pagans in utter darkness, and was inflamed with fervent desires to go and declare the glory of Christ among them. Waters enough have risen since to damp, but will never utterly extinguish what was lighted up at that time. After much prayer and many tears, I gave myself up to this work, and the Lord removed difficulties out of the way, confirming the mission, and comforting me, by adding two seals (both Europeans) to my first labours, who continue my hope and joy, and I trust will be my crown at the day of Christ's appearing. I must here pass over many griefs and sorrows, offences and mistakes, and proceed to give you some information concerning the Hindus, their behaviour and their country, with any other interesting particulars that may occur while I write."

Thus far we have given Mr. Thomas's letter, with little abridgment. His account of the Hindus, their sacred books, castes, and religious and social habits is not necessary for the information of our readers, as it was for that of those before whom it was originally laid; and we shall therefore omit it, and endeavour to present the remaining

* In connection with the church in Little Wild Street, of which Dr. Stennett was pastor.

† These blanks are filled up on the authority of the Serampore "Circular Letters" for May 1808.

facts in relation to his second sojourn in Bengal, in the order in which they occurred.

Released from his engagement in the *Oxford*, and devoted to the evangelization of the natives of Bengal, Mr. Thomas began learning to speak and write the Bengali in the middle of 1787. Mr. W. C[hambers], a great Persian scholar and the author of a translation of Christ's Sermon on the Mount into the Persian language, which the reader may find printed at the end of Gladwin's "Persian Munshi," and one of the religious friends Mr. Thomas had found in Calcutta, recommended to him, as a teacher of Bengali, a man of the Kayasth caste, named Ram Ram Basu. "Till the month of June or July, 1787," he was engaged at Calcutta, and preached to a few Europeans there, but he then removed to Malda. In 1788 he was able to converse freely with the natives, especially with those he was well acquainted with. His munshi was not left long in doubt as to his motives for learning Bengali. In a letter which he wrote to an English minister, this man gives an account of his master's first missionary efforts which we may be allowed to quote here:—"After I had taught him a little Bengali, he asked me, 'Munshi, if you were to die now, whither would you go?' 'How can I tell, sir?' said I, 'I shall go where God will take me.' 'True,' said he, 'but men in general, when they die, where do their souls go?' I answered, 'All men go to a place according to their works: the holy go into heaven, and the sinner goes into hell.' He asked me, what heaven and hell, what sin and holiness were? to which I replied particularly. He smiling said, 'How could a man be freed from his sins by such superficial works as these?' But none of us could answer him, only that it was written so in our shastras, that our forefathers, from generation to generation, had so obtained salvalvation, this was all we knew." He adds, "When he began to tell us how men could be saved, then we greatly wondered; and we thought within ourselves, these (English) are the unclean; they have never had any shastras, and how should this man know the way of salvation? But we said, 'Speak, sir, and we will hear.' He began to read to us the glad tidings of salvation out of the bible; and as we heard him speak, we were amazed and rejoiced. Now we know certainly that this is the shastra of God, and the way of salvation." In 1789, Mr. Thomas discovered that his pronunciation was generally very defective, and that his preaching for the most part was not understood; but he was not discouraged, and before he left for England at the end of 1791, he could express himself in prayer, preaching, and conversation, comfortably to himself, and so as to be understood by others. It must be remembered that, in learning the Bengali, he had to encounter "the difficulties that must necessarily occur to the first adventurer," having neither dictionary, vocabulary, nor printed book to assist him; and the most of the time he preached twice every Lord's day to a congregation of Europeans in the country. He therefore regarded himself as having gained, in five years and a half, no better knowledge of the language than a person of moderate capacity might by unremitting application acquire in two or three years. He also made some progress in the study of Sanscrit. Ram Basu wrote that, in his first instructions, Mr. Thomas read to the people who listened to him, out of the bible; and at a very early period of his residence at Malda he commenced a translation of some parts of the scriptures, with the assistance of his intelligent and ingenuous munshi. "Matthew, Mark, James, some part of Genesis and the Psalms, with

different parts of the prophecies," were thus for the first time rendered into the Bengali tongue, and manuscript copies were given to those of the natives who, under the influence of Mr. Thomas's instructions, opened their minds to the reception of the heavenly shastra. Three or four such natives had, when he left them, copies of all the above-mentioned scriptures, "and some only a single part, which," said Mr. Thomas, "they lend to one another and copy." The word of God was precious in those days; and greatly did these poor Bengalis desire an enlarged acquaintance with it, both for their own sakes, and for their countrymen's. "It is our wish," wrote Ram Basu, in the letter already noticed, "that this great word was translated into Bengali; as we hear, we make it known: but we are only a poor people, and cannot do as we wish."

But the mention of such lovers of the gospel among the natives of Bengal, will affect some readers with surprise. Who were these converts who were thus gathered around the missionary and thus sympathizing with his purposes, at so early a period as three or four years before Carey reached the shores of India? We will give a summary of what Mr. Thomas has recorded concerning them. And first, we must again speak of his munshi. The attempts made to enlighten him were not in vain. He saw that the gospel was the only divine plan of salvation, and he made no secret of his belief in it. In the year 1788, he wrote a hymn expressive of the truth that there is no salvation in any other than the Lord Jesus Christ; and many other sonnets afterwards, of his own accord, without any assistance from his master or any one else. Nothing but caste appears to have kept him back from being at once baptized; but his relations refused to give him his wife and children; and he was not found equal to the duty of leaving all for Christ. Mr. Thomas, on leaving India, hoped that before his return, Ram Basu's family would be gained over, and no further obstacle in the way of his baptism remain, but in this he was, as we shall see, grievously disappointed. It is evident that at the time of which we are now writing there was very good reason to believe that Ram Basu was a true, though timid, believer in Christ.

Another native of whom Mr. Thomas entertained hope, was a Brahman, named Mohan Chand. He lived at a place called Boolahanth, about six miles from Malda. Mr. Thomas writes of him:—"This man has a vast number of disciples, who prostrate themselves at his feet wherever they meet him. . . . He came to hear me in the crowd, and was easily to be distinguished from the rest, by his fixed attention and regular attendance. One day after I had been discoursing about prayer, he very gravely asked me, 'Sir, when a man prays to God, how many days is it before he gets an answer?' I then repeated the account of the woman of Canaan, and other different cases. He continued to attend, converse, and write, on the things of the gospel, and seemed at length convinced that he was a great sinner before God; that there was no refuge for him among all their shastras; and that the gospel alone was of God, discovering the way of salvation. This man continually came to see me, and was reckoned by his people a convert to Christianity, for he disused the worship and ceremony of the Hindus, to his own temporal loss, and forbade that homage which had long been superstitiously paid him from the people. He often talked publicly with great persuasion, to other Brahmans, in favour of the bible." At last, however, the man's heart failed him, and he went back; but Mr. Thomas was far from giving up all hopes of him.

A third most interesting man was Parbati, a brahman of higher caste than the previous one. We must give the account of him in Mr. Thomas's own words; and we believe none of our readers will tire through its prolixity. —"He was a very strict observer of the Hindu laws and customs, daily rising early in the morning and repairing to the distant jungles to gather curious flowers, superstitiously valued amongst them; and these he offered, with abundant forms, in the river Mahanadi, which was near; and repaired, at particular seasons, to their more sacred river, the Ganges, which, they say, cleanses from sin.—There was not his equal, in all the neighbourhood, for zeal and accuracy;—a thorough devotee. This man having heard of our new shastra, the bible, was not a little displeased." In this state of mind he went, on the 28th of June, 1790, to the house of Mohan Chand, but found him not at home, for he had gone to pay a visit to Mr. Thomas. Parbati waited, and in a little while Mohan Chand returned. On learning that he had been to converse with the missionary, Parbati required him to go and wash his clothes, "for he must be defiled and would defile, for he had been in the company of an Englishman," who was of the Mlechchha, "viz., unclean, if not filthy." Mohan Chand replied, "that filthy men did filthy deeds; whereas he could never say so of this Englishman—and he would not go and wash his clothes. The other continued to insist upon it, and finding his injunction was not honoured," he deliberately emptied the water out of the hukah which Mohand Chand handed to him, thus taking the first step towards putting him out of caste. "Such a proceeding," continues Mr. Thomas, "before witnesses could not escape particular notice, nor fail of drawing the attention of many to the great dishonour of Mohan Chand; so he left the company and went and poured out his complaint to God in prayer. The day was far gone; he returned no more to his company, but retired with his family to rest. About two in the morning, he was called up by Parbati, with vehement cries; and on opening the door, found him in great agitation, and, to his inexpressible surprise, Parbati desired to hear the gospel, and that the brahman Chand would go and pray for him. He replied as well as he could, and took him to the house of Basu, the munshi, where they spent their time till day-light in reading, praying, and singing. But matters were not yet explained: they observed he did not go to his usual ceremonies, but returned to munshi's house in great trouble of mind about noon, making his former requests, and, on their repeated inquiry, he related to them a very remarkable dream, in which I have no doubt at all but he received divine admonition and instruction. The effects of it were visible on his body and mind for several days. I found it very difficult to administer any consolation to him, and was afraid the consequences might be soon fatal; but he continued daily to hear the gospel, and began to join the rest in singing and praying; and confessed to all his former folly, and professed to believe that the bible was the only word of God, and Jesus Christ the only Saviour. When I left Bengal, he had continued to walk in an orderly becoming manner, and gave me and others great satisfaction. I cannot pass by one remark in my diary; though it is rather long, I shall here give you a copy of it verbatim. You must know that we were all on the river, going a journey of two hundred and thirty miles; and we had a prayer-meeting on setting out. Mohan Chand and Ram Basu, the

munshi, having made their intercessions, I called upon Parbati whom I had never before heard; and though the munshi's prayer was more judicious and orderly, yet that of Parbati, both in manner and matter, was at that time inexpressibly sweet and awful to my spirit.

"Extract of my Diary of August 19, 1790.

"Endeavour to recollect a little of Parbati's unequalled prayer.

"'I performed the rites of the Ganges; I called this good—I worshipped wood and stone; I called this good—I heard the shastras of men, that are all false and vain; I called this good—Lord, I am a most wretched creature to this day: I know nothing—nothing. I have spent all my days in wickedness, and have not obtained the least knowledge of God. Oh, put far from me these evil things! Oh, make them depart far from me. I have hearkened now to thy word. I will hear them no more—I will not the least regard the idols of wood and stone any more!—Vanity: lies. Lord, I will hear no more at all these shastras of the Hindus; they are all false and vain. Wretched sinner! Save me; Oh, save—save, save me. Give—give—Oh, give—give, O Lord! Give me to know—Hell! what? Heaven! what?—Without the blood of Christ I shall never be saved. Without the flesh of Christ I shall never live *—Lord, what is the meaning of this? I know not what it is—how can I get the blood of Christ?—Oh, teach me; I will do anything thou sayest—Caste! what?—Home! what?—Friends! what?—Life! what?—What is anything? all is nothing but thee.—I want no money, I want nothing but thee. Oh, what a wretched sinner I am! Oh, tell me thy way? Oh, tell me by munshi; tell me by the sahib. We are going to Calcutta—Many, many, wicked things are there. Oh keep us all the while we stay there.

"'Oh, that I had but love!—Oh, that I had but faith!—Oh, that I had forgiveness! Oh, that I had but those things which thy people have. Like them—Oh, give me like them, like them. O Lord, how many evil things are in my mind every day! I am a wicked, blasphemous wretch! I have shame in me—Wicked shame before the people, and wicked fear of men!—Far, oh, far away from me, put far away my sins. Forgive me; and teach me what I shall do. I will do anything. Oh, that I did but know what to do! Oh, give, give—give—Lord, what shall, what can I do?'

"Here he burst into a flood of tears with now and then such fervent cries, as I never before heard: he continued in prayer about half an hour. I read and explained the faithful promises of God to supply the poor and needy, and to satisfy the thirsty soul with living waters; spoke of the mind, and the inner man, delighting in God manifested in the flesh, and crucified for sin; that this was eating the flesh and drinking the blood of Christ. After concluding, he returned to his boat, and, as the munshi tells me, wept there over his own sinfulness, a long time.—Thus far my Diary."

Mr. Thomas adds in reference to these men:—"The Brahmans and relatives of these people, who find their interests shaken, have raised reports, stirred up enemies, and brought accusations against them evidently false; but they behave on these trying occasions like men; like Christians who have their trust in God; and they are to be baptized on my return to Bengal, and so lose caste for ever, in which many will join them, and so become at least stated hearers of the gospel."

* "He had heard read John vi. 53."

He proceeds:—"I bless God, and reflect on it with great comfort, that there are thousands of Hindus, Brahmans, and others, who are ready to own as much and more than this [viz. that the bible might be true and of divine authority]; and if these were dead, I should go over to them, with all joy and confidence of hope, assuredly gathering from these tokens, and many others, that the Lord hath called me to preach unto them 'the unsearchable riches of Christ;' and I hope and pray, He will yet enable and call others more fit for, and worthy of this delightful work than myself. There are several Brahmans who have the book of Matthew in their hands, who read it in their families, and among their friends, whom I have never seen; and there are several with whom I have conversed, that have read the Scriptures to some good effect, though not really converted to Christ. These would all rejoice to see more witnesses of the truth as it is in Jesus among them."

Was this the state of things in any parts of Bengal before the arrival of Carey? Some readers will be startled at the statement; but we have full confidence in it, and much evidence corroborative of its general accuracy. Had we the requisite space, we would adduce as part of this, a detailed account of a most interesting conversation with a company of Brahmans about eight miles from Calcutta, shortly before Mr. Thomas sailed for England in 1792.* The line of argument he adopted was something like that so admirably used in Mr. W. H. Pearce's tract, "The True Refuge;" and the effect upon a numerous company of Pandits and Brahmans was astonishing. He says: "It would not be an easy work to describe their affecting emotions of mind, which they all along expressed in various ways. Some ran and climbed up into the cocoa-nut trees, gathered the nuts, and broke the shell, that I might drink the sweet water out of them; (God Almighty grant that I may break the shell to many of them, that they may drink of living waters, out of the inexhaustible fountain in Christ,) others brought sweetmeats, fruits, milk, and the like, saying it would be their sin to suffer me to go away and not eat, for the day was now declining: we had been six hours and upwards in conversation, and I began to take leave, but they continued to follow me even down to the boat; there I showed them a bible, the first they ever saw, and I reminded them of a saying in their shastras, that all nations of the earth should one day become of one caste, and one religion; they assented: also, that there should come a little book, and eat up all their great books. Yes, they all knew this saying to be common: then holding up a bible of Pasham's edition, I said, 'This is the little book, this is the book of God.' I also pleased them very much by showing them a part of it translated into their own language, and by assuring them of the awful and pleasing effects this book will shortly have upon all nations of the earth. The evening came on, and we parted. Never, methinks, did a people show more reluctance to part with a man, who was a total stranger; they stood on the shore, waiting and looking as long as they could see me and the boat."

Being unwilling to omit any interesting particulars relating to the circumstances in which Mr. Thomas laboured at Malda, we add, that he tells us, he had sometimes "lived in a boat for six months together, as comfortably as any prince in Europe;" and that he erected for a dwelling, "an excellent house with mud walls and straw cover-

* Printed in Dr. Rippon's Baptist Register for 1794.

ing," which cost, he adds, "sixteen or eighteen shillings!"

The circumstances which led to Mr. Thomas's return to England in 1792 cannot be fully discovered. The reader will remember that he was led to devote himself to the work of acquiring the Bengali language and preaching the gospel to the natives, in compliance with the wishes of Charles Grant, Esq. This gentleman left India in 1790, but he, with G. Udney, Esq., and probably other pious episcopalians, liberally contributed to Mr. Thomas's support while engaged in this work. At length, through displeasure at some of his proceedings, this aid was withdrawn. In our ignorance of the precise cause of his disagreement with these generous friends, it is satisfactory to be able to quote the opinion of the judicious Andrew Fuller, who, as will be seen from his remark, was in a position to judge of the merits of the case. Writing to Dr. Ryland, January 16th, 1793, an account of a meeting of the Committee of the Missionary Society just held, he says, "We read the letters which had passed between Mr. Thomas and a very respectable gentleman, who had employed him in India. It seemed, to us, that he had been rather too warm; yet this difference did not sink him, in any considerable degree, in our esteem." Whatever the cause of discord may have been, we shall see reason to acknowledge that it was overruled by the gracious hand of God for good; and that the labours of Mr. Thomas in India, his apparent success in making known the tidings of Christ to the Hindus, and his return to England in 1792, were all kindly and wisely appointed by the Lord, as important links in the chain of events still in progress, which shall, without doubt, result in bringing all India under the reign of the Prince of peace. The influence which his return had upon the Baptist Missionary Society will be stated in another paper.

MEMOIR OF THE LATE MR. VICCARS.

BY THE REV. J. P. MURSELL.

THE subject of this notice, Mr. George Viccars, senior, was born in Northamptonshire, and left Brigstock, his native village, while yet a youth, to seek his fortune in the neighbouring town of Kettering. Here he was privileged to listen to the ministry of the justly celebrated Andrew Fuller, of which he says, "I shortly discerned that I was under preaching of a more talented order than I was accustomed to be favoured with, very powerful and searching, and faithful, in which the great doctrines of the gospel were ever prominent. My judgment became informed, my heart affected, and I trust I have reason to bless God that I was favoured to sit under such a ministry. I hope I was enabled to repair to the Saviour as my only refuge."

At the early age of eighteen he was baptised, and entered on the advantages of Christian fellowship, and was for many years an active and exemplary member of the church over which Mr. Fuller and subsequently the talented and noble-minded John Keen Hall presided. "I have sometimes thought," he says, "that the period at which I joined the church was early, and that I had but a slight view of the depravity of my heart and the evil of sin, compared with what I now feel."

It was the good fortune of Mr. Viccars

to be an eye-witness to a scene which will be remembered historically with the deepest interest by thousands of the people of God through a long series of years. "It was during my apprenticeship," he remarks, "that the committee was formed at Kettering for sending missionaries to the East Indies. Amongst the members present were Carey, Thomas, Pearce, Sutcliff, Ryland, Hogg. The lady in whose house they met was an excellent person, a member of the church, and had some knowledge of me and of my feeling an interest in the mission. She very kindly allowed me to be in the room during part of the time they were in consultation. I very distinctly recollect hearing Mr. Carey say that if he went to India his first object would be the translation of the scriptures." Referring to these times, and to the excellent men who adorned them, he adds, "I have heard Mr. Carey preach two or three times, and was powerfully impressed on one occasion under his prayer, the effect of which has ever remained on my mind. After he had prayed, the eminently heavenly Samuel Pearce preached. This was indeed a time of refreshing. I was honoured by hearing Mr. Pearce several times afterwards. Many crowded to hear him while he exhibited Christ and him crucified, and besought men to be reconciled to God."

After a residence of thirty years in Kettering, where he was much esteemed, Mr. Viccars removed with his family (a wife and eight children) to Leicester, hoping to find in a manufacturing town wider scope for his industry and enterprise. "I cannot describe," he observes, "what I suffered in coming to such a determination. We much regretted leaving on many accounts. Mr. John Hall was then the pastor of the church in Kettering, for whom we entertained an especial regard." On arriving in Leicester, Mr. Viccars associated himself with the Christian church then under the care of the distinguished Robert Hall, of which church he remained a member during the last thirty years of his life, during twenty-four of which he filled, with great honour, the office of deacon in it.

With a clear and sound understanding there was combined in the subject of this brief notice, a considerable amount of practical wisdom; and with an integrity that recoiled from the very shadow of duplicity, and which ran like some granite formation through his soul, there were entwined beautiful sensibilities which endeared him to all who delight to trace the more delicate tints of character and life. It was this sensitiveness of nature (which in him worked through the medium of his conscience and became rather a moral than a merely temperamental element) which occasioned that diffidence and modesty that remained with him in all their freshness to mature old age, and which by multiplying his sympathies made him a priestlike man, plaintively hearing the woes or tenderly participating in the joys of others.

The interest he felt in individuals was the parent spring of a wide and generous philanthropy; the element of friendship in him, amplified and matured, rose to the height of a quick and impassioned patriotism. A quenchless love of freedom and a burning hatred of oppression, kindled at all times, like some mystic fire, in his breast. From the habit of silent but close observation of men and things, and from that independency of mind which refuses to be moulded by custom, or to be governed by the low considerations of self-interest, Mr. Viccars adopted the principles and opinions which distinguished his political life, from his earliest years. He was a Reformer when to be so was to be branded by the rabid and dominant tory party as a Jacobin and a traitor;

and a Nonconformist, when the watch-word and war-cry of "Altar and King," fostered by servile priests, was reiterated with maddening fury alike from festive baronial halls and from the lowest club-rooms in the land. He carried his convictions in favour of national progress and of popular rights, steadily amidst the fearful surges of the French Revolution, surges before whose thunder and foam even a Burke and a Mackintosh for a season quailed. He was among the honoured band, talented and numerous even then, who lifted their protest against the enormities of Pitt, that evil genius of his times, who denounced the impudent and despotic measures of a Sidmouth, and who thwarted the headlong path of Castlereagh. All honour to his memory and to those who with him, with spade and battle-axe in hand, pioneered the sacred cause of national liberty amidst the comparative twilight of its march. He had no ear for, and, if possible, less than no patience with, those who affect to regard the great questions of politics as at variance with the interests of religion and beneath the notice of the professors of it. He was sagacious enough to detect, and manly enough to avow, the intimate connection that obtains between the progress of civil and that of religious freedom, between the rights of citizens and the enfranchisement of conscience, and he was not to be cajoled on the one hand, nor frowned on the other, into the neglect of duties which consistency imposed upon him. His course in all questions involving the commonweal was straightforward and unfaltering. To ask how he would act amidst the collisions of parties was to inquire in what quarter of the heavens the sun would rise on the morrow.

Deep and sincere as was his interest in the welfare of his country and in the great cause of universal freedom, he never postponed the obligations of the Christian to the duties of the citizen He had acquired the high art of carrying the principles and the spirit of his religion into all the departments of life. While he was well known as the warm advocate of liberty, he shone most conspicuously as the man of God. He had acquired from the ministry with which he was favoured at the outset of his career, and from an intimate acquaintance with the sacred oracle, discriminating views of divine truth, which laid increasing hold on his judgment as his years advanced, and which enabled him to attain, in the soundness of his views and the depth of his convictions, to "the fulness of the stature of a man in Christ Jesus." Though making no pretensions to the niceties and subtleties of a scholastic theology, he was deeply versed in experimental piety, and, therefore, was ever ready to "give a reason for the hope that was in him with meekness and fear." At an equal remove from an exclusive and censorious spirit, and from a vague and dissipated charity, he "held fast the form of sound words," and maintained in its integrity the "faith once delivered to the saints"—turning away with a holy recoil from that spurious liberality which is at once the boast and the bane of our times. His reverence for the volume of inspiration was inferior only to his adoring admiration of those sublime and elevating themes of which it is the appointed medium and the consecrated temple—a temple towards which he turned with the ardour of a devout heart, for "The statutes of the Lord were his songs in the house of his pilgrimage;" and, "The word of Christ dwelt in him richly in all wisdom."

Mr. Viccars was eminently attached to the house of God. He resorted to it not merely as an attendant, but as a worshipper—not in compliance with the voice of custom, but in reverential obedience to the great Lord of assemblies. He was, therefore, less affected by the

Mr. Viocars has left several children to mourn his loss, and to tread in his footsteps. It was his happiness to see them all, in answer to fervent prayer, members of the church of Christ, and to leave them with the assured prospect of meeting them again in the presence of God and of the Lamb. The rich and mellow light of his example will linger in their dwellings and about their path, till that of their own comes gleaming, softened and subdued, through the solemn mists of the tomb. "The righteous shall be had in everlasting remembrance."

Leicester, July 14th, 1853.

EVERY DAY RELIGION.

THE religion of some persons is confined to the sabbath; the religion of others is occasional, coming on and going off at irregular intervals; but substantial reasons may be assigned for forming and adhering to the resolution to which David pledged himself when he said, "Every day will I bless thee; and I will praise thy name for ever and ever."

I. The perfections of God are always deserving of admiration. Creatures are changeable, but what God is at any time he is every day. The fragrant flower soon fades and loses its sweetness. The most beautiful of the human family will decay and cease to be attractive. The most faithful of earthly friends will sooner or later be unable to help us. But God is always the same. His holiness is uniform, his righteousness invariable, his wisdom perfect, his power without limit, his kindness incessant. From everlasting to everlasting he is infinitely glorious:—

> His boundless years can ne'er decrease,
> But still maintain their prime;
> *Eternity's* his dwelling place,
> And *ever* is his time.

II. The works of God are so excellent that they deserve constant celebration. How bountifully has he stored the earth with blessings suitable for its inhabitants! How wonderful have been the operations of his providence in successive ages! How "manifold" the wisdom made known to principalities and powers in the history of the church! Can time efface the remembrance of our Father's love? Ought any one day to pass without reference to the cross? Is not the reconciliation effected permanent and mutually delightful?

> "I will praise thee every day,
> Now thine anger's turned away,
> Comfortable thoughts arise
> From the bleeding sacrifice."

III. Our personal obligations to divine goodness are perpetually increasing. "Blessed be the Lord who daily loadeth us with benefits." Daily thanksgivings are demanded by daily support, daily forbearance, daily interpositions, daily supplies of grace. Every evening we may sing:—

> "Minutes and mercies multiplied
> Have made up all this day;
> Minutes came quick, but mercies were
> More swift and free than they."

Even in the day of bitter disappointment and overwhelming sorrow, in the day in which the Lord hath taken away the most valuable earthly gift that he had ever bestowed, in the day when fatal disease having completed its work the spirit is on the point of quitting its tabernacle, "Every day will I bless thee; and I will praise thy name for ever and ever."—Psalm cxlv. 2.

THE POTENCY OF MEEKNESS.

An Italian nobleman who has not renounced the profession of the Roman Catholic faith, in which he was educated, but who is an exile from the land of his birth in consequence of his exertions to obtain for it civil freedom, has written several letters lately which have been published in the Christian Times. His observations respecting the recently liberated Madiai are deserving of serious consideration on the part of all the professed followers of Christ, as furnishing an illustration of the effect which an exhibition of the mild, forgiving, and patient spirit, appropriate to the gospel, is adapted to produce on a candid mind. His language is as follows :—

"Under the force of that sympathy which linked me, a political martyr, with those two religious martyrs, I felt a strong desire to know them better, and promised myself the good fortune of falling in with them in one of those involuntary peregrinations to which a five years' exile has condemned me. Yet I should never have dared to hope that my desires would so quickly, and, as I might say, by chance, have been fulfilled. After the miserable and foolish attempt of last March in Milan, which attempt, by the imprudence of a few, brought down the lash anew upon my country, and on me, who was innocent of all that then took place, and made the burden of misfortune already crushing, fall yet more heavily, I left London to betake myself to a corner of that ancient province where, after a long and cruel absence, two lovely children were awaiting my return with outstretched arms, and longing to hold me in their dear embraces, while I was panting with anxiety to press them to my heart. My constitution was shattered with five years' tortures, my mind was worn out by long struggling with misfortune, both public and domestic, and with the ingratitude of the world and of individuals, and both mind and body felt the need of seeking relief in those endearments, the only consolation left me by Divine pity, to compensate the troubles I had so long been suffering. But what was my surprise when, on arriving at —— I found that the Madiai were in that very place, having also come thither in quest of repose, under the shade of the orange trees and olives that cover that shore with a perpetual spring! One of the first duties which I then had to perform, was to pay a visit to Sir Culling Eardley, Bart., who had shown himself so kind towards my children, by whom I was introduced to him, and whom I found to be the model of the true gentleman and the true Christian.

"I have not words to describe the affectionate welcome which he gave me, but confess that such interviews, rare as they are in the thorny path of exile, bring great comfort to the heart that is wounded by a long adverse fortune. It was by means of the worthy baronet that I entered into communication with the Signori Madiai. And I must acknowledge that they had been represented to me under somewhat unfavourable colours, by persons who were themselves deceived, either by ignorance of the truth, or by the art of some one who endeavoured, for private ends, to obscure the modest but real merits of that interesting couple. One would have me believe that they were two visionaries. Another, that they were two intolerant fanatics. I know too well the artifices of this insidious and envious world to render implicit faith to its accusations, but the contradiction between the good opinion I had entertained of those two victims of Roman Catholic intolerance, and the unfavourable opinions which those per-

sons wished to give me of them, made me exceedingly curious to know them personally, and then to judge of them impartially according to my own impressions. An opportunity soon occurred. With Signor Madiai I found myself in the company of a common friend. At the first sight of him, I scanned the man narrowly with an interest like that of the crowd that comes to gaze upon one that, by some wondrous chance, escapes death by shipwreck, and has just made his way to land.

"Signor Madiai is rather tall. His countenance, without presenting those features that are conventionally called noble and strongly marked, has an air of calm and tranquil kindness. His look is gentle, and an expression of inward serenity beams in it. After the first salutations, he related fully, at my request, the sufferings of his long imprisonment. His relation, given at the moment, with that simplicity which is the eloquence of truth, threw me back three centuries. Although he had suffered much, even in body, the tortures they inflicted on him were moral rather than physical. Excepting only the rack, the red-hot pincers, and the burning pile, he had to suffer all the torture of the ancient inquisition. Besides the weariness of a long and inquisitorial process, he was tormented by daily assaults, with various weapons, that friars of every sort and of every colour made upon his conscience. Some with honied words and promises—some with disdainful brow and threatenings. But, in telling me of the torments he had suffered, he uttered not a single word of resentment, not one sentence to betray the least rancour, or the slightest desire of revenge. After each episode of that dolorous drama, his ejaculation was such as this: 'May God forgive my enemies, as, according to his commandments, I have forgiven them with all my heart!' But he could not say, as Christ said on the cross, 'because they know not what they do,' for these furious persecutors too well understand to what result their premeditated persecutions tend.

"I afterwards went to visit the Signora Madiai. She is a middle-aged woman of dignified carriage and an open countenance, yet bearing traces of long and painful sufferings that time never will efface. Her manners are noble. The sound of her voice is sweet, and her language is constantly of peace and pardon. When I touched on the story of her recent sufferings, she said to me: 'O, sir, let us not speak of it. God willed it, and let his will be done. The creature cannot fathom the designs of the Creator. I have no more recollection of my suffering than of a distant dream, or if even I do remember it, it is only to pity those who were compelled to persecute me, and whom I have forgiven in the fullest sense of the word and with entire sincerity of heart. I endeavoured to profess the law of Christ, which is altogether a law of love and pardon. By loving and forgiving my fellow-creatures, I do no more than follow the precepts of the gospel, and of that holy bible which is my guide in this short but painful pilgrimage, called life. You, sir, I know, have suffered much, and still are suffering, but lift up your eyes and your thoughts towards heaven, and there you will see that justice which is denied you here on earth. God does not break his word, like men. His promises are eternal, and they never fail. But if we would advance in the path of perfection, we must begin with forgiving our enemies all the harm that they have done us, and with praying for their conversion.'

"This first conversation which I now relate to the reader somewhat refreshed my fainting spirits, raising my hope on the wings of religion. With a second I

might perhaps have gone so far as also to forgive my enemies . . . but they have done me so much evil, they have in many ways so sorely wrung my heart, that I do not yet feel myself generous enough to pardon them.

"After the rumours which malevolence had circulated, I feared, as I have said, that I should find these Madiai to be two visionaries, two fanatics. On the contrary, I discovered that they were two lambs in meekness, two patterns of evangelic charity. There was only one thought that in the least disturbed their peaceful mind, and this was a fear lest any word or deed of theirs, being ill interpreted, should excite in the population any suspicion adverse to their quiet habits and peaceable intentions; hence, in every action, they displayed the highest prudence and constant charity. I left the house, edified by the meekness of the sentiments, and by the prudent demeanour of those two victims of religious and political intolerance, of which the destiny is a real anomaly, an open contradiction to the nineteenth century, which carries written on its front—civilisation and tolerance."

It is thus that the endurance of persecution promotes the dissemination of the truth; not by a display of tenacious adherence to it merely, as proving the genuineness of the convictions professed, but especially as furnishing opportunity for the manifestation of a spirit which is evidently superior to the spirit of the world, bearing witness to the conscience of the observer of its connexion with heaven.

PRIVATE READING OF DR. CHALMERS.

From "A Selection from the Correspondence of the late T. Chalmers, D.D., LL.D."

1825. I FIND it a great advantage to spend my mornings in practical reading rather than in study. My present book is "Owen on Spiritual-Mindedness"—a book which, when you have perfect leisure, I would recommend to your perusal.

1826. My practical author at present is Howe. The book of his which I am now in hand with is his "Redeemer's Tears." I never read a sentence of his works before, and I think I shall like him vastly. He is more lucid than Owen, writes with greater taste, and is often, I think, more striking, if not so profound. He is a very judicious and learned as well as pious author. There is more of tenderness, too, about him than Owen.

1826. My book at present is Bagster's "Saints' Rest," Very impressive. I think him particularly so on the awful and affecting subject of our responsibility for each other's souls.

1827. Of all the books I have recently read there is none which has delighted, and I hope impressed, me more than Leighton's "Commentary on Peter." What a precious thing it is to get a fresh and powerful impression of religious truth!

1828. You perhaps remember a venerable brown-skinned folio that my father used to read upon the Sundays. It was a complete volume of Boston's works. I have great pleasure in the perusal of it. It has formed a morning reading to me for some time; and I have now got over his "Crook in the Lot," and his "Fourfold State," both of them very precious, and the latter abounds with very impressive passages.

1834. Have you read Owen on the 130th Psalm? this is my last great

work; and I would strongly recommend it as eminently conducive to our establishment in that way, which is at once a way of peace and holiness.

1839. I have not seen the book entitled "Union, or the Church made one," but I have read the other production of its author, entitled "Mammon," and think that there is great truth of principle in the work, and that, too, forcibly and impressively propounded.

1843. I have been reading lately with the greatest interest, certain books on the Assurance of Faith, which are full of comfort. They give substantially the same doctrine with Hervey in his "Theron and Aspasio," and "Marshall on Sanctification," great favourites, both of them, if you recollect, with my father. John Newton also is very much in the same spirit, and so are Boston, and Colquhoun, and Romaine. Their great lesson is, to come to Christ as we are, instead of waiting for qualifications to come, which, separate from Him, we never can arrive at.

1845. I am reading with great interest a recent work, "Elliot on the Apocalypse." It is a learned, and critical, and, I think, very complete work. I look on prophetical studies as very confirming, though I hold as of first importance a Bible reading, and practical books that may influence the heart on the side of practical Christianity.

1845. The bible, if read with diligence, and the Spirit given to pour light upon the bible if prayed for with sincerity and earnestness, these are the great agencies and means by which even the poorest and humblest of men might be made wise unto salvation. And there are other helps beside the scriptures not to be neglected, for by them we might be the better enabled to understand the scriptures. But tastes and understandings are various, and the books suited to some are comparatively useless to others. The human author who did me most good was Wilberforce, by his work on "The Christianity of the Higher and Middle Classes." And yet I know some who felt no interest in this book, though some of the following might perhaps prove more impressive and profitable:—Baxter's "Call to the Unconverted;" Alleine's "Alarm;" Doddridge's "Rise and Progress of Religion in the Soul;" Baxter's "Compassionate Counsel to Young Men;" Guthrie's "Trial of a Saving Interest in Christ;" Bradley's "Sermons," &c. But after all, let me state in a single sentence what the likeliest expedient is for passing out of darkness into the marvellous light of the Gospel. It is *the prayerful reading of the bible.*

ABSENCE FROM THE BODY.

As absence from the body cannot be considered, in itself, a desirable thing, so, it is quite evident, from the fact that there is to be a resurrection, that a permanent state of separate existence, of absence from the body, is not that best fitted for developing all the susceptibilities of improvement in knowledge, holiness, and enjoyment, with which human nature is endowed. The best, the happiest state for a being like man, is the state in which a perfect body is the mansion and instrument of a perfect soul. That is the state in which human nature exists in the person of the glorified Redeemer; and that is the state to which he has promised to raise all his followers.

For very wise and benignant reasons, God has implanted in the human heart

a strong love of life, and an almost invincible horror of death—apart altogether from the consideration of the events consequent on the separation of soul and body. So strong a hold has the material world, with which our bodies connect our minds, through our imaginations and affections, that it forms, as it were, a part of our conscious being. We find it difficult, if not impossible, to form a distinct conception of our mode of existence in a separate state, without accompaniments, the ideas of which are borrowed from that in which we live. Death seems an unclothing us—a leaving us naked. It is as if the laws of gravity were annulled with regard to us, and we, in a starless night, were compelled, not only to abandon our warm, lightsome dwellings, but even to leave the solid earth, and plunge headlong into the unexplored fathomless depths of the surrounding dark ether. It is nature that speaks in the apostle when he says—"Not that we would be unclothed,"—oh, no—"we would be clothed upon." Our wish is, not that mortality should expel life, but that life should swallow up mortality.—*Dr. John Brown.*

THE RIGHT MODE OF STUDYING THE BIBLE.

The girders across the roof of the Crystal Palace were painted blue. They gave the roof, from the east or the west gallery, the appearance of sky blue, by entirely concealing the glass between them. This result of skilful colouring could only be observed from a proper point of view; and the beauty of the bible is only discernible from a right position. A writer of higher genius than any living man had one mode of studying the scriptures, which has always proved successful. No modern scholar can be ashamed to copy the example of the Prince of Poets, whose verses are the household hymns of the civilized earth, and have been the resource of many troubled and mourning hearts in every age and clime. His plan is stated in four words, Psalm cxix. 12, "Teach me thy statutes."—*Troup's Art and Faith.*

PRAISE FOR THE HARVEST.

From "Original Hymns, particularly adapted to Prayer Meetings."

Bless God, by whom we live,
For he's immensely good!
In love he doth prepare,
For man and beast their food;
The harvest now his care displays,
How kind are all our Father's ways!

We hail the precious crop,
And bless the Donor's hand,
Whose providence thus smiles
Once more upon our land:
'Twas he preserved the needful grain,—
O let us praise his sacred name!

His love demands our praise;
His goodness claims our songs;
Awake! our grateful hearts,
Awake! our tuneful tongues:
To him who all our need supplies,
Let thanks, sincere, for ever rise.

Prepare us, O our God,
For that great harvest-day,
When thou wilt house the wheat,
And cast the chaff away:
Ripened for bliss, O may we rise,
To dwell with Christ, above the skies!

There we'll extol the grace,
Which rescued us from hell,
And on our Saviour's face
For ever sweetly dwell;
We'll welcome, Lord, *that* harvest-day,
Which shall thy grace and wrath display.

REVIEWS.

The Papacy; its History, Dogmas, Genius, and Prospects: being the Evangelical Alliance first Prize Essay on Popery. By the Rev. J. A. Wylie. Edinburgh: Johnstone and Hunter. 8vo. Pp. 558.

This able and finished production combines at once the rare qualities of clear statement, rigorous logic, and eloquent style. There is no vituperation, no passion, nor partisanship about it. Its tone and spirit are worthy of an Evangelical Alliance; and it is to the praise of the author that he could write upon a subject on which the public mind has of late been so excited, and we may say so exasperated, with such an absence from all passion and prejudice. In these respects the book contrasts most favourably with a large number of works that have recently appeared on the same subject. Too many of these writers, in rebuking the arrogant assumptions of those who have cursed the world from the chair of St. Peter, have well nigh assumed the same high position, and have bordered upon cursing themselves. The whole controversy has had about it too much of church against church, priest against priest, too little of truth against error. This is neither promotive of truth nor is it decisive against error. It is not by setting up our petty rival claims that we advance the truth, but by lifting her out of the corruptions and passions which have enveloped and obscured her, that all men may see her light and feel her beauty. The history of the papacy itself is but the history of the blind prejudice and infuriate zeal of the priesthood, and is a plain and significant warning to the ministers of every church to abstain from the exhibition of a similar spirit. Of course we discriminate in making these statements, and we are happy to observe a growing class of writers, who, while they deal effectively with the heresies of Rome, have at the same time imported into the controversy a better temper and spirit. We place Mr. Wylie high among this class of candid yet powerful adversaries to Rome.

Mr. Wylie has made a clear and very judicious division of the essay into four books. The first book contains a brief and succinct history of the rise of the papacy. The second expounds and refutes its dogmas. The third develops its genius and influence; and the fourth reviews its present policy and prospects. This division affords abundant material for discussion, and at the same time considerably popularizes the whole question. From either of the points indicated we may survey at a glance some of the fearful aspects of popery. Thus there is an unusual amount of interest created for the book. The reader, pleased with so definite and comprehensive a view, is irresistibly led to follow out with the author the deadly workings of the system. We cannot now go through all the points presented to us; and shall, therefore, confine ourselves to a few remarks upon the subject matter contained in the first and last books.

To account for the growth of this gigantic system of error, we must go back to the first ages of the church, and mark the elements by which Christianity was surrounded and amidst which it was developed. The chief cause is

undoubtedly to be found in human nature itself. The papacy is but the outgrowth of its weakness and perversity. Christianity was committed to the care of imperfect beings, and hence it was soon corrupted. There were, however, special elements at work, which even in the apostolic age had made their influence to be felt, and which helped to modify and limit the truth. They may be presented under a three-fold character—Jewish symbolism, Grecian philosophy, and Roman power. By the first of these arose that conflict between the symbolical and spiritual—that substitution of the *outward* for the *inward*, which paved the way for the introduction of ritualism on the broad scale of the papacy. By the second were supplied those false methods of philosophizing, which not only adulterated the truth, but which elevated human opinion to a co-ordinate rank with divine revelation; and thus was laid that basis of the corruption of the scriptures in which Rome indulges —that tradition and infallible teaching of the church to which she demands implicit subjection. By the last was furnished a world power, through which, when gained to her side, she could spread her opinions and give them effect by the strength of the secular arm, and the terrors of law. The two former of these influences were gradually but subtilely at work through the age succeeding that of the apostles; so that, at the end of the first and the beginning of the second century, their power was strongly felt. As the age wore on the novelty of the new opinions began to wear off, and men were thrown, by the recoil of human nature, back again upon the old ideas. The progress of the next century more fully revealed this fact. The church itself had begun to depart from the simplicity of Christ, and except during the periods of persecution she was torn by intestine strife, or corrupted by false doctrine. The false modes of interpretation, the childish allegories, or sensuous philosophizing which now were generally adopted, showed that the spirit of the truth was fast evaporating from the mind of the church. As "every truth has its counterfeit in error," so was it with the truths of Christianity; she was either mutilated or corrupted—she was either half Judaized or half paganized.

Contemporaneously with this grew up in the church a spirit of priestly assumption which was contrary both to the spirit of the gospel and to the teaching and discipline of the church of the apostolical age. The constitution of the church of Christ was in fact changed. We cannot do better than express this in the words of Neander: "The changes which the constitution of the Christian church underwent during this period related especially to the three following particulars: 1. The distinction of bishops from presbyters, and the gradual development of the monarchico-episcopal church government. 2. The distinction of the clergy from the laity, and the formation of a sacerdotal caste in contradiction to the evangelical idea of the Christian priesthood. 3. The multiplication of church offices." Thus the unity of the church was broken in upon. Those who were one in the gospel, brethren through a common fellowship in Christ, began, contrary to the express command of their Lord, to contend for the pre-eminence over each other in the church. This spirit soon extended to the churches. The simple and fraternal relations which existed between the various independent bodies of the faithful were violated. The larger churches assumed a spirit of dictation toward the smaller, and begun to interfere in their internal arrangements. The church at Rome was pre-eminent for such intermeddling. The influence of the provincial ecclesiastical councils

increased this evil. In them the larger churches obtained the greatest weight. At the beginning of the fourth century these councils had become universal. In the Greek church they were styled synods; in the Latin they were styled councils; and the laws enacted by the latter church were called canons. The term bishop by this time had acquired a new significance. It was no longer synonymous with the humble presbyter. Thus Mr. Wylie tells us, "The new arrangements impressed by a human policy on the church became every day more marked, as did likewise the gradation of rank amongst the pastors; bishop rose above bishop, not according to the eminence of his virtue or the fame of his learning, but according to the rank of the city in which his charge lay. The chief city of a province gave the title of metropolitan, and likewise of primate to its bishop. The metropolis of a diocese conferred on its pastor the dignity of exarch. Over the exarchs were placed four presidents or patriarchs, corresponding to the four prætorian prefects created by Constantine. This distinct recognition of the order occurs in the Council of Constantinople, A.D. 381." (Pp. 19, 20.) Again, "This gradation of rank necessarily led to a gradation of jurisdiction and power. First came the bishop who exercised authority in his parish, and to whom the individual members of his flock were accountable. Next came the metropolitan who administered the ecclesiastical affairs of the province, exercised superintendence over all its bishops, convened them in synods, and assisted them, heard and determined all questions touching religion which arose within the limits of his jurisdiction; he possessed, moreover, the privilege of having his consent asked to the ordination of bishops within his province. Next came the exarchs or patriarchs, who exercised authority over the metropolitans of the diocese and held diocesan synods in which all matters pertaining to the welfare of the church in the diocese were deliberated upon and adjudicated. There needed but one step more to complete this gradation of rank and authority—a primacy among the exarchs. In due time an arch-patriarch arose. As might have been foreseen, the seat of the prince of the patriarchs was Rome." (Pp. 21.)

This growth of power in the priesthood led to several evils; the common people were excluded from all participation in the administration of the affairs of the church. The rights and privileges of presbyters were invaded. Bishops contended among themselves as to the limits of their respective jurisdictions, and rivalled each other in the costliness and splendour of their living. At length the dissensions arose to such a pitch that the church often witnessed her chief bishop elected amidst tumult and bloodshed.*

There remained yet two or three steps to be taken by Rome to render her dominion absolute. These were necessary to bring the civil power to recognize and uphold her ecclesiastical authority. By the edict of Gratian and Valentinian II. the power of Rome was extended and confirmed, and the aid of the civil power was guaranteed so far as was necessary to its own purposes.†

The young emperor Valentinian III. under the influence of the Roman bishop issued the law of A.D. 445, in which he says, "The primacy of the apostolical seat having been established by the merit of the Apostle Peter, by the dignity of the city of Rome, and by the authority of a holy synod, no pretended power shall arrogate to itself anything against the authority of that seat. For peace can only be universally

* Neander, vol. iii. p. 315.

† Gieseler, vol. i. p. 434. Neander, vol. iii p 315.

preserved when the whole church acknowledges its ruler."* A century later these powers were enlarged by Justinian who added the rights of endowment and patronage. The publication, likewise, of the celebrated Justinian code which had become the law of Western Europe favoured this ecclesiastical supremacy. At the same time arose the order of Benedictine monks who went everywhere preaching up the doctrine of implicit obedience to the Roman see. In 606, the highest ambition of Rome was realized by the Emperor Phocas, who had attained to the purple by the murder of his predecessor Maurice, conferring on the pope the title of Universal Bishop. Thus was given to Rome a legal supremacy. Henceforth her power advanced beneath the protection of the emperor himself.

We cannot follow Mr. Wylie through his exposure of the various dogmas of Rome, those subterfuges and frauds by which she has reared and maintained for ages her power, and by which she was enabled gradually to tread down liberty, and at last to set her foot upon the necks of kings and of nations; but we regard the exposure as masterly and triumphant; and we commend this part of the book to the diligent study of every reader. It behoves every man to set himself against this system of fraud and tyranny. Every lover of truth should so master the controversy that he may be able to meet the imposture and expose the sophistry upon which Rome builds her pretensions. This book will help greatly to secure such an end. It is an admirable repertory of truth, from which those who have neither the leisure nor the learning to prosecute an independent research may avail themselves when they engage in the controversy: or rather it is a well furnished armoury from whence a skilful and adroit hand may pluck a burnished and well-tempered weapon which he may wield with deadly effect against the Hydra-headed monster.

We have no space left to remark, as we intended, upon the last chapter. As to the future prospects of the papacy we believe them to be dismal enough. We have no hesitation in saying, that in England Rome has, on the whole, lost ground during the last two or three years. That the Continent groans to cast off its yoke every one knows. Never has more light been let in upon the system than lately. The common mind of Europe is aware of its treacherous policy. The heresy once fairly exposed is undermined and must fall. It has entailed upon mankind such misery, has left such terrible record behind it in history, such blasting and scathing marks upon the face of society, upon the individual and upon the race, that when once it is fairly exposed as the source of all this woe, its own ruin will be speedy and certain.

History of the Reformation of the Sixteenth Century. Volume Fifth. The Reformation in England. By J. H. Merle d'Aubigne, D.D., *President of the Theological School of Geneva, and Vice-President of the Societié Evangelique: Translated by H. White, B.A., Trinity College, Cambridge, M.A., and Ph.D., Heidelberg. The Translation carefully revised by Dr. Merle d'Aubigne.* Edinburgh: Published by Oliver and Boyd. London: Simpkin, Marshall, and Co., 1853. 8vo. pp. xii. 705.

History of the Reformation in England. By J. H. Merle d'Aubigne, D.D. *President of the Theological School of Geneva, and Vice President of the Societié Evangelique; Translated by H. White, M.A., Trinity College, Cambridge; M.A. and Ph.D. Heidelberg. The translation carefully revised by Dr. Merle d'Aubigné.*

* Neander, vol. iii. p. 246.

Vol. I. Glasgow and London: Blackie and Son, 1853. 8vo. pp. xx., 544.

It will rejoice the possessors of Dr. Merle's previous volumes to learn that he has completed another, and that it comprises the History of the Reformation in England down to the fall of Wolsey in 1530. Though the title pages which we have copied differ, the contents of the two books are the same; they are the fifth volume of the original work, translated into English by the same hand, with the same preface, and the same corrections by the author. The difference between the two publications is simply this: the Edinburgh edition is printed in larger type than the Glasgow, occupying a greater number of pages, and the Glasgow edition is embellished with beautiful engravings —portraits of Henry VIII.—John Wickliffe—Cardinal Wolsey—Francis I. —William Tyndale—Hugh Latimer— Pope Clement VII.—Catharine of Arragon—Anne Boleyn—Sir Thomas More.

In addition to those sources of information which are well known, the author tells us that he has availed himself of some that have not been previously explored, among which are the later volumes of British State Papers published by order of the government, of which successive Home Secretaries have kindly presented him with copies. He assigns four reasons for having prosecuted his work eagerly, and desiring that it should be extensively read at the present crisis. The first is that the English Reformation has been, and still is, calumniated by writers of different parties, who look upon it as nothing more than an external political transformation, and who thus ignore its spiritual nature. History, he says, has taught the author that it was essentially a religious transformation, and that we must seek for it in men of faith, and not, as is usually done, solely in the caprices of the prince, the ambition of the nobility, and the servility of the prelates. The second is that an active party in the episcopalian church is reviving with zeal, perseverance, and talent the principles of Roman Catholicism, and striving to impose them on the Reformed Church of England, and incessantly attacking the foundations of evangelical Christianity. The new position which the Romish court has taken in England, and its insolent aggressions, are a third consideration which seems to him to demonstrate the present importance of this history. Fourthly, he observes, the Reformation is now entering upon a new phasis. "After three centuries, a new and a greater movement is succeeding that which we describe in these volumes. The principles of the religious regeneration which God accomplished three hundred years ago, are now carried to the end of the world with the greatest energy. The task of the sixteenth century lives again in the nineteenth, but more emancipated from the temporal power, more spiritual, more general; and it is the Anglo-Saxon race that God chiefly employs for the accomplishment of this universal work. The English Reformation acquires, therefore, in our days, a special importance."

The same attachment to scriptural truth, and the same lively and perspicuous style as have given celebrity to the author will be recognized in his present productions. Some minor particulars may occasion a degree of dissatisfaction, but in leading matters the historian will be found right hearted and trust-worthy. The testimony with which he concludes is one that cannot be too often repeated:—"Not in the palaces of Henry VIII., nor even in the councils where the question of throwing off the papal supremacy was discussed, must we look for the true children of the Reformation; we must go to the tower of London, to the Lollards'

towers of St. Paul's and of Lambeth, to the other prisons of England, to the bishop's cellars, to the fetters, the stocks, the rack, and the stake. The godly men who invoked the sole intercession of Jesus Christ, the only head of his people, who wandered up and down, deprived of every thing, gagged, scoffed at, scourged, and tortured, who in the midst of all their tribulations, preserved their Christian patience, and turned, like their Master, the eyes of their faith towards Jerusalem :—these were the disciples of the Reformation in England. The purest church is the church under the cross.

"The father of this church in England was not Henry VIII. When the king cast into prison or gave to the flames men like Hutton, Bennet, Patmore, Petit, Bayfield, Bilney, and so many others, he was not the "Father of the Reformation in England,' as some have so falsely asserted, he was its executioner." To the principles of the Reformation he was an uncompromising foe.

BRIEF NOTICES.

The History of the Sunday School Union. By WILLIAM HENRY WATSON, *Senior Secretary.* London: Sunday School Union, 60, Paternoster Row. 1853. 12mo. Pp. viii 191.

Though we never had the honour of official connexion with the Sunday School Union, as many of our correspondents have supposed, we have long been accustomed to believe it to be one of the most useful institutions of the age. Sunday schools themselves have done so much good this century, that it seems wonderful that in former centuries the world made any progress in the right direction without them; and much of their efficiency in the latter part of the period of their existence is fairly attributable to the Union. It was formed on the 13th of July, 1803, and was designed to consist of teachers and others actively engaged in some protestant Sunday school, its objects being, as described by its founders, "To stimulate and encourage each other in the education and religious instruction of children and youth; by mutual communication to aim at improving each other's method of instruction; and to promote the opening of new schools by influence and personal assistance, whenever it might be deemed expedient." Fifty years of its course having elapsed, it was determined that a history of its origin and proceedings should be published. The senior secretary has in consequence produced this volume, which will doubtless extend and deepen the interest felt in the society. He has wisely abstained from making a very large book; he has written in a perspicuous and unpretending style; and his observations show that he has generally sympathised himself with the opinions that have prevailed on critical occasions, so that he may be regarded as the embodiment of that Committee whose achievements he has had to record. The letter-press is illustrated by portraits of Mr. Gurney, Mr Raikes, Mr. Fox, and Mr. William Freeman Lloyd.

Scenes and Impressions in Switzerland and the North of Italy, together with some Remarks on the Religious State of these Countries taken from the Notes of a Four Months' Tour during the Summer of 1852. *By the Rev* D. T. K. DRUMMOND, *Incumbent of St. Thomas's English Episcopal Chapel, Edinburgh.* Edinburgh: Kennedy. London: Hamilton and Co. 1853. 12mo. Pp. xii. 218.

An apology for the publication of this volume was quite unnecessary. The condition of the countries which the author visited is so critical and so constantly changing in its aspect that the testimony of new witnesses, if qualified to form correct opinions and themselves right-minded, is always welcome. A state of health which required a six months' journey having induced Mr. Drummond to leave home, he wrote a letter to his flock every month giving such information respecting what he heard and saw as he thought would be interesting and profitable. Not intending to publish he wrote familiarly; but many readers who have not the pleasure of personal acquaintance with him will derive gratification from the style as well as the substance of his communications. His principal design is to draw attention to the present interesting condition of Italy, and to point out the best means by which the energy of British Christians may be devoted to the help of that unhappy country. He maintains, correctly in our opinion, that "it is a profound mistake to regard popery as a mere corruption of the truth;" it is essentially evil, "and what we have to long for and to pray for is that it may be detected, defeated, and destroyed." He teaches that whoever wishes to aid in the spiritual emancipation of Italy must avoid being

in any way mixed up with any of the political questions now agitating its natives. He believes that Vaudois teachers from Piedmont would be pre-eminently acceptable to them, and successful in enlightening their minds; he says that in many of the rural districts among the hills and the romantic glens, some of the pastors of the Canton de Vaud are doing a great work in the conversion of sinners and edifying of saints; and he urges on British Christians the duty of strengthening the hands of these men of God, urging them on beyond the bounds of their own canton, and encouraging them to bold action in the spreading of that precious gospel with which they are put in trust.

Original Hymns, particularly adapted to Prayer Meetings. By a Christian Minister. Northampton: Printed for the Author, by T. Phillips, Drapery. London: B. L. Green. 32mo. Pp. 127. Cloth.

Prayer meetings are exercises of inestimable value, but they are not always wisely conducted. If petitions alone be offered, without thanksgiving and praise, the tendency is depressing, and a spirit of discontent is cherished. If a prayer in prose is followed by a prayer in metre, and the assembly after listening to another prayer in prose sings a lamentation in metre, and proceeds thus to the end, the result will be far less invigorating than if the unchanging excellencies of the supreme Governor are called to remembrance, and past favours gratefully acknowledged. It is not, however, easy to compose hymns specially adapted for prayer-meetings; we made the effort some years ago without much success, and are in consequence inclined to criticise very gently the attempts of others. We cannot say that we think the productions before us are much better than some of our own which have never been published; but the reader may find a specimen on a previous page, which we have selected, partly because it is a song of praise, and partly because its subject—"Praise for the Harvest"—is just now peculiarly seasonable.

The Age and Christianity. By ROBERT VAUGHAN, D.D. *Second Edition.* London: 16mo. Pp. xi. 307. Price 2s. 6d.

As the former edition did not reach us, we cannot form an independent estimate of the degree in which this excels it; but the author says, "the book should be a better book than the one published before under the same title—I say it *should* so be, inasmuch as some pains have been taken to make it so: though with what success this effort has been made must, of course, be left to the judgment of my readers." It discusses first the characteristics of the Age generally, and then particularly, as affecting the Authority of the Christian Records, the Teaching of the Christian Records, and the Christian Religion as distinguished from Theology, from Pantheism, from Mysticism, from Formalism, and from Modern Naturalism. These are topics on which Dr. Vaughan is well qualified to descant, both by the bent of his mind and by his previous studies. The work is especially intended for thoughtful young men; and we doubt not that it will be read by very many of that important class with much pleasure and advantage.

The Footsteps of Immanuel on the Lake. By the Rev. GEORGE S. WEIDEMANN, *Incumbent of Kingswood, Wotton-under-Edge.* London: Seeleys 54, Fleet Street. 16mo. Pp. 289. 1853.

The Lake of Gennesareth, distinguished by its grandeur and sublimity, was the scene of many of the most interesting events in our Saviour's life, and of his most striking miracles. To trace the footsteps of Immanuel on that lake, and from his sayings and doings to draw evangelical instruction, is the author's aim in this volume. It is an interesting book, and full of noble sentiments. We should hail the following sentences from any pen, but especially from the pen of a minister of the Church of England, "Well indeed would it be for the professing church of Christ if there were, in habitual and energetic action, more of that spirit of love and of a sound mind, which is the characteristic feature of the 'gospel which bringeth salvation,' and less of that sectional exclusiveness which would limit the workings of the 'grace of God,' within the narrow bounds of a personal prepossession, or a denominational enclosure. Oh! for *more* of that real union which believeth and hopeth all things, and *less* of that stickling for a uniformity which dwarfs and crushes down the heavenward aspirings of the spiritual man to the dead level of a formal and strait-laced verbal orthodoxy. Thus the spiritually awakened sinner, when he recognises and feels the reality of his perishing condition, spurns away with scorn the subtleties of dogmatic theology; the cold orthodoxy of a mere head-knowledge, or the soothing flatteries of ecclesiastical partizanship, which once soothed and rocked him into a dreamy self-security; these are the *husks*, but his hungry soul craves *food*; these are the '*outer-court*,' but he seeks the '*inner man of the heart!*'"

Memoir of the Rev. THOMAS LEWIS, *of Islington; with Extracts from his Diary and Correspondence.* London: Ward and Co. 1853. 16mo. Pp. xi. 396.

A preface by Dr. Leifchild informs us that this memoir was written by Mr. Burrell, one of Mr. Lewis's most intimate friends. Mr. Lewis himself was a worthy man and laborious minister. He was born at Ludlow in Shropshire in the year 1777; began to preach when he was but nineteen years of age; became pastor at Islington in 1804; and continued to discharge the duties of his office honourably and faithfully till laid aside by his last illness which terminated February, 1852, when he was in the seventy-fifth year of his age, and the fiftieth of his ministry.

Work, or Plenty to do, and How to do it. By MARGARET MARIA BREWSTER. Edinburgh: Thomas Constable and Co. London: Hamilton, Adams, and Co. Pp. 113. 1853.

We introduce this book to our readers with much pleasure. On every page will be found proofs of its being the production of a devout and highly cultivated Christian. A tone of quiet earnestness pervades it which must give it a charm and power. The sixteen chapters

into which it is divided are thus mottoed:—Introductory — Warfare Work — Every Day Work—Social Work — Home Work — Single Women's Work — Waiting Work — Preparatory Work — Desultory Work — Praising Work — Special Work — Praying Work — Homely Hints about Work — Reward of Work—Future Work—Conclusion. In her Preface the author says she "is not without hope, that her little work may prove of some service to those who, along with herself, may have experienced the needs and lamented the failures, to which she has sought to direct attention." A better book for Sewing Circles; Dorcas Societies, and all kindred associations of ladies, where reading forms a part of their engagements, it would not be easy to find.

Saint Paul. Five Discourses. By the Rev. ADOLPHE MONOD, *of Paris. Translated by the Rev. W. G. Barrett, of Royston.* London: 18mo. Pp. 208. Price 2s. 1853.

Mr. Barrett deserves the thanks of English Christians for rendering this admirable volume into their mother tongue; and we hereby tender him ours. A more correct estimate of the great apostle; and a truer sympathy with his character and the purpose of his life it would be difficult to find. He is exhibited in His work—His Christianity, or his Tears—His Conversion—His Individuality, or his Weakness—His Example. In closing the volume we are conscious of a spiritual quickening as the result of its perusal, and therefore earnestly commend it to all our readers.

EDMUND BURKE: *being First Principles Selected from his Writings. With an Introductory Essay, by Robert Montgomery, M.A., Author of "The Christian Life," "God and Man," &c., &c.* London: George Routledge and Co. 1852. 12mo. Pp. xxxii. 416.

This celebrated orator was born at Dublin in 1730. His father was an attorney in extensive practice, and he studied at Trinity College, Dublin, from 1746 to 1749. In 1753 he became a member of the Middle Temple and maintained himself chiefly by literary toil. He became member of parliament for Bristol in 1774, and died in 1797. In the former part of his career he was the admirer and coadjutor of Charles Fox, but their difference of opinion respecting the French revolution occasioned a termination of their friendship which was "open, absolute, and final." Thirty thousand copies of Burke's Reflections on the French Revolution were sold in one year, and brought him medals or marks of honour from almost every court in Europe. One of his favourite principles was that "in a Christian commonwealth the church and the state are one and the same thing, being different integral parts of the same whole." So zealous was he for this that in 1790 he declared his intention, in case the motion for repealing the Test Act had been agreed to, to substitute a declaration "that a religious establishment in this state is not contrary to the law of God, or disagreeable to the law of nature, or to the true principles of the Christian religion, or noxious to the community."

The Unclaimed Daughter; a Mystery of our own Day. Edited by C. G. H., Author of "The Curate of Linwood," "Amy Harrington," &c. New Edition. Bath: Binns and Goodwin. London: Whittaker and Co. 16mo. Pp. xvi. 175.

It is affirmed in the preface that "the narrative is strictly true in every particular;" and as the book is dedicated by permission to the Countess of Clarendon, and partly attested by gentlemen of respectability, we presume that this is fact. A little girl who was about four years of age, in a charitable institution in Dublin, attracted the attention of a lady who has acted a mother's part to her for sixteen years; and who now furnishes presumptive evidence that the child, though it had come out of the hands of the lowest and vilest of the Irish poor, had been previously accustomed to refined society. There is nothing in the tale or in the manner in which it is told to claim the attention of our readers; but we mention it because the utmost publicity ought to be given to such a case, as it is possible that some scheme to obtain property to which the young lady had a reversionary title may have occasioned her separation from her relatives, and that the conspiracy and its results may yet be brought to light.

The Use and Abuse of Money; or the Duties and Dangers connected with Earthly Riches, &c. London: Ward and Co. 16mo. Pp. 48.

"Money answereth all things." "The love of money is the root of all evil." In the little work before us we have an exposition of these two passages eminently adapted to this money-loving age. If read in a devout spirit it cannot fail to produce something like a correct estimate of the worth and uses of earthly treasures, and to increase a desire for the true riches.

The Sceptic. By ELIZA LEE FOLLEN, *Author of "The Well Spent Hour," &c., &c.* London: W. Tweedie, 337, Strand. 16mo. Pp. 159.

A charming written tale with a two-fold purpose. It *directly* strikes at Scepticism; *indirectly* at Intemperance. The author introduces with much completeness and great skill the evidences of the Christian faith; and at the same time successfully demolishes all the fortifications of unbelief. The awful death of Ralph Vincent who is "The Sceptic" of the story is graphically drawn. In hundreds of such cases, however, we have no doubt fact is stronger than fiction. We feel bound to take one exception to this well-conceived and ably-written book, and that a serious one. There is an apparently studied omission of those views of Christianity which are correctly termed evangelical; such an omission as excites a fear that the author herself does not appreciate their importance, or feel their blessedness.

The Last Shilling; or the Selfish Child. A Story founded on Fact. By the Rev. PHILIP BENNETT POWER, M.A. London: Haselden, Wigmore Street. 24mo. Pp. 177.

Many children who need the lesson which this tale is intended to teach will probably be

interested in it, and will perhaps be convinced that selfishness is an evil against which it is necessary to be on their guard.

The Youth's Magazine; or, Evangelical Miscellany. 1853. London: Houlston and Stoneman. 16mo. Pp. x. 384.

This is called volume the first, because it is the first of a new series, and is in the hands of new proprietors, otherwise it is a continuation of a work which had previously lived to good purpose forty-eight years, and earned for itself an honourable reputation. The readers for whom it is designed are "The Young People of respectable families, who are between the periods of childhood and quite grown up age." The external appearance of the book is improved; as to its intrinsic excellence, we are restrained from any comparative estimate by a consciousness that we are every year receding further and further from the meridian for which it is calculated. How far the difference may be in ourselves we are not sure; but it seems to us as though there were less substantial information in it than at some former periods of its existence, and more to gratify the lovers of fictitious tales. The theological bias is that which is prevalent among the evangelical friends of the established church; though in all ecclesiastical matters it evidently seeks to maintain neutrality.

The British and Foreign Evangelical Review. No. V. June, 1853. Edinburgh: 8vo. Price 3s. 6d.

Among the "Original" papers in this number is one on the "Marrow" controversy, which gives a lively view of the most celebrated advocates of evangelical truth in Scotland in the days of William III. and his immediate successors, and of the withering influences to which the National church was subjected in the times that followed. Another is a disquisition on Archdeacon Hare's writings, with notices of some others of the same school, complaining, though leniently, of their exceeding vagueness in respect to important points of doctrine. A third is on Sir William Hamilton's Attack on the Apocalypse, exposing his misrepresentations of fact, and showing him up as a "theological pretender." Another is on the Reverend John Neale's attempt to transform honest John Bunyan into a Puseyite, closing with this sentence: "The booksellers are a generation of influential, honourable, and useful men; could they not crush in the bud this impudent forgery?" The imported articles are, three or four from America, one of them from the pen of Dr. Edward Robinson, on The Alleged Discrepancy between John and the other Evangelists respecting our Lord's last Passover. There is one also, the source of which is not indicated, on Oehler's Prolegomena on the Theology of the Old Testament, containing some just and important remarks on the common habit of reducing the entire scriptures to one uniform homogeneous mass, from the whole of which thus blended, the system of truth is drawn. The Jewish Scriptures "emanated from the same divine source with the writings of the apostles. They are equals of the latter in inspiration, and in their spirit and essence they are of the same universal and perpetual obligation. There was that about them, however, which was temporary. Their revelations of truth, however clear and glorious in themselves, were, as compared with those which have succeeded them, partial and imperfect, designedly so; and it casts no imputation upon the wisdom or goodness of their Divine Author that they were so." There are besides above twenty closely printed pages, describing the German Religious Periodicals.

RECENT PUBLICATIONS,

Approbed.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Principles of French Grammar, with Numerous Exercises. For the use of Schools and Private Students. By JULES CARON, M.E.I.S., Teacher of the French Language and Literature in the Edinburgh Philosophical Institution. *Edinburgh:* 12mo., *pp.* 208. *Price* 2s.

The First Book of Geography; Specially adapted as a Text-Book for Beginners, at Home or at School, and as a Guide to the Young Teacher. By HUGO REID, late Principal of the People's College, Nottingham. Second Edition, Revised, with Additions. *London: Grant and Griffiths.* 24mo., *pp.* 99.

The Power of Religion Exemplified in the Conversion and Triumphant Death of J. S. *London: Simpkin, Marshall, and Co.* 24mo., *pp.* 54.

The Fifty-fourth Annual Report of the Religious Tract Society, for Circulating Religious Publications in the British Dominions and Foreign Countries. Instituted A.D. M.DCC.XCIX. 1853. *London: R.T.S.* 8vo., *pp.* 261. *Price* 2s. *to non-subscribers.*

The Fifth Annual Report of the Weekly Tract Society, especially Designed to inculcate Religion, and to Promote the Social and Moral Improvement of the Working Classes, by the Circulation of Appropriate Tracts. Formed December, 1847. 1852. *London:* 16mo., *pp.* 56. *Price* 6d.

The Eclectic Review. July, 1853. Contents: I. The Reformation in England. II. Angling Literature. III. Popery, its Genius and Policy. IV. Woodward's History of Wales. V. The Law of Mortmain. VI. The Art-Student in Munich. VII. Church Rates: Recent Parliamentary Debates. VIII. India: its Government and Prospects. Brief Notices—Review of the Month—Literary Intelligence, &c., &c. *London:* 8vo., *pp.* 136. *Price* 1s. 6d.

The Christian Treasury: Containing Contributions from Ministers and Members of Various Evangelical Denominations. July, 1853. *Edinburgh: Johnston and Hunter.* 8vo., *pp.* 47.

INTELLIGENCE.

AMERICA.

COLPORTEURS.

The twenty-ninth Annual Report of the American Baptist Publication Society, which has just reached us, contains an encouraging and suggestive account of the usefulness of colporteurs, of whom it has in its service forty-five. The following is an abstract.

Colportage presents the most feasible and effective means of meeting the religious wants of multitudes in every part of the United States. The old world is pouring her teeming millions upon our shores. Many of them are the slaves of superstition, having no acquaintance with the spiritual truths of the gospel. Many of them are open unbelievers, drifted far away from all faith in a revelation, in a future life, or even in a God. The ministry and sabbath services do not reach them. They never enter the sanctuary; they never listen to the preacher; they never mingle with pious Christians. Entangled in the meshes of anti-christian influences, they go down to perdition under the very eaves of the sanctuary, and the ordinary means of grace and the established ordinances of the church are powerless to touch their hearts.

A subtle infidelity is also gradually undermining the foundation of the Christian faith among our native citizens. Perverts to a barren scepticism, both in the highest and lowest circles of American Society, are far more numerous than perverts to Romanism. Wealth and luxury are weakening the restraints of piety. The sabbath, in some quarters, is passing into a holiday, and public worship is neglected by many who call themselves reputable citizens. In the great cities of the Union, a rigid scrutiny would probably discover a larger number of sabbath-breakers than of church-goers; while in the more sparsely settled districts on the frontiers, habits of religious negligence are confirmed by the infrequency of public worship.

The established ministry of the word fails to correct these evils. The ordinary duties of pastors are too engrossing to admit of much extension of labour. They must give themselves to unremitting toil in the study to meet the claims of educated and thoughtful hearers. The complicated machinery of religious benevolence is entrusted chiefly to their guidance, and the care of their own flocks forbids any diversion to other spheres of activity. They cannot search out the destitute and ignorant and instruct them; they cannot follow after the wavering and the sceptical and bring them back to the faith; they cannot visit the superstitious at their homes, and by patient kindness and persuasion win them to the truth. Much of this work, indeed, falls to the lot of every pastor; but the duties of the pastorate are too arduous, to make it other than incidental to his ordinary engagements.

In the apostolic age the preacher went in search of hearers. In our age he waits for the people to seek him. We mean not to draw an unfavourable contrast, but only to indicate that the changes in modern society, and the cares and labours inevitable in large congregations, prevent our pastors from entering upon missionary work. Their hands are already full. They are sinking under their heavy burdens. Unless some other class is specially commissioned to look after those who neglect the sanctuary and have no interest in personal religion, they will have no gospel, but will live as pagans in the heart of a Christian nation. We are persuaded that the churches have hitherto overlooked this alarming fact. Satisfied with the prosperity of our religious institutions; cheered by the rapid increase of Christian sanctuaries, dotting the surface of the entire Union; exulting in the intelligence and wealth and liberality of Christian congregations, they are unmindful of the thousands who keep no sabbath, and attend no house of worship. In all our great cities, and probably in every part of the Union, multitudes may be found who are as ignorant of the fundamental truths of the gospel as if born and reared in a heathen land. It is of little avail for this class, to erect beautiful and commodious houses of worship; to fill the pulpits with a learned and eloquent ministry; they are prejudiced against both churches and preachers, and hold themselves stubbornly aloof from all religious influences.

The colporteur is therefore an invaluable assistant and auxiliary to the pastor. He goes out into the highways and hedges to compel those to come in who would otherwise receive no invitation to the feast. He explores the lanes and alleys of the city, and the frontier settlements of the western prairie, and carries the gospel to the doors of those who would never seek it. His gentle admonitions recall the lessons of childhood to the memories of many who have fallen insensibly into habits of religious indifference and neglect. He removes prejudices from the minds of candid opposers, and often

drops a word, which, like the arrow shot at a venture, pierces the heart of the sceptic and the reprobate. The volumes that he leaves behind him, containing the very essence of gospel truth, often complete the work he has begun, and converts are prepared for the missionary and the pastor. So long as the regular ministry are inadequate to the wants of our growing population; so long as every community contains large numbers of errorists and sceptics, and habitual neglecters of an evangelical sanctuary; so long as numerous families can be found unsupplied with the bible and with religious works; so long will the colporteur be an indispensable auxiliary to the ordained ministry.

We hope the day is not far distant when city churches will feel that their organization is hardly complete, unless a colporteur is supported in connection with the stated pastor. With an intelligent and holy ministry in the pulpits to unfold gospel truth with comprehensiveness and power, and with a judicious and zealous band of colporteurs to visit from house to house among the habitual neglecters of the sanctuary, the problem of evangelising great cities may at length be solved, and the chief danger to our republic, taught by the stern lessons of past history, may be perhaps averted.

The system of colportage is accomplishing some of its most valuable results among the emigrant population of our country. Seven colporteurs, in the employ of the society, have been labouring during the year among the German settlers; and one, for a few months, devoted himself chiefly to the Swedish emigrants.

The German element in our population is worthy of special attention, and the great success which has followed well directed labour in their behalf, supplies abundant motives for increased diligence in the future. The first preaching among them, advocating our denominational views, was commenced by Rev. Mr. Fleischman, now of Philadelphia, in Newark, New Jersey, in the year 1839. His coadjutors have multiplied till the German baptists in this country now number twelve churches, seventeen ordained ministers, and not far from a thousand members. They have united in a regular association, and are expecting soon to establish a monthly paper, as a substantial means of increasing the intelligence and strengthening the unity of their newly gathered membership.

If our churches rejoice over the remarkable success of the apostolic Oncken and his noble band of labourers in the father-land, and contribute freely to sustain him in his arduous toils, and pray with an unfaltering faith for the continued success of his labours, why should we not equally rejoice at the numerous German converts gathered on our own shores, and multiply our charities that the three millions of German emigrants, who have found a home among us, may be supplied with gospel truth, and be won to the cordial embrace of a spiritual Christianity, uncorrupted by the traditions of men and the superstitious rites of an apostate church! A large increase of German colporteurs will prepare the way for numerous churches in the next generation.

The labours of the colporteurs during the year have met with general success. The sales of books have largely increased, owing in part, no doubt, to an increase in the number and an improvement in the character of the society's publications. A large number of volumes, and tracts almost without number, have been distributed gratuitously to families unable to purchase.

One colporteur has baptized twenty-five converts. Another reports twenty-eight baptisms; another 109, and another sixty-five, consequent upon his labours. Another has reported conversions almost every month in connection with his visits and the distribution of tracts. Others have been instrumental in the formation of new churches, have assisted in precious revivals, and have scattered seed whose harvestings will be gathered for a century to come.

The board continue to regard with favour the colporteur labours of students during their vacations from study. It furnishes an admirable practical discipline, introduces them to an acquaintance with men as well as books, and saves them from many mortifying experiences which fall to the lot of others, who enter directly from the cloistered study upon the duties of pastoral life.

One of the most pleasing features in the colporteur operations of the year is the disposition manifested by benevolent Christians to sustain colporteurs at their individual expense.

A brother in N. H. has assumed the support of a labourer in Iowa, and has increased his donation by a liberal sum to furnish books for gratuitous distribution among the destitute. A pious lady in Boston is also responsible for a German colporteur in Ohio, and several brethren in Massachusets, New York, and Pennsylvania, are completing their arrangements for the same praiseworthy object. The sum required is so trifling, 150 dollars per annum, that many business men of limited resources, and other persons with slender incomes, find this noble charity brought within their reach. The merchant burdened with worldly cares in the counting room; the mechanic toiling arduously in the workshop; and the widow, cumbered with domestic solicitudes, may all preach the gospel by the lips of the colporteur, and bring upon their heads the blessing of many ready to perish. May the good work so auspiciously commenced gain in favour with the churches till the number of

individual supporters of colporteur labourers is increased a hundredfold.

Associations are also learning the value of colportage within their own limits, and are appointing suitable men for this department of labour under the general control of the society. The work has commenced in all the New England states except Rhode Island, and as its good influences are felt in the diffusion of a healthful religious literature among the churches, in the growing intelligence of the membership, and the conversion of sabbath-breakers, and errorists, and confirmed sceptics, the example will be commended to general imitation. There is not an association in the land in which the immediate benefits of colporteurs would not be felt in the enlarged piety and activity of the churches.

In former years the board have found it difficult to obtain suitable labourers. The smallness of the compensation, compared with the toil and sacrifices incident to the service, have deterred many from enlisting in the band of colporteurs. But within a few months a new impulse has been given to this department of labour. Alike from the north and the south, the east and the west, applications for appointment have flowed in a steady stream. From a multitude of pious hearts sorrowing over the desolations of Zion has gone forth the cry, "Here am I! send me." Since the first of January nearly fifty applications have been received from brethren highly recommended by pastors and brethren, as suitable men to enter upon colporteur labour.

BAPTIST PUBLICATION SOCIETY.

The increase of publications within the last two years has been most rapid and encouraging. In the two years ending May 1, 1851, only thirty-four publications were added to the Society's catalogue; while in the single year ending May 1, 1852, forty-three were added; and the number during the year ending May 1, 1853, has swelled to seventy-nine, of which forty-eight are bound volumes. It will be seen from this statement that the increase during the past year has exceeded that of the three best previous years of the Society's operations.

The whole number of publications in the Society's catalogue is now four hundred and six, of which one hundred and seventy-four are bound volumes, in English, German, and French. Of the tracts, 199 are English, 15 German, 3 French, and 10 children's.

Of the new issues of the Society there have been published during the year 179,000 copies; of older issues, 253,700; making the total number of publications for the year, 432,700. These publications contained 4,508,000 octavo pages; 3,705,000 duodecimo; 10,283,000 18mo.; 160,000 32mo.; 1,072,000 48mo; making a total issue of 19,678,800 pages. Nearly 3,000,000 pages of tracts were also printed and distributed during the year.

The receipts of the past year from all sources have been 43,404 dollars, 88 cents; the expenditures, 43,862 dollars, 12 cents; leaving a balance in the treasury of 42 dollars, 76 cents. Of the receipts, 25,699 dollars 59 cents have been from sales of merchandise; 2,758 dollars, 56 cents from donations for general purposes; 2,060 dollars, 6 cents for colporteur fund; 1,871 dollars, 48 cents for building fund.

The increase in the value of stock, books, stereotype plates and engravings for the year, has been 4,869 dollars, 31 cents; and the total amount of assets is now 65,772 dollars, 5 cents; showing a gain over the valuation of the last year of 5,281, 61 cents.

Six life managers have been made during the year by the payment of 50 dollars and upwards, and forty-nine life members by the payment of 20 dollars and upwards.

DEATH OF DR. SHARP.

All who had the pleasure of personal intercourse with Dr. Sharp of Boston, during his visit to this country, a few years ago, will regret to learn the loss which the churches of Christ in America have sustained by his decease. In the New York Recorder, of June 29th, we find the following announcement:—

"We learn from the Boston Traveller that this venerable and respected man died on Thursday evening last, June 23, at the residence of Robert Brown, Esq., at Stonely, near Baltimore. This event, though not unlooked-for, has come upon his numerous friends with a degree of suddenness that finds them unprepared for such a loss. His death will cause a deep sensation throughout our entire communion. He has been for so many years identified with our denominational interests that his name has become a part of our history, and is especially connected with our largest enterprise, the Missionary Union, of which he was the first secretary. The Traveller thus speaks of his early life:—

"'Dr. Sharp was by birth an Englishman, and emigrated to this country in early life as a commercial agent, in which capacity he first settled in the city of New York. Previous to his arrival in this country, however, he had received the advantages of an academical education, and was well qualified by his religious experience for the work of the ministry. As a further preparation, he soon retired from business, and studied theology with the Rev. Dr. Staughton of Philadelphia. He was then settled in Newark, N. J., for a

number of years, from which place he was called, in the year 1811, to the pastoral charge of the Charles Street baptist church, in Boston, with which church he remained as pastor until his death—a period of more than forty years.'

"Few ministers have commanded and retained the respect of the community in which he lived, and the confidence and love of his brethren, to the same degree with Dr. Sharp. He was wise in counsel, amiable in manner, considerate of the feelings of others, while he was firm and unyielding where he thought an important principle at stake. In the application of the gospel morality to the complicated relations of practical life, he was perhaps without a rival. Long experience of life, and a heart imbued with the spirit of Christ, led him to make large allowance for the infirmities of human judgment and purposes. His eminent skill as a practical moralist naturally led him to give a large share of his attention to the inculcation of the ethics of the gospel in his pulpit ministrations."

Dr. Sharp was born on the 25th of December, 1763. Early last winter, it appears, he was affected with a general debility which could be traced to no specific cause, and for which medical advice was sought in vain.

EUROPE.

GERMANY.

Extract of a letter from Herr Körner of Stuttgard, April 21st, 1853:—

DEAR BROTHER,—I cannot help speaking to you of the goodness of God to us. During the past year twenty-three persons have been baptized; fourteen of these are from Wurtemburg, others are Swiss.

The following narrative will show how wonderfully God works in rescuing souls from the grasp of our arch enemy.

A woman named R——, formerly of the catholic confession, frequented our meetings in U—— for a long time without encountering any opposition from her husband. But when he saw awakened in her a care for her salvation he began to treat her very cruelly. When she wished to join our church he began to beat or kick her, and once threw her down stairs. Providentially she escaped without serious injury. At another time when she went to him in the fields having on her way spoken to some of our members, he flung her into a ditch full of mud and water, pushing her in till she was completely covered.

Her quiet and gentle behaviour won upon him, however, so that on the next Sunday he allowed her to come to our worship at Heilbroun. On this occasion she was added to the church by baptism. The step so woke his rage that he took the fearful resolution to kill her, and attacked her with an old scythe. She contrived to turn it aside, and with one finger nearly cut through, made her escape to some of the friends. One evening, being with them in the meeting, her husband stood without with a large knife in his hand, and frenzied with passion, exclaimed: "Now, then, I will show you who your God is that you trust in—she must be here. I will be the death of her." She succeeded in slipping by him among the others, and remained concealed three days and nights among our people. Shortly after he met some of our members, and asked them angrily where his wife was. They answered him quietly, "If you promise not to attempt to injure her she will return to you. She will obey and wait upon you as a servant, only not in things pertaining to the faith, for in these we must obey God rather than man." They proceeded to talk with him of his sins and of the awful consequences if he died in the state he was then in. He heard them quietly, walking with them for half an hour, and promised not to ill-treat his wife again. They told him where she was, and he sent his daughter for her, on which she returned to him.

But he could not rest, he went to the catholic priests to obtain a divorce, but did not succeed. He wandered away from home one night, and after some days was found in a hayloft, having been tormented by the temptation to murder himself and his wife, till at last the Saviour had shown him his sins in the true light. This led him to our meetings and to study the word of God, from which as a catholic he had been debarred. The hard heart was soon broken, and whole nights spent in tears; repentance and prayers were followed by forgiveness and peace for his heavy laden soul, such peace as the children of God only know. He is our dear brother now, and a living witness of the power of the grace of God, for he tells openly what great things the Lord has done for his soul.

Further news of the persecuted brethren and sisters at Bückeburg, Schaumberg Lippe, is contained in a letter from Mr. Bolsmann, dated May 18th:—

I think I informed you that our sisters who were sentenced to a month's imprisonment had been allowed a reprieve of two months. A request being made to the authorities to remit the punishment altogether, they gave to our excellent sister H—— only a further respite till June 1st. As, however, the others were to go to prison the 11th of May, brother H—— begged that his wife might accompany them, as with an infant of six weeks old she was by no means fit to bear her sentence without the companionship of the rest. This was granted, and

also permission to bring with them bedding, needlework, and books. They went on the appointed day, in the confidence that their Lord would be with them, and enable them to bear everything faithfully for his sake.

The last communication we had from them runs as follows: "Dear friends, we are at peace and in health. We often pray and sing, and read diligently the word of God. Only it is very cold" (our readers will remember the cold late spring), "which does not suit our little children. Our hymn book has been taken from us by the gaoler because he had orders to allow us no book but the bible; a testament also he deprived us of, saying that one bible was enough. To a request that we might keep a light burning at night, because it was necessary to the comfort of the children, we had this answer—that one woman might have left her child at home (it is not six months old), and that the other might still have had her reprieve. God has, however, been good to us in preserving the dear children's health. Pray for us, all of you who receive this news, that we may be happy and hold out to the end."

Strict orders were issued on the 30th of April, that the police should watch for any attempt on our part to hold meetings.

Brother T—— is not banished, thanks be to God.

HAMBURG.

We copy from an American paper the following extract from a letter addressed to Mr. Onken, May 31, 1853, by his colleague, Mr. C. Schanffler.

"The news of your deliverance reached us on Saturday, 21st May, some hours after we had read the news of the dreadful catastrophe in the paper. Gerhard (Mr. Onken's eldest son) and I calculated that this must have been the train with which you went, and the anguish of our minds was unfathomable. We went home together to dinner, and I had not yet entered my house, when Gerhard came running after me with a letter in his hand, crying aloud, as soon as he saw me, 'He is saved!' I perused the letter from Mr. Colgate, and then we wept for joy and fear, praising the God who works miracles.

"The next day, sabbath, of course I broke the news to the church and a crowded assembly before I read the scriptures, and the emotion and excitement it created are indescribable. All wept. We prayed, and sung, and read, and sung again, and spoke of the boundless goodness of the Lord our God. The whole day was a day of praise and thanksgivings. Monday we had a prayer meeting. The church resolved to have a prayer meeting every Monday night, instead of the bible class, as long as you are away. I trust this visible token of the grace and kindness of God towards us as a church will not be in vain. The prayer meeting was well attended. We see that our prayers have not been in vain. The church wishes that her affection and sympathizing joy on this occasion should be expressed to you, as well as the assurance of her unceasing interposition for you at the throne of grace and power. Instead of having become timid, looking on the dangers that might yet surround you, the church sees in what has happened, a proof, not only of God's ability, but also of his willingness to lead you safely through, and bring you back again without injury. We are full of courage and good cheer, seeing the Lord is with you and with us."

ANNUAL MEETINGS.

BAPTIST UNION.

The forty-first annual session was held in the Baptist Mission House, 33, Moorgate Street, London, under the presidency of the Rev. James Webb of Ipswich, on the 22nd of April last.

After an hour spent in devotional exercises, the Session was called to order, and the usual resolution was passed, namely:—

"That such Christian friends, not members of the Union, as desire to be present during the proceedings of the Session, be cordially welcomed."

The Rev. J. H. Hinton read the Report of the Committee, with an audited abstract of the Treasurer's account, and laid on the table the materials prepared for the Manual.

It was then moved by the Rev. W. A. Blake of London, seconded by the Rev. E. Hull of Blockley, and resolved:—

"That the Report of the Committee, with the abstract of the Treasurer's account, and the materials prepared for the Manual, be printed and circulated under the direction of the Committee."

The question of popular education, more particularly as affected by the bill brought into Parliament by Lord John Russell, having been taken into consideration,

It was moved by the Rev. J. Stent of Hastings, seconded by the Rev. S. J. Davis, and resolved:—

"I. That, if anything could render more deep and firm the conviction which the Union have heretofore expressed on the subject of popular education, it is the evidence supplied by the Census of 1851, as now officially declared, it being hereby proved that, within the present century, the progress of education has been four-fold more rapid than the advance of population, and that, in 1851, there were under instruction in schools one in eight and a-half of the population—a result which is mainly owing to the voluntary principle, and which fully justifies the confidence expressed in its power in relation both to the past and the future.

"II. That the Union learn with the greatest possible surprise that, under these circumstances, the government propose still further to interfere with public education by the action of the legisla-

ture—a course which they conceive can be accounted for only by supposing that it was resolved on before the facts demonstrated by the Census were known.

"III. That, in the judgment of the Union, the bill brought into parliament is liable to numerous and grave objections in matters of detail: such as its throwing a subject of religious and exciting discussion into civil bodies; the unequal pressure and unwise distribution of the school-rate; and the enormous and perilous increase of the power and patronage of the committee of council on education; but, even if these objections in detail could be removed they would still feel an insuperable repugnance to a school-rate under any modification, as an uncalled-for and mischievous interference with adequate and far healthier energies.

"IV. That, entertaining these views, the Union regard the bill now before parliament with great dissatisfaction, and will employ all appropriate means to prevent its passing into a law.

"V. That, while gladdened at the rapid progress which public education has made during the last half century, and rejoicing to see England and Wales placed, mainly by popular energy and voluntary effort, in an honourable rank among the educated countries of Europe, the Union are far from conceiving that nothing remains to be done They are fully aware, on the contrary, that, as a pleasing average always covers many painful particulars, so in many places, and in many respects, popular education is not what is to be desired and aimed at; and, accordingly, they would avail themselves at once of the present excitement of the public mind, and the encouragement afforded by past success, to engage from all the churches the most assiduous endeavours to encourage universal education on the voluntary principle; the primary object of such endeavours being to induce parents of every grade to provide education for their own children.

"VI. That the Union adhere to their declaration in 1844, that 'a decided preference is due to the system of co-operation with the friends of scriptural education at large over that of forming denominational schools,' and altogether repudiate the idea of Sir J. Kay Shuttleworth, that public education is the work of the religious communions, an idea which, if practically carried out, would require the impossible result that every religious communion, however small, should have an establishment of schools spread over the whole country, at least co-extensive with the diffusion of its members.

"VII. That, as the baptist churches do not concur in any denominational action for the promotion of popular education, the Voluntary School Association presents a suitable and important medium through which their benevolent aid may be bestowed."

On the motion of the Rev. F. Trestrail, seconded by the Rev. F. Wills of Ramsgate, it was resolved:—

"That Petitions on behalf of this Union be presented to Parliament, praying that the Education Bill may not pass into a law."

The following Petition was then read, and on the motion of the Rev. J. Edwards of Nottingham, seconded by the Rev. J. Price of Montacute, adopted.

"The Petition of the Baptist Union of Great Britain and Ireland, representing more than one thousand churches of that denomination in the United Kingdom,

"Sheweth,

"That your Petitioners regard with great dissatisfaction the Bill introduced into your Hon. House for promoting education in cities and boroughs.

"That your Petitioners object to legislative interference with popular education, most especially at a time when the authentic evidences of the late census refutes beyond all expectation its alleged necessity, and under the form of a school-rate in which, however modified or distributed, they see an uncalled for and injurious expedient.

"That, nevertheless, your Petitioners do not regard the state of popular education as perfect, nor are they indifferent to its further advancement; but they think the natural and healthy energy which has within fifty years accomplished so much, may safely and wisely be confided in for the effectuation of future progress.

"Your Petitioners therefore pray your Hon. House that the said bill may not be passed into a law.

"And your Petitioners, &c."

The efforts which had been in progress during the year for the procuring of liberty of worship for brethren on the Continent, and their partially successful issue, having been stated,

It was moved by the Rev. Dr. Steane, seconded by the Rev. G. Gould of Norwich, and resolved:—

"1. That the Union very gratefully acknowledge the courtesy which has been shown to them in the persons of their Secretaries by the Prussian ambassador in this country, the Chevalier Bunsen, and more especially the gracious interposition of his Majesty the King of Prussia, in mitigating by his royal decree the administration of the law under which their brethren in Germany have suffered such severe oppression.

"2. That the Union learn with the deepest regret that it is only in Prussia that as yet this measure of relief has been extended to their afflicted brethren, who are still in other parts of Germany exposed to a continuance of hardships alike without cause and without excuse.

"3. That the Union are nevertheless willing to hope that the just and enlightened course which has been entered upon by the Prussian government may be before long both pursued to a greater extent in that country, and imitated by the ruling powers of the countries which surround it; so that on matters of religious sentiment and worship, persons of every shade of opinion shall, in a liberty of action absolutely unfettered, possess the prerogative by divine gift rightfully appertaining to all."

It was then moved by the Rev. G. W. Fishbourne, seconded by the Rev. J. Aldis, and resolved:—

"That the Union express their sincere gratification in the fact that the Committees of the Evangelical Alliance and the Protestant Alliance have co-operated in the endeavours which have been made to obtain freedom of worship for their continental brethren."

The approaching Triennial Conference of the Anti-State Church Association having been adverted to,

It was moved by the Rev. J. J. Brown of Reading, seconded by the Rev. F. Perkins of Battle, and resolved:—

"That the Revs. J. H. Hinton and W. Groser be a deputation from this Union to the ensuing Conference of the Anti-State Church Association."

After adjourning for refreshment, officers and committe for the ensuing year were chosen.

Treasurer.

GEORGE LOWE, Esq., 39, Finsbury Circus.

Secretaries.

Rev. EDWARD STEANE, D.D., Camberwell.
Rev. JOHN HOWARD HINTON, M.A., 59, Bartholomew Close, London.

Committee.

Official Members.

Rev. F. Trestrail, Mr. E. B. Underhill, Secretaries to the Baptist Missionary Society.
Rev. J. G. Pike, Secretary to the General Baptist Missionary Society.
Rev. Stephen J. Davis, Secretary to the Baptist Home Missionary Society.
Rev. W. Grosse, Secretary to the Baptist Irish Society.
Mr. John Easty, Secretary to the Baptist Building Fund.
Rev. J. Hoby, D.D., Secretary to the Hanserd Knollys Society.
Mr. Bailey, Secretary to the Particular Baptist Fund.
Rev. G. W. Fisbourne, Secretary to the Baptist Chapel-building Society.

Elected Members.

Alder, Rev. J., Mare Pond.
Brewood, Rev. J., Brompton.
Burns, Rev. J. D.D., Paddington.
Cox, Mr. G., Shacklewell.
Howieson, Rev. W., Walworth.
Low, J. Esq., London.
Miall, Rev. W., Dalston.
Murch, Rev. W. H. D.D., London.
Pegg, Rev. G., Commercial Road.
Rothery, Rev. J., Hoxton.
Russell, Rev. J. Blackheath.
Wallace, Rev. R., Tottenham.
Walters, Rev. W., London.
Watson, W. H. Esq., London.

Corresponding Members.

In England and Wales, the Secretaries of Baptist Associations.
In Scotland, the Secretary of the Baptist Union for Scotland, and the Rev. Jonathan Watson, Edinburgh.
In Hamburgh, the Rev. J. G. Oncken, Hamburgh.
In Prussia, the Rev. G. W. Lehmann, Berlin.
In Canada, the Rev. Dr. Davies, Montreal.
In New Brunswick, Rev. C. Spurden, Fredericton.
In Nova Scotia, Rev. Dr. Cramp, Acadia College, Horton.
In United States, the Rev. Baron Stow, M.A., Boston.
In West Indies, the Rev. John Clark, Brown's Town, Jamaica.
In East Indies, the Secretaries of the Bengal Baptist Association.

BAPTIST BUILDING FUND.

The annual meeting of this Society was help on Tuesday evening, July 12th, 1853, at the Mission House, Moorgate Street. J. H. Allen, Esq. in the chair. The following report was read by the Secretary :—

"Whilst the report of last year was passing through the press, your committee were deeply affected by the announcement of the sudden death of Joseph Fletcher, Esq., who had for seventeen years filled the office of treasurer to the Baptist Building Fund. He presided at the annual meeting held a few weeks before his decease, and on that occasion expressed his cordial, and unabated sympathy with the objects and plans of this society, which has been so greatly benefited by his personal and official efforts. The resolution of the committee on this lamented event was recorded at the conclusion of the last year's report. By Mr. Fletcher's will the society is entitled to a legacy of five hundred pounds.

"Your committee have now to report that Joseph H. Allen, Esq., of Brixton Hill, has accepted the office of treasurer, on their cordial invitation ; and it is their earnest desire and prayer that he may long be spared to conduct its affairs with increasing pleasure to himself, prosperity to the institution, and the benefit of the denomination at large.

"During the past year, loans have been voted to nine churches, amounting to eight hundred and fifty pounds, and a grant made to one church to the amount of twenty pounds.

"It is a source of continued gratification to your committee that the correctness of the principle is so fully proved and exemplified by the regular payment of the instalments of the loans voted during the last seven years ; not a single failure having occurred up to the present time ; and its beneficial results to the churches exhibited in the exertions made to reduce their debts.

"The committee will now lay before you a summary review of its operations since the commencement of the Loan Fund in 1846, and urge upon you a careful consideration of the facts which it presents to your notice.

"Loans have been obtained by fifty-six churches to the following amounts.

Three loans of .....£200 each.....	£600
One loan of .....150 each.....	150
Forty-five loans of ...100 each.....	4500
Seven loans of..... 50 each.....	350
	£5600
Twenty-five grants to churches ...	915
	£6515

"The churches have thus been enabled to defray mortgage and other debts amounting to £5600 pounds, and saved themselves from the frequent and harassing applications for the discharge of the principal, and from the more frequent and vexatious demands for accumulated interest which they could not pay without reducing the contributions for the support of their pastors.

"The interest saved to the churches at the the present time amounts to £280 per annum. If by strenuous efforts and hard struggling they had been able to pay this £280 per annum, yet it must be borne in mind, that but for the operations of this society they would still remain burdened with the same amount of debt ; and year after year the same effort and struggle must be renewed to pay the annual interest of £280. Does not this important feature of the society's operations, which releases poor churches from such distressing demands, commend the Baptist Building Fund to your sympathy and liberal support ?

"There is a yet more important feature in the operations of this fund arising out of the

repayments made by the churches, affecting the welfare and interests of those churches to whom loans are granted. The regularity and punctuality with which these repayments have been made shows that these loans are not regarded simply as ordinary liabilities, but are felt as solemn obligations most sacredly to be fulfilled. Hence the treasurer has received with uniform regularity the following repayments as they became due

Churches		Lady Day		Lady Day	£	s.	d.
From 9	from	1846	to	1853	700	0	0
„ 4	„	1847	„	1853	205	0	0
„ 7	„	1848	„	1853	335	0	0
„ 7	„	1849	„	1853	387	0	0
„ 5	„	1850	„	1853	207	10	0
„ 7	„	1851	„	1853	137	10	0
„ 8	„	1850	„	1853	62	10	0
					£2034	1	0

"These sums from year to year have been again made loans to other churches, and thus there has been called forth from within the church itself a new voluntary effort directly available for its own relief and by this same act benefiting sister churches. With the above £2033 the churches have not only discharged debts of their own to this amount, but by the repayment of this £2034 they have relieved to that amount the burden of other churches. If *this* feature in the operations of the Baptist Building Fund be attentively considered and rightly appreciated the committee trust that it will so commend itself as to obtain a considerable addition to the number and amount of its yearly subscriptions now so much reduced by the loss and death of some of its oldest and most liberal supporters.

"During the eleven years preceding the adoption of the local system

Only 12 Churches had grants of		£80 each	30 churches £60 to £80
6	Ditto	70	
12	Ditto	60	
31	Ditto	50	£50
21	Ditto	40	72 churches £40 and under.
18	Ditto	30	
18	Ditto	25	
13	Ditto	20	
2	Ditto	15	

"It is obvious that so large a portion of small grants could not afford any considerable relief to the churches suffering under a debt of one, two, or three hundred pounds, although during the eleven years the sum of £5770 had been voted to them; but all capital so advanced was sunk as to future service to other churches.

"The Loan system during the six years of its operation has advanced £5600, and received in repayment £2034 for re-distribution, thus nearly doubling the annual amount of pecuniary assistance to the churches besides paying off the same amount of debts liable to interest.

"Under the system which formerly existed in the disposal of the funds of the society your committee could only have dispensed the amount of the annual subscriptions, a sum too small to be of essential benefit to the churches; under the present plan it will be seen that the whole amount of income has been saved, and brings in a return after being lent to the churches, by which other cases may be efficiently assisted, at the same time giving a motive for effort, and securing their freedom and independence, of which several highly gratifying instances have come to the notice of your committee.

"Although the loan principle ministers more real releif to the churches, your committee feel most deeply that its usefulness is so much limited by the narrow income at its disposal.

"There are now thirty-one applications representing debts to the amount of £9353.

"The amount that may be reasonably calculated upon as the income for the year 1853-4 from all sources will be about £1500, which is clearly insufficient to meet the necessities of the churches now applying for assistance, many of whom it is evident must wait a considerable time before the committee will have the means of assisting them after the merits of the cases have been fully considered, however urgent the necessities of the churches may be.

"The necessities of the churches compel your committee to urge the claims of their poorer brethren and sisters upon the attention of the pastors, deacons, and members of the baptist churches in and about London the principles and operations of the society must commend themselves to every Christian. The obligation of the gospel is still binding as in the apostolic days, 'To do good unto all men, but especially to the household of faith.'" The example of the ancient church is still to be followed of making contributions in aid of their poorer brethren.

"The churches making application to this fund are amongst the poorest in the country, whose members, dependent upon their daily labour for subsistance, have not the means of contributing at all but by depriving themselves and their families of some portion of what is necessary for their comfort if not for their support.

"To those friends who have sustained the society by their contributions, the committee desire to express its grateful sense of the confidence reposed, and express a hope that each individual subscriber will endeavour to make the plan and operations of the society more extensively known, and secure for it that kind and generous support which it deserves.

I. It was moved by Rev. John Bigwood, seconded by Gearge Gould, Esq.,

That the report now read be received, adopted, and printed, under the direction of the committee.

II. Rev. W. A. Blake moved, W. Collins, Esq. seconded,

The appointment of the officers and committee for the ensuing year.

III. It was moved by W. Bowser, Esq., seconded by J. Oliver, Esq.,

That, in the opinion of this meeting, the success which has hitherto attended the Loan Fund, the punctual repayment by instalments of the amounts lent, and the testimony of the churches assisted, as to the efficiency of its principle, render it obligatory to give to this fund enlarged and continued support,

IV. It was moved by Mr. A. T. Bowser, seconded by G. Bayley, Esq., and supported by Mr. J. C. Woollacott,

That the thanks of the meeting be presented to W. H. Watson, Esq., the solicitor, and to Mr. John Eastly, the secretary, for their gratuitous services so kindly rendered by them to the society during the past year.

V. It was moved by N. Eastty, Esq., seconded by M. Poole, Esq ,

That the cordial thanks of the meeting be presented to Joseph Howse Allen, Esq., for his valuable services as treasurer of the society, and for his kindness in presiding on this occasion.

LIST OF LOANS VOTED DURING THE YEAR.

Usk	£100
Cardigan	100
Upton	50
Pudsey	100
Lanhilleth	100
Bridgend	100
Llanyfydd	100
Haslingden	100
Combmartin	100
Total	£850

Grant to Newton Longville £20

ASSOCIATIONS.

BRISTOL.

Forty-six churches constitute this body :—

Bristol.

Broadmead ..... N. Haycroft. T. S. Crisp.
Buckingham, Clifton ..... R. Morris.
Countership ..... T. Winter.
King Street ..... G. H. Davis.
Maudlin Street ..... T. Jenkins.
Pithay ..... E. Probert.
Thrissell Street ..... R. Tubbs.

Gloucestershire.

Avening ..... S. Webley.
Minchinhampton ..... J. Morris.
Fishponds ..... J. Dore.
Shortwood ..... T. F. Newman.
Sodbury ..... F. H. Rolestone.
Westbury-on-Trym .....
Wotton-under-Edge ..... J. Watts.

Somersetshire.

Bath, Somerset Street ..... D. Wassell.
Bath, York Street ..... W. A Gillson.
Beckington ..... R. Aikenhead.
Bourton ..... J. Hannam.
Cheddar ..... W. T. Price.
Croscombe ..... G. Pulling.
Dunkerton ..... C. Spiller.
Frome, Badcox Lane ..... C. J. Middleditch.
Frome, Sheppard's Barton S. Manning.
Hanham ..... J. Newth.
Keynsham .....
Laverton .....
Paulton ..... H. W. Stembridge.
Philip's Norton .....
Pill .....
Twerton .....
Wells .....
Weston-super-Mare ..... E. J. Rodway.

Wiltshire

Bradford ..... W. Newell.
Bratton ..... H. Anderson.
Calne ..... T. Middleditch.
Corsham ..... J. Salter.
Corton .....
Crockerton ..... Z Clift.
Devizes ..... C. Stanford.
Melksham ..... C. Daniel.
Penknap ..... S. Evans.
Sherston ..... S. Stubbins.
Shrewton ..... C. Light.
Trowbridge, Back Street.. W. Barnes.
Trowbridge, Bethesda ... J. Webster.
Warminster ..... G. Howe.

The annual meetings were held at Broadmead, Bristol, May 17th, 18th, and 19th. Sermons were preached by Messrs. Anderson, Manning, Stanford, Wassell, Howe, and Newman. The Circular Letter by Mr. Haycroft, who was chosen moderator, was read and adopted, it was on the "Sanctifying Influence of the Doctrine of the Atonement."

The Committee appointed to consider the religious condition of the churches, brought up the following Report, which was received and adopted :—

"That there is cause for gratitude for those measures of the Divine blessing by which, during the past year, a somewhat larger addition to the churches has been secured than during the preceding year.

"That nevertheless the increase is most affectingly small, and therefore ought to lead to great searchings of heart and deep humiliation before God, on the part both of pastors and people.

"That with a view to secure an increase of prosperity, it be recommended to the churches, to observe more frequent seasons for special prayer for the outpouring of the Holy Spirit; and as concert in prayer is commended by the additional interest attached to such engagements, as also by the Saviour's promise, it be suggested that by all the churches united in this Association, special services be held on the second Monday in July, October, January, and April, and that the attention of the people be called to the subject, on the Lord's day immediately preceding.

"That while indulging the hope that such engagements will prove advantageous, the Committee venture to express the earnest desire that the members of our churches will not depend exclusively on such engagements, but that they will seek most promptly and earnestly the revival in their own hearts of the purifying power of the gospel, that they will more carefully abstain from conformity to the world, and that they will zealously employ their personal influence for the ingathering of sinners to Jesus Christ."

"That this association learns with deep regret that baptist brethren in various parts of the Continent have been subjected to persecution for conscience' sake; that the ministers and messengers now assembled, deeply sympathize with them in their sufferings, and earnestly hope that the spirit of religious liberty may be spread through Europe, that in every land and under every form of government, every Christian man may be enabled to worship God according to the dictates of his own conscience, none daring to make him afraid. That a copy of this resolution be sent to the Rev. Dr. Steane, and the

Secretaries of the Evangelical Alliance, to be used by them in whatever way they may think advisable

"That this association hails with pleasure, the proposed extension of Baptist Missionary operations in India, and cordially commends it to the churches as loudly calling for their liberal assistance, and earnest prayer.

"That when the resources of the denomination, and the commercial prosperity of the country are taken into consideration, there appear to this association just grounds for hoping that the proposed increase of £5000 to the annual income of the Baptist Missionary Society may be realised, if all the churches contribute according to their ability: and that believing that many in our churches and congregations would readily become annual subscribers to the Society, if the subject were introduced to their attention, this association earnestly recommends to the pastors and deacons, the institution of a systematic canvass in each church and congregation, with a view to obtaining new or augmented contributions, both annual and weekly."

"That this association records its conviction, that the moral and religious elements required in a sound education of the people, place it beyond the sphere of legislation and governmental interference; and greatly rejoices in the evidence afforded by the last census, of the healthy state and satisfactory progress of voluntary educational schools.

"That this association would urge upon the churches the importance of increased attention to the education of the young, with a view to raise the quality, and to increase the amount of sound scriptural instruction in our Sunday and day-schools, being assured that a judicious biblical training is essential to the preservation of our youth from baneful errors, from polluting literature, and from evil company; and especially necessary to give a healthy tone and direction to the mind and heart in the various personal, social, and sacred relations of life: and that this association also disapproves of, and deprecates the Educational Bill now before Parliament, as being unnecessary and as likely to operate injuriously upon the schools now so happily and hopefully at work, and trusts that the friends of scriptural and enlightened education in Parliament, will refuse to give it the force of law."

The following Resolutions on Slavery in America were also passed unanimously:—

"That the ministers and messengers, thus associated, bear their renewed united testimony against slave-holding in the United States as a great crime in the sight of God, and that they hold in abhorrence all attempts which are made to defend, or palliate, so enormous an evil by arguments drawn from the Old or New Testament.

"That they avow their painful, but firm conviction, that American churches are deeply involved in the guilt of slavery, since the want of faithful, energetic, measures on their part is the main cause of its continuance. They are in fact its great bulwark.

"That they learn, with the deepest sorrow, that the slaves belonging to baptists in America amount to more than 200,000.

"They rejoice, however, to feel assured that many of our churches are not only free from this pollution, but are bearing a manly and solemn protest against it. With them they cordially sympathize, heartily wishing them success in the name of the Lord, and earnestly praying, that they may be guided and supported by the Spirit of God in the arduous struggle which they are maintaining.

"That they honour the principle carried out by Christian communities and associations in America, that deem it their duty not to receive as members, those who hold in bondage their fellow-men, and even their acknowledged brethren in Christ; keeping, by force, in the degraded condition of goods and chattels, those who are equally with themselves the Lord's free-men, for whose redemption He paid the price of his precious blood.

"That, while they deem it only common justice not to doubt the Christian character of some, who, from the peculiar circumstances in which they are placed, retain their slaves against their will; and admitting, as they ought in all candour, that there are good men who still view this subject in a false light: yet would they urge on ministers and churches in America, seriously to reflect, that they cannot free themselves from the charge of giving their sanction to this great evil, while slave-holding is not treated by them as a bar to Christian fellowship.

"That, persuaded as they are that it ought to be so treated, and considering it imperative on them to resolve to act up to this conviction, in any case which calls for decision on their part; they, at the same time, beseech all Christian professors in America, especially those of their own denomination, to arouse themselves to a due sense of their responsibility,—to avail themselves, with earnestness and fidelity, of the strong feeling of sympathy for the oppressed negro and coloured race, which has of late been excited in the public mind, in England and America, as affording them the opportunity to put forth, effectually, that mighty moral influence which, if resolutely exercised, cannot fail to give a fatal blow to this system of evil,—and to listen to the warnings addressed to them on all sides, that if they shrink from performing this incumbent duty, on them must rest the guilt of perpetuating this great sin, and the voice of their brother's blood will continue to rise up to heaven against them.

"That a copy, signed by the moderator, be forwarded by the secretary to the secretary of the British and Foreign Anti-Slavery Society, to be disposed of by the Committee of that Society as they may see fit, with a recommendation that they obtain their insertion in the American papers."

Statistics.

Baptized	202	
Received by letter	118	
Restored	15	
		335
Deceased	144	
Removed	100	
Excluded	43	
		287
Clear increase		48
Number of members		6581
Number of teachers		976
Number of scholars		6587

The next meeting of the association is to be held at Paulton, Somersetshire.

BUCKINGHAMSHIRE.

This body comprises fifteen churches.

Amersham	
Aston Clinton	T. Avery.
Buckingham	J. Brooks.
Chenies	T. Carter.
Chesham	W. Payne.
Crendon	G. Allen.
Cuddington	E. Bedding.
Haddenham	P. Tyler.
Missenden	G. Ashmead.
Mursley	
Quainton	D. Walker,
P. Risborough	J. Blackmore.
Speen	
Swanbourn	J. Dumbledon.
Wycombe	E. Davis.

The annual meetings were held at Chesham May 4th and 5th. Mr. Salter read a Circular Letter which he had prepared, and which was adopted. Messrs. Allen, Tyler, and Davis preached. Mr. Davis of Wycombe was chosen secretary in conjunction with Mr. Payne. The following resolutions were adopted:—

"This association, after its oft-recorded opinion

on the matter of Education, as to the inexpediency of Government interference, can but protest against the measure lately propounded by Her Majesty's Government, as in its judgment unnecessary, impolitic, and unjust."

"This association, believing that entire religious liberty can never be enjoyed,—Christian intercommunion never be fully carried out,—while a State Church exists, rejoices in the efforts made by the Anti-State Church Society to enlighten the public mind on this great question; and as an earnest of its approval of these efforts, deputes the Rev. G. Ashmead, to be its representative at its forthcoming triennial conference."

"This association greatly rejoices in the various openings now being presented for increased Missionary operations, and would especially urge upon the members of the baptist denomination generously, prayerfully, and systematically to sustain the parent society in its noble efforts to furnish India with twenty additional Missionaries.

"The association having had its attention of late especially directed to the question of American Slavery,—*a sin and crime before God*, desires to express its hearty sympathy with those heroic men and women, who are seeking its overthrow; and can but hope, that the professing Christians of that great country, instead of lifting up their voices in extenuation of this great abomination, will, henceforth, be foremost in seeking the emancipation of their African brethren."

"The baptist church at Quebec, under the pastorate of the Rev. D. Marsh, late secretary to this association, purpose erecting a Chapel in that populous and important city. The ministers and messengers heartily recommend this urgent case to the members of this association, and hope they will not be backward to give a practical proof of their sympathy with this project, and of their cordial esteem for their former secretary."

Statistics.

Baptized	46	
By letter	18	
Restored	3	
		67
Removed by death	30	
Dismissed	8	
Withdrawn	4	
Separated	4	
		46
Clear increase		21
Number of members		1236
Sunday scholars		1466
Teachers		234
Village Stations		22

The next association to be held at Great Missenden the first Tuesday and Wednesday in May, 1854.

NORTHAMPTONSHIRE.

This association comprises the following churches:—

Aldwinckle	Amory.
Barton, Earls'	Whitlock.
Blisworth	Turner.
Braunston	Stanion.
Braybrooke	
Brington	Campion.
Buckby	Thorpe.
Bugbrook	Larwill.
Burton Latimer	May.
Clipstone	T. T. Gough.
Desborough	Clements.
Gretton	Hardwick.
Guilsborough	Hawkes.
Hackleton	Knowles.
Haddon, West	Cole.
Harpole	Grace.
Helmdon	Hedge.
Kettering	Mursell.
Kingsthorpe	Litchfield.
Kislingbury	Lea.
Moulton	Wheeler.
Northampton—	
College Street	J. T. Brown.
Grey Friars' Street	Pywell.
Grafton Street	Joseph Brown.
Oakham	Jenkinson.
Olney	Simmons.
Pattishall	Chamberlain.
Ravensthorpe	Haddy.
Ringstead	Kitchen.
Roade	Brooks.
Rushden	
Spratton	Marriott.
Stanwick	Walcot.
Stony Stratford	Forster.
Sulgrave	Coles.
Thrapstone	Cubitt.
Towcester	Campbell.
Walgrave	Cox.
Weston	Clarke.
Woodford	

The services were held this year May 17th and 18th, at Guilsborough. Rev. James Simmons moderator. Sermons were preached by Mr. Kitchen, Mr. Lea, and Mr. Brown of Northampton.

Statistics.

Number of churches		40
Baptized	104	
Received by letter	38	
Restored	5	
		147
Deceased	62	
Dismissed	48	
Excluded	21	
Withdrawn	10	
		141
Clear increase		6

The Circular Letter written by Mr. Cubitt, of Thrapstone, is on the "Financial Law of the Christian Church as taught in the New Testament." Next year Mr. Gough is to write on "Family Piety, its Relation to the Prosperity of the Church."

"That this association considers the Education Bill recently introduced to the House of Commons by Lord John Russell, to be utterly unnecessary, foreign to the spirit of the British Constitution, calculated to throw formidable obstacles in the way of voluntary efforts for promoting education, and directly at variance with the principles of religious freedom."

"That a petition, embodying the foregoing resolution, be adopted, signed by the brethren, and entrusted for presentation to the Right Hon. R. V. Smith."

"That the churches be recommended to set apart a convenient opportunity, the earlier the better, for special prayer, with regard to their present depressed condition."

"That Messrs. J. T. Brown and R. L. Foster be requested to represent this association in the ensuing Triennial Conference of the Anti-State Church Society."

"That this meeting rejoices in the quickened interest now taken in the subject of slavery in general, and of American slavery in particular, and would record its oft-expressed abhorrence of that iniquitous system, and its especial regret that both the ministers and the members of our churches in America should be so deeply implicated in the sin."

The meetings of next year are to be held at Oakham.

OXFORDSHIRE.

This association comprises the following twenty-two churches:—

Arlington	R. Hall, B.A.
Banbury	W. T. Henderson.
Blockley	E. Hull.
Bloxham	D. Nunnick.
Bourton	J. Statham.
Burford	W. Cherry.
Campden	
Chadlington	T. Eden.
Chipping Norton	T. Bliss, A.B.
Cirencester	D. White. / J. M. Stephens.
Coate	J. Jackson.
Cutsdean	D. Ricketts.
Fairford	J. Frize.
Faringdon	A. Major.
Hook Norton	
King Sutton	J. Simpson.
Lechlade	A. Walsh.
Middleton Cheney	R. Gutteridge.
Milton	W. Cherry.
Oxford	E. Brian.
Shipston	
Stow	J. Acock.
Woodstock	J. Freer.

The annual meeting was held at Banbury on the 7th and 8th of May. The Rev. J. Jackson was chosen moderator, and the Rev. T. Bliss, secretary. The Rev. R. Hall preached the association sermon. The Rev. W. T. Henderson read the Circular Letter he had prepared, entitled, "The Bright Side: or the Present of the Church not so bad as it is said to be," which was warmly approved. Resolutions on the following subjects were then unanimously adopted by the meeting:—In favour of Voluntary Education, and against the proposed scheme of Lord John Russell, a petition embodying the sentiment of the resolution being drawn up, and signed by the ministers and messengers present—condemnatory of American Slavery—expressive of sympathy with the bereaved families of the late Rev. Messrs. Darkin and Morris—commendatory of the proposal of the Baptist Missionary Society, to send twenty additional agents to India—and recording the value of the Bible Society.

Messrs. Cubitt and Wall were appointed delegates to the next Triennial Conference of the Anti-State Church Association.

Statistics.

Baptized	79	
Received by letter	26	
		105
Removed by death	31	
Dismissed	14	
Withdrawn	1	
Excluded	3	
		49
Clear increase		56
Number of members		1647
Village stations		39
Sunday scholars		2341
Teachers		332

The next meeting to be held at Chipping Norton, on Monday and Tuesday, June 5th and 6th, 1854.

SUFFOLK BAPTIST HOME MISSIONARY UNION.

Fourteen churches are included in this body, of which brethren Elven and Lewis are secretaries.

Aldborough	J. Matthews.
Barton Mills	J. Richardson.
Bildestone	C. T. Crate.
Botesdale	
Bradfield	G. Ward.
Bury	C. Elven.
Diss	J. P. Lewis.
Eye	C. Carpenter.
Framsden	C. Hart.
Ipswich—	
Stoke Green	J. Webb.
Turrett Green	I. Lord.
Stadbroke	J. Eyres.
Sudbury	W. Bentley.
West Row	W. C. Ellis.

The annual meeting was held at Botteesdale, June 9, 1853.

Statistics.

Baptized	76	
Received by letter	26	
Restored	6	
		108
Removed by death	29	
Dismissed	35	
Withdrawn	17	
Separated	21	
		102
Clear increase		6
Number of members		1803
Village Stations		34
Sunday scholars		1596
Teachers		225

A petition was signed by the ministers and messengers against the proposed Government Education Bill. A remonstrance was adopted to the American baptist churches, condemnatory of their participation in the abominations of Slavery. A resolution, expressive of cordial sympathy with the objects and movements of the Anti-State Church Association, was also passed, and Messrs. Lord and Francis appointed a deputation from this Union to the approaching Triennial Convention of that body.

The next annual meeting to be held at Barton Mills, near Mildenhall, on Thursday, June 10th, 1854.

GENERAL BAPTIST ASSOCIATION.

The annual meetings of this association were held at the chapel in Lombard Street, Birmingham, on Monday June 20th, and three following days: the churches composing it are about ninety. The following account of it is furnished by a correspondent:—

It is just twenty years since the association last met in Birmingham, and forty years since the Rev. George Cheatle, minister of Lombard Street congregation, was ordained at an assembly of ministers in 1813. The proceedings were divided into devotional services, anniversaries of the missionary societies, and meetings for the transaction of general business. Ministers attended from all parts of

the country—the association being a general conference of delegates from all the churches; and on Wednesday morning a special train, calling at some of the principal towns of the midland district, brought a large accession of visitors to the meetings. Amongst those present during the week were the Rev. J. Wallis, tutor of the Leicester Academy, the Revs. J. F. Winks of Leicester, G. Cheatle, J. Goadby of Loughborough, J. B. Pike of Bourn, Carey Pike of Leicester, Dr. Burns of London, J. Buckley, missionary from India, E. Stephenson of Loughborough, J. Stephenson, M.A., of London, J. C. Jones of Spalding, H. Hunter of Nottingham, W. R. Stephenson, minister of Nottingham, F. Chamberlain of Fleet, Kenney of Burton-on-Trent, J. Jewitt of Coventry, W. Chapman of Longford, near Coventry, and others. The Rev. J. Wallis from the Student's Academy, was elected president of the association.

The first of the public services was held for devotional services on Monday evening, the second on Tuesday evening, when the Rev. H. Hunter preached, and the third on Wednesday morning, when the Rev. J. C. Jones, M.A., preached; on Wednesday afternoon the Annual Home Missionary Meeting was held, when the Rev. J. F. Winks presided, and in his opening address, urged upon the brethren the duty of making more vigorous efforts for the spread of the gospel in Britain, and especially that speedy arrangements might be made for carrying out a resolution of the last annual meeting, with a view of commencing an additional general baptist cause in Birmingham. The reports of the various branch societies were read by the different secretaries, and effective speeches were delivered by the Revs. J. Salisbury of Layford, B. Wood of Salford, T. Batey of Burnley, and W. Stokes of Birmingham.

In the evening of the same day, the anniversary of the General Baptist Foreign Mission was held, the chairman being Henry Wildman, Esq., of London; the chapel was crowded to excess. The chairman made some important introductory observations on the great privilege of our being reconciled to God through the redemption of Christ, and on the duty of not only being actively engaged in his cause, but of increasingly contributing to its support, at home and abroad; after which he called upon the venerable secretary, the Rev. J. G. Pike of Derby, who read a number of extracts from a voluminous Report, which referred to the encouraging state of the mission, more especially of the churches at Berhampore, Cuttack, Piplee, Choga, Khunditta, and other towns in Orissa. In Berhampore, no less than twenty converts had been added to the church by baptism during the past year, and the results at other places were highly satisfactory.

The missionaries had continued to itinerate through the different parts of the country, and a goodly band of native ministers had assisted them in these and other labours. The asylums for the families of native converts, and others, and also the numerous schools were in a flourishing condition. The mission printing-office had continued in active operation, and many thousand copies of the sacred Scriptures and other works had been circulated. The Report concluded by urging the importance of more missionaries being sent to this important and promising field of missionary enterprise. The adoption of the Report was moved by the Rev. Dr. Burns of London, seconded by the Rev. J. Buckley, one of their missionaries just returned from India, who delivered a lengthened and most interesting speech. The meeting was afterwards addressed by the Revs. J. B. Pike of Bourn, J. Goadby, and G. Cheatle, and the proceedings terminated with a vote of thanks to the chairman. During the evening a collection was made in aid of the mission fund which amounted to about £20.

The ministers and lay delegates re-assembled on the following day, Thursday, and the business was brought to a close late in the evening.

HOME.

FRISTON, SUFFOLK.

Interesting services were held on the 25th of March in connection with the baptist church and congregation in this village. A substantial dinner was provided gratuitously for the poorer members. About two hundred and fifty persons took tea together, and the day was pleasantly spent in religious exercises. This being the twentieth anniversary of Mr. Brown's labours among the people, a very large number assembled from the surrounding villages, to unite in thanksgiving and prayer to Him who had in mercy watched over the church through all its trials and difficulties. Suitable addresses were delivered by Rev. J. Matthews, Messrs. C. Smyth, and B. C. Lincoln of Alborough, Newman of Saxmundham, and other friends. At the close of the afternoon service a silver watch and a purse containing £5, was presented to the pastor as a memento of affectionate regard on the part of the members. A report was read from which it appeared that the church was formed in January 1830, by the Rev. George Wright of Beccles, soon after which the chapel was erected, and Mr. Brown was ordained in 1834. During his pastorate much peace has been enjoyed. The church and congregation have gradually increased, the meeting-house is now filled no Lord's days. A sabbath school has been gathered which is conducted by an efficient staff of teachers. Fifty-six persons have been baptized, fourteen of whom have died, some have emigrated, and a few have been

excluded. Much opposition has at times been experienced, but this has only stimulated our friends to fresh exertions and tended to unite them more closely. May the Lord continue to bless and prosper this little church!

MILFORD, HANTS.

On Thursday, the 16th of June, was re-opened after general repairs, cleaning and painting, the baptist chapel at Milford, Hants, originally built for the Rev. James Harrington Evans, late of John Street church, London, on his secession from the state church. Suitable sermons were preached by Mr. D. Payne of Wellow, Isle of Wight, and Mr. F. Wills of Ramsgate. The church at Milford, many of the members of which are the fruits of Mr. Evans's ministry lay much upon his heart to the end of his life. A debt of more than £20 has been necessarily incurred beyond what the church has been able to raise.

QUEEN'S ROAD, DALSTON.

The place of worship to which reference was made in our number for January, as about to be erected by the church accustomed to meet at Shoreditch under the care of the Rev. W. Miall, was opened for divine service on the 30th of June. Excellent sermons were delivered by Messrs. Noel and Landels, and a great number of appropriate prayers were offered by baptist and pædobaptist ministers who had assembled to express their pleasure and goodwill. The attendance was good, and we are informed that the chapel has been well filled every subsequent Lord's day.

SAFFRON WALDEN, ESSEX.

The Rev. W. A. Gillson has accepted the cordial and unanimous invitation of the baptist church assembling in the upper meeting, Saffron Walden, Essex, and commenced his stated ministerial labours on the first sabbath in July.

CHELTENHAM.

The foundation stone of a new chapel for the use of the baptist church now meeting in Ebenezer chapel, King Street, to be called Cambray chapel, was laid in the presence of a few friends on July 9, 1853, prayer being offered by the pastor, the Rev. J. Smith; it being ten years on that day from the commencement of the cause. The size of the chapel is to be fifty-nine feet by forty-nine feet in the clear, exclusive of lobbies, &c.; and it is intended to seat 1000 persons. The style is modern.

KEIGHLEY, YORKSHIRE.

The Rev. J. P. Barnett of Riddings and Loscoe, Derbyshire, having accepted the cordial and unanimous invitation of the baptist church at Keighley, commenced his labours in that town on July 24th.

WEYMOUTH.

Mr. John Price of Aberdeen, has accepted a cordial and unanimous invitation to the pastorate of the baptist church at Weymouth.

STOGUMBER, SOMERSETSHIRE.

The Rev. J. G. Fuller having resigned the pastorate, the baptist church in this place is anxious to obtain a suitable pastor.

PROFITS OF THE SELECTION.

The annual meeting of the trustees was held on the 24th of June. Grants were made to

	Recommended by	
Mrs. C.	Dr. Steane, J. M. Soule	£10 0
T.	W. L. Smith, W. Groser	10 0
W.	W. Yates, W. G. Lewis	5 0
B.	J. J. Brown, R. H. Marten	5 0
B.	Dr. Murch, Dr. Cramp	5 0
O.	M. Thomas, Thomas Thomas	5 0
W.	John Jones, Henry Clark	5 0
G.	W. Colcroft, J. Foster	5 0
P.	W. Yates, J. Berg	5 0
N.	Dr. Steane, S. Green	5 0
G.	Shem Evans, T. Sprigg	5 0
J.	J. Edwards, J. Wilde	5 0
S.	J. S. Brooks, John Haigh	5 0
H.	M. Kent, W. Keay	5 0
C.	Dr. Murch, W. Groser	5 0
K.	J. Peacock, D. Katterns	5 0
M.	B. Evans, R. Johnson	5 0
F.	Dr. Murch, S. Green	5 0
H.	S. Kent, G. B. Phillips	5 0
N.	B. Evans, W. J. Stuart	5 0
B.	I. M. Soule, J. H. Hinton	5 0
H.	H. Trend, F. H. Roleston	5 0
H.	J. Berg, F. Trestrail	5 0
T.	Dr. Murch, A. Tilly	5 0
D.	Dr. Murch, C. W. Fishbourne	5 0
F.	C. E. Birt, Spencer Murch	5 0
J.	Isaac New, T. Swan	5 0
D.	Dr. Murch, S. Green	5 0
H.	W. Stembridge, J. Chapple	5 0
P.	J. Venimore, T. Wheeler	5 0
M.	Thomas Thomas, R. Morris	5 0
J.	W. B. Gurney, H. Gurney	5 0
H.	J. T. Wigner, J. Harvey	5 0
H.	W. Rees	5 0

G.	Dr. Angus	5 0
B.	J. Jackson	5 0
C.	T. Pottinger, R. Banks	5 0
P.	J. Heaton, J. Downson	5 0
G.	John Bane	5 0
P.	H. W. Stembridge, J. Collins	2 10
C.	J. T. Wigner, S. Green	2 10
M.	E. Pledge, G. H. Whitbread	2 10
D.	T. Wheeler, W. Brock	2 10
E.	S. Morgan, Thomas Swan	2 10
W.	D. Katterns, J. H. Hinton	2 10
W.	I. M. Soule, J. Crawford	2 10
H.	C. Elven, J. H. Hinton	2 10
V.	J. Simmonds, J. T. Brown	2 10
P.	D. Katterns, Dr. Cox	2 10
T.	S. Kent, R. Manning	2 10
M.	W. Roberts, J. Webb	2 10
W.	J. H. May, R. Green	2 10
B.	B. Evans, W. J. Stuart	2 10
A.	B. C. Young, W. Kitchin	2 10
T.	Jonas Foster, J. Hill	2 10
J.	T. P. Jones, H. W. Hughes	2 10
D.	W. Jones, Thomas Davies	2 0
H.	Thomas Jones, J. W. Morgan	2 0
		£251 10

The widows to whom these grants have been made are requested to send their addresses to the Rev. Dr. Murch, 57, Torrington Square, London, on the receipt of which he will transmit to them the sums voted.

THE BURIAL-GROUNDS BILL.

The committee of the Anti-state church association have adopted and published the following resolutions in condemnation of this measure:—

"That this committee, having had under consideration the ecclesiastical provisions of the bill for empowering local boards of health to provide burial-grounds, regards them as being in a high degree unjust, offensive, and detrimental to the public interests.

"That, notwithstanding that the proposed burial-grounds will be provided at the cost of the rate-payers generally, a portion of each is required to be 'consecrated,' and will thereby be devoted exclusively to burials according to the rites of the church establishment.

"That there is nothing in the bill to prevent the whole being so monopolized, and even where any portion is unconsecrated it cannot be used until the other part has been consecrated, and is to be invidiously distinguished from it. In like manner a chapel is to be erected for burials according to the rites of the establishment exclusively, while the erection of any other is optional on the part of the local boards.

"That the bill gives to the bishop of the diocese in which a burial-ground may be situated, extraordinary and dangerous powers; requiring that all bye-laws concerning consecration, the burial of members of the establishment, and compensation to the clergy for loss of fees for services which they will no longer render, shall receive his sanction, and forbidding the use of any part of the ground until consecration has taken place; and also enacting that the plan of the chapel shall have his approval, that the chaplain shall be licensed, and be liable to be removed by him, and that he shall also regulate the salary.

"That it further enacts that for the removal of bodies buried in consecrated ground, the same authority shall be required as in the case of a parochial churchyard, *i. e.* a 'Faculty,' from an ecclesiastical court.

"That this committee protests against the design evidenced by this bill of making the proposed cemeteries appendages to the church establishment, and sources of emolument and influence to its clergy and bishops, as well as against perpetuating the exclusiveness and sectarianism which characterize the present system of sepulture in parochial grave-yards.

"That it therefore earnestly calls upon the friends of religious equality to take such steps as will ensure either the rejection of a measure conceived in so illiberal a spirit, or a thorough amendment of its details."

RECENT DEATHS.

MR. H. WHITTAKER.

Mr. Henry Whittaker, stoneman, of Burnleywood, near Burnley, Lancashire, was killed instantaneously, on the 7th of March, 1853, by the falling of a large stone in the formation of an engine bed, in the 33rd year of his age.

Mr. Whittaker, was brought to the knowledge of the truth under the ministry of the Rev. A. Nichols, and was baptized at Goodshaw with his partner in life on the 24th of January 1847.

When the providence of God gave rise to the formation of the church at Sunnyside, Henry was amongst the first to signify his intention to join his pastor, in this enterprise, and remained an unshaken, unabated, faithful, and affectionate friend to the hour of his death.

His serious deportment, his unaffected piety, the gravity of his conversation, and the general inoffensiveness of his manners indeared him to all. In him they saw no assumption, no captiousness, no unbecoming pride, no wish for superiority, no fickleness, no attempt at something more then he was, no sower of discord, no disturber of the brethren, for he was emphatically "one of the peaceable in Israel." One of his fellow workmen who was caught under the same stone, and rendered insensible for a time,

assured his minister on the day of his funeral, that for four years he had worked with Henry, and during the whole of that period he had never heard him speak a wrong word, or seen him manifest an unbecoming temper.

His remains were interrred at the Higher Chapel, Goodshaw, and a funeral sermon was preached by Mr. Nichols, in the baptist chapel, Sunnyside, to a numerous and deeply affected audience.

MISS ELIZA BARNETT.

The subject of the present very brief notice was born at Appleby, Leicestershire, on Feburary 4th, 1832. The only daughter and the youngest child of the Rev. J. Barnett (then baptist minister in that village, now of Blaby, in the same county), she was tenderly cherished and devotedly loved. Throughout life she was surrounded by the influences of a holy example and discipline. These were more than rewarded by the unstained virtue of her character, and especially by the piety and benevolent activity of her latter years, and by the peaceful triumph which glorified her death. She was baptized by her father, November 4th, 1849; and was cordially welcomed to the communion over which he presides. For nearly four years she lived the life of a Christian. She was holy, devout, lovely, zealous. In the sabbath school she was remarkably affectionate and indefatigable. She visited the poor with tracts, and managed with generous attention and punctuality the reading society of the village. For a long period the victim of a functional heart-disease, which often greatly distressed her, she was yet at all times wonderfully cheerful. A murmur was never heard to fall from her lips. Devotion was to her a luxury, and therefore a habit. She resorted to God, not so much as a relief from trouble, or a discharge of duty, but as an indulgence of love. Hence, in society she was at once pure and amiable. The uncertainty of her life, occasioned by her remediless malady, seemed to impart increasing vivacity to her spirit. Her fatal affliction was but brief. She was seized with a malignant fever on Friday, July 2nd, 1853, and died the Wednesday following, July 7th. The intervening days were for the most part beclouded by delirium; but in her lucid moments she gave the most assured and happy testimonies to the power of the gospel; and she entered the unseen world without a suspicion or a regret. Her death was appropriately improved in the presence of a crowded and affected congregation, on the following Sunday, by the Rev. Joseph Davis of Arnby.

EDITORIAL POSTSCRIPT.

Our younger readers will certainly be thankful to Mr. Lewis, for the pains he has taken in bringing into one narrative, the scattered facts relating to the first among English baptists who endeavoured to teach the the way of salvation to Hindoos. A few friends of the mission remain who knew these things from the beginning, but alas, how few! To very many the sketch with which our present number opens, and which will be continued next month, will be quite new. The history well deserves to be pondered as an illustration of the unexpected ways in which the Sovereign Ruler brings about his purposes. The part which Mr. Thomas took is seldom thought of now; but it was Thomas who directed to India the steps of Carey, whose numerous translations would never have existed had not the whole plan of the Northamptonshire fathers been altered, in consequence of the sudden appearance among them of one of whom none of them had heard when they formed the society at Kettering.

We regret to learn that Mr. Oncken is still suffering from the shock that he received at Norwalk. The Macedonian of July says, "Those who saw Mr. Oncken at Albany must have noticed the pain which it cost him to address his friends. Notwithstanding this, however, unwilling to consider himself disabled,—he still appeared occasionally in public, and made arrangements to visit several states. But, in view of his continued weakness, it was thought improper to go further without competent medical warrant. Drs. Townsend, J. M. Warren, and Gould, of this city, after consultation, decided that he must for the present refrain from all public efforts; to his own great disappointment as well as of his numerous friends. It is his hope, however, that in the course of a few weeks, he may be permitted to resume those labours so congenial to his feelings, and so gratifying to his brethren."

Stepney College is sufficiently memorable to very many of our readers to render it proper to mention here that a beautiful drawing by Miss Cooper, a lady who has published views of some other dissenting colleges, has been engraved, and is now on sale. To those who wish to recall to memory the antique beauties of the place, we doubt not that it will give satisfaction; the price of proofs on India paper is two shillings and sixpence each; and we believe that they may be obtained on application at the Mission House.

An accident which we regret having shut out our notice of the recently published number of Kitto's Journal of Sacred Literature, we take this opportunity, to say that there is no truth whatever in a report which was brought to us a few days ago that that valuable work was to be discontinued. Feeling that it would be a serious loss to our section of the reading public were its course to terminate, we made inquiry, and were pleased to learn that the idea is quite unfounded.

IRISH CHRONICLE.

AUGUST, 1853.

WAYS AND MEANS.

THE last number of the Irish Chronicle, entitled Proceedings and Proposals, adverted to some undertakings on which the Committee had thought it right to enter without delay, and pointed out some spheres of action which it was desirable should be occupied as soon as the attempt could be made without danger of producing new embarrassments. An additional expenditure has commenced; and on the return of the brethren who have crossed the channel at our request, it may be expected that they will report openings and deficiencies which demand increased exertion. It is necessary that the Committee and its friends should now fairly look in the face the subject of finances. There are two points in reference to which there is we believe perfect unity of judgment. The first is that we must not be content with the present scale of operations. It is far too limited to correspond with the wants of the country we are aiming to evangelize, or with the convictions and desires of the baptist churches of Britain. The other is that we must scrupulously avoid an expenditure which we have no means of defraying. The society has escaped with its life from its recent perils; but to plunge again into the gulf whence it has with so much difficulty been extricated would be madness.

What then is to be done? Enlarged exertions require an enlarged income. This is plain. What then may we anticipate? Will our friends desert us now? We cannot believe it. We asked them to rescue us from our difficulties, and they did so. We trusted them, and they honoured our confidence. We are not now in difficulty; but Irish men, women, and children are perishing, and we want to do something to save them. May we not trust the same friends again? Was it not principle that prompted them before? We *will* trust them. We *do* trust them. We are expecting to receive from them what is needful. We will not enter upon a hazardous course; but we will expect to receive such supplies as shall render the enlargement of our expenditure safe and honourable. Reader, are we right in this, or not?

Our receipts during the last two years have been derived from three distinct sources. First, there have been subscriptions, paid annually or quarterly. Secondly, there have been congregational collections, made by the pastors of the churches and spontaneously remitted. Thirdly, there have been special donations which have afforded material aid. The stimulus arising from new undertakings may perhaps produce some increase in each of these kinds of contribution. But this is not enough. We need something that will operate more regularly, and secure habitual results.

Shall we then send forth deputations through the length and breadth of the land, to preach, and lecture, and make personal appeals? Knowing as we do from past experience the evils that accrue from this course, would its adoption be justifiable? Knowing the enormous percentage which has sometimes been paid by our own society for subscriptions thus obtained; knowing the

competition which must exist between the agents of our society and the agents of other societies, if we sent out agents, on such an errand, increasing that percentage, could we adopt this measure with a clear conscience? If *paid* agents were employed to traverse the country with this view, the cost of the proceeding would be very great; and when *unpaid* agents are sent forth, the cost is often much greater. Judging from facts which have come to our knowledge, the sum to be deducted for expenses at the end of a journey would startle the donors if they were apprised of its amount. The society has no agents in its employment for the service; surely our friends in the provinces will not require us to engage any!

Such measures we believe to be unnecessary. Local zeal easily supersedes the necessity for itinerant mendicancy. Propose the work to the right persons, and it will be done. Our female friends act so effectively on behalf of the society in some places, that wherever there are Christian females we know that the work can be performed, and well performed, without any foreign visitation. There are small circles in which *one* collects regularly at set times the contributions of her friends, and transmits them to the secretary. Nothing is easier than for one to do this, when she has received, in answer to a note, a collecting card or a collecting box. In some other circles, two, or four, or more, combine together for this purpose, and one corresponds with the secretary on behalf of the whole. Let this be done throughout all the churches and it will be enough. No other agency will be requisite. Hearken, dear female friends. The work belongs to *you*. You can do it, and we believe you will do it. Begin at once, for the case is urgent. Children are growing up in ignorance who need to be taught. Thousands are dying every year whose hope is not in Christ, but in Mary. Begin then at once.

The Society has agents in the counties of Down, Antrim, Londonderry, Mayo, Roscommon, and Westmeath; but in the following counties it has at present none:—

Sligo, having	128,769	inhabitants.
Kilkenny	159,317	,,
Waterford ...	169,503	,,
Wexford,.....	180,170	,,
Clare	212,720	,,
Limerick	266,987	,,
Galway	282,826	,,
Tipperary	223,629	,,
Dublin	402,356	,,
Cork	637,637	,,

In other words, there are counties in Ireland in which the Society has no agents, containing more people than the whole of Scotland. Or, to give another view of the case, there are ten counties in Ireland in which we are doing nothing for the promotion of the gospel, containing a larger population than the English counties of Cornwall, Devonshire, Dorsetshire, Somersetshire, Wiltshire, Gloucestershire, Herefordshire, Oxfordshire, and Berkshire together. How long is this to be? Surely it is time for English baptists to awake to the requirements of their Irish neighbours! "If thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"

BALLINA.

Reference was made in the Annual Report to details which Mr. Hamilton had furnished respecting his stations, which due regard to brevity required to be deferred. The following are the leading particulars:—

The principal station is BALLINA. Here I have frequent opportunities of usefulness in the way of visiting the sick and others who are concerned

about the salvation of their souls, and I trust this labour has not been in vain in the Lord.

In the course of the year a young man was baptised and added to the church who had been a hearer at our chapel for about two years previously. He had been employed in a grocery and spirit store, but finding that he could not conscientiously perform all that was required of him he resigned his situation and went to Boston in America, where I believe he is doing very well in both spiritual and temporal things. There has been a little improvement in the congregation recently, and the Sunday school is still carried on.

There is a prayer-meeting of the Evangelical Alliance held in our chapel once a fortnight, in which the curate of this parish, two presbyterian ministers, one or two Wesleyan ministers and myself take a part. We have also a monthly meeting of this institution which is held alternately in all the protestant places of worship in town. We hope these meetings are doing good.

CURRAGH. This is our next station in importance. It is situated about twelve miles from Ballina, near the sea coast in the Sligo direction. Here we have a small church of nine members, and a congregation of from forty to fifty. We have also a day-school, containing seventy-eight children, in which industry is united with scriptural education: a good many of the girls earn a little money by ornamental needlework. Some of the children are also collected on the Lord's day by the teacher and another friend for religious instruction. There might be a good Sunday school here if there were a sufficient number of active teachers. I preach in this place once a fortnight, and am happy to say, that the people show an increasing desire to hear the gospel.

CARNEGERA. This place is thirty miles from Ballina and seven miles from Sligo. I preach once a month to twenty or thirty attentive hearers. They are anxious to get religious tracts and books, and two families invite me to breakfast alternately when I go there.

COOLANY. This is a small town about four miles south of the former place, and about thirty miles from Ballina. I preach here on the evening of the same day on which I preach in Carnegera to about thirty hearers, some of whom I trust profit by the word; I also visit five families when I feel able to do so. This is one of the heaviest days' labour I have, as I come from Ballina the same morning. One of the ministers of our society formerly lived here and had indications of usefulness at different times. Some of the fruits of his labour have departed to be with Christ, and some are still living.

CARA. A very pious and respectable old woman lives here (Mrs. Allen), and a granddaughter and grandson of hers who I trust will follow her example. This place is four miles from Coolany. I sometimes preach here on my way to Skreen, and a few of our people occasionally meet me here to commemorate the Lord's death.

SKREEN. I have two preaching stations in this neighbourhood at which a few serious and I trust pious people attend. Some of the young people also appear to love the gospel. These stations are about twenty-two miles from Ballina.

TULLYLIN. Our school here has been useful to many of the young people round the country, and a few both old and young very cheerfully attend the preaching of the gospel. I preached to them once a fortnight for some time; but will now be obliged to reduce it to once a month in consequence of increasing labour. This place is eight miles from Ballina.

CROSSMOLINA. This is a small town eight miles west of Ballina, where our

society has had a school for many years, and which has been diligently taught by a pious woman and her husband. Many children therein have been taught to read the word of God.

CLOONTAKILLA. I preach in this place once a fortnight to about sixteen people, in four of whom I trust I see some spiritual improvement. Most of them attend our chapel in Ballina.

NEWTOWN WHITE. To the people of this locality I was requested to preach several years ago, but was unable to do so then, I have since made it a preaching station, and a few manifest a desire to hear; from twenty to forty attend. It is about six miles from Ballina.

FOXBOROUGH. About six months ago I was invited to preach here, and have continued to do so once a month. The family at the house is large and well disposed, and a good many others come to hear.

I omitted to mention that a good many Roman Catholics, both young and old, come to hear me preach, and the former have learned a good deal of the scriptures; but I think it better not to tell publicly where they live, lest I might expose them to persecution and hinder my own usefulness.

I was invited to preach in a few other places but had to decline, having more than enough to do already.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
Boroughbridge, Somerset, by Rev. H. Trend	0	13	3
Broomley, Northumberland	1	17	1
Clifford, near Sheffield—			
Wilson, Joseph, Esq.....	2	0	0
Leicester, Collected by James Bedells, Esq., on account	14	0	0
London—			
Mrs. Mc Donald's dividend, by S. Watson, Esq.....	6	15	0
Devonshire Square, by R. Y. Barnes, Esq., Collection	9	1	0
Spencer Place, by Mr. Powell	2	11	10
Margate, F. W. Cobb, Esq., Subs.....	2	2	0
Milton, near Northampton—			
Moiety of Collection, by Mrs. Dent ...	1	10	0
South Shields—			
Mrs. Mc Kay, by Rev. R. B. Lancaster	5	0	0
Steep Lane, near Halifax—			
Friend, by Rev. W. A. Goodman.....	0	10	0
IRELAND.			
Banbridge, by Rev. T. D. Bain	4	0	0
Conlig, Newtownards, by Rev. John Brown	2	3	6

Collecting Cards and Boxes may be had on application to the Secretary.

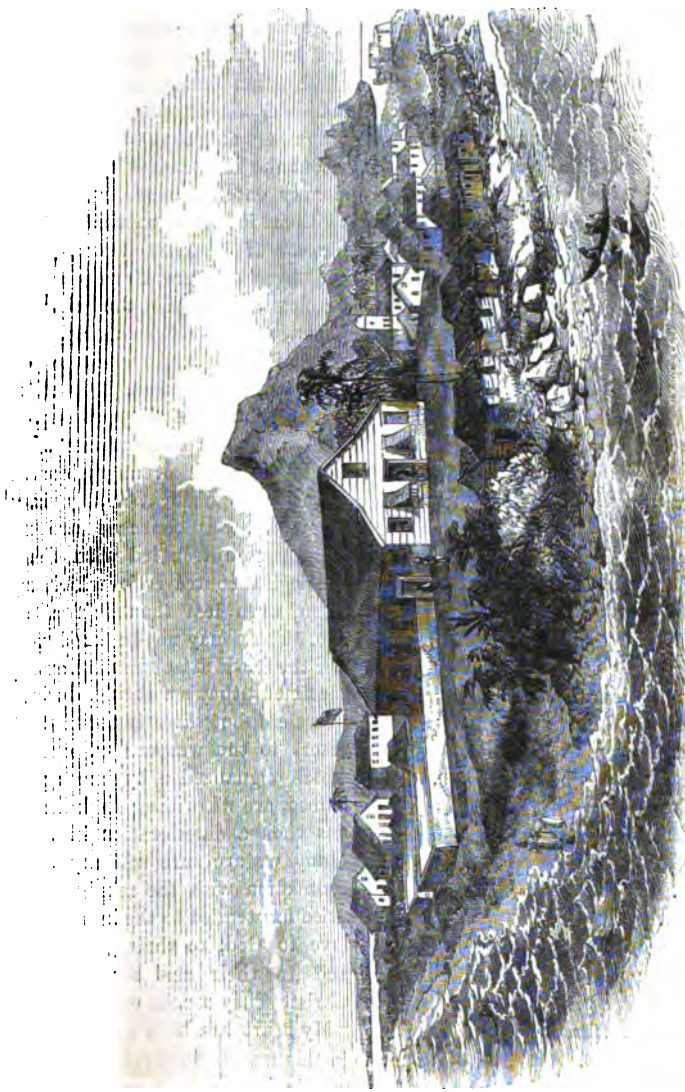
Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. He wishes also for books suitable to assist in the formation of congregational libraries. Among others, volumes of the Baptist Magazine, especially if bound, will be cordially welcomed.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

J. HADDON AND SON, PRINTERS, CASTLE STREET, FINSBURY.

THE MISSIONARY HERALD.



CHAPEL, PUERTO PLATA, ST. DOMINGO.

THE MISSION FIELD.

At a very early stage of the missionary enterprise, it became apparent that God was with those individuals and churches which sympathized in the movement, returning abundantly upon them the benefits they sought to extend to others. It was in 1784, at Nottingham, at a meeting of the Northamptonshire association, that the revered Sutcliffe suggested the setting apart one hour on the first Monday evening of the month for extraordinary prayer for the revival of religion and for the extension in the world of Christ's kingdom. If the duty of spreading the gospel among the heathen was not then felt as an obligation, it was at all events regarded as a fitting subject for prayer. Eight years after, the anxious Carey could say in his well known Enquiry, "The churches that have engaged in the practice have in general since that time been evidently on the increase; some controversies which have long perplexed and divided the church are more clearly stated than ever; there are calls to preach the gospel in many places where it has not been usually published; yea, a glorious door is opened, and is likely to be opened wider and wider, by the spread of civil and religious liberty, accompanied also by a diminution of the spirit of popery; a noble effort has been made to abolish the inhuman slave trade, and though at present it has not been so successful as might be wished, yet it is to be hoped it will be persevered in till it is accomplished."

It *has* been accomplished. Slavery and the slave-trade under British authority are at an end, and the knell of their final overthrow is heard in every civilized land. The spirit of popery, too, if tempted to a desperate effort to regain supremacy, has signally failed, in this land at least, to work its will. All heathen lands, with extremely rare exceptions, are opened to the missionaries of the cross. The cry of the perishing reaches the British churches from innumerable tribes of men. With increasing prayer and increasing effort, God has graciously widened the sphere of Christian beneficence, and we reap manifold the blessings for which our forefathers only first ventured to pray.

But the beneficial effects of the missionary enterprise are strikingly seen in their influence on the churches at home. If in 1792 it was true that controversies were already ceasing to perplex and divide the churches of Christ, and the dawn was appearing of days of peace and rest from internal agitation and conflict, it is still more evidently true of the present. Over the enlarged expanse of our congregations, the strife of angry combatants is hushed. With a vastly increased fellowship, our churches are for the most part untroubled with the bitter theological controversies which agitated them, even less than half a century ago. There may not be the devoutness, nor the fervid attachment to evangelical sentiment, that we should desire to see prevalent, but there is not that prompt resort to the weapons of controversy which signalized a bygone age. Nor, indeed, are we willing to believe there has been a deterioration in the piety. Many we are sure will say that their connection with the missionary enterprise has tended to the increase of their love to God, to their joy and peace, and to their zeal for the glory of Christ. They concur with Mr. Fuller: "My heart has been greatly interested in this work. Surely, I never felt more genuine love to God and to his cause in my life. I bless God that this work

has been a means of reviving my soul. If nothing else comes of it, I and many more have obtained a spiritual advantage."

None can doubt that the missionary enterprise has largely contributed to the increase of the churches. Simultaneously with the rise of the missionary spirit, we find an enlargement in the membership of the churches which felt it. In like proportion the numbers of churches also increased. After the most diligent inquiries, Dr. Rippon ascertained that there were in 1790 in England and Wales but 361 particular baptist churches. Of these not more than fourteen gave collections for the mission in 1798. Its funds were chiefly provided by personal gifts and contributions. In 1804 there were only thirty-five contributing churches in England and Wales. Since 1790, baptist churches have multiplied fivefold. They now number 1755, and the number contributing to the mission fund is 720. Thus largely has God been pleased to return our efforts abroad, by an increase of blessing at home.

And this will continue. Only let the churches be imbued with the necessary zeal that shall prompt them to labour for the welfare of the heathen, and they will not neglect the home field, but cultivate it with greater diligence and sustain it with more earnest prayer. If Christian beneficence is expansive, it overlooks none within its sphere while pressing to the farthest range its endeavours for the everlasting welfare of men.

INDIA.

MUTTRA.

Towards the close of last year Mr. PHILLIPS formed a plan for preaching the gospel in every part of this central seat of idolatry. The chief feature of the scheme was to take his stand once or twice every day in a certain street, each time proceeding some five houses lower down, until the whole area of the street had been covered by his evangelic efforts. Then to pass on to other streets, until the entire city was visited. A more effective plan could scarcely be devised for attracting attention to the gospel; but the results have been of far greater importance than was expected. We give at length the account which has reached us from Mr. PHILLIPS of the progress of his movement, by which it will be seen that the whole city has been moved, and no little inquiry awakened about this "way of life." We heartily wish our brother still greater success, and that many imitators may be found of so thorough a method of evangelizing the cities of India. His diligence and zeal are worthy of all praise, and will, we doubt not, be blest of Him who "went about all the cities and villages of Judea." preaching the gospel of the kingdom.

We commenced working on the plan described in December last, but on account of many interruptions were not able to go on with it steadily till the 4th of January. Before detailing preaching operations, I may say that Mr. Lewis, our mission school-master, arrived on Christmas-day, and soon after commenced two English schools, one for natives, the other, to assist in his own support, for European children. Both these schools are taught in a small bungalow in the cantonment for the present; as the more respectable natives of Muttra, who alone can afford to pay for the education of their children, live in that direction. The number of scholars of both descriptions is slowly but steadily increasing. Mr. Lewis is prosecuting his labours with much zeal, and we have no doubt he will be able to please the parents and profit the boys committed to his charge. In the city vernacular school we have had to row against the

strong tide of the old pandit's influence, as he has commenced an opposition school in the same street with us. By permitting the boys to learn without payment, we have at last worked in the thin end of the wedge, and hope gradually to drive it home with resistless power. Our teacher is a native Christian of moderate abilities, who must himself study hard to become influential here. Mr. Lewis has undertaken to drill him into his duties. He will teach both Hindi and Urdu. I am also happy to inform you, that our mission is now out of debt, and that in a few days we hope to receive a large sum from a dear brother, not of our denomination, which will give an increased impetus to our operations. We desire to thank God for this, and take courage. We view this donation as a special answer to prayer, and it confirms us in a recently formed resolution, never again to ask man for pecuniary help to our mission. We shall lay our wants occasionally before the public, but make our prayers for help to the Lord of missions.

EXTRACTS FROM JOURNAL.

January 1st to 16th.—We specially need the out-pouring of God's Spirit on us and on our labours. As we advance to the heart of the city (by five shops at a time), every day the opposition grows warmer. The people are becoming alarmed at our bold and regular attacks, and doubtless Satan will soon stir up his hosts. One day last week we were attacked by two effeminate dandies, who in refined language showed how they hated the truth. Yesterday a man assented to much we said, and for some days a *Chaprasi* has been a good hearer. On the same day a Gosain said he was perfect; but soon after uttered abuse, on which his inconsistency was pointed out. On another occasion a man said that God was just like us, which excited the wrath of the Moslems. Boys eagerly apply for tracts. On account of a Government order that all ranks of the public service shall learn to read, and that no new policemen are to be engaged but such as can read the Hindi, the desire for books is at present very great throughout the community. To satisfy this craving with the word of life and good tracts, we have suspended for two months our resolution not to give away any books. After this, scriptures will be sold at a low sum, as in other missions. Tracts I shall continue to give away *freely*.

17th to 31st.—With few interruptions we have continued our plan of preaching morning and afternoon every day. The discussion, opposition, and noise, increase as we advance. Once an old shoe was thrown at us by some *Amlá* seated on a terrace above us. On another occasion a man spoke in our defence. When beneath the mosque in the centre of the city, a mad man, or one who feigned to be such, came with the wildest ntics near us and completely diverted the attention of our hearers for a time. The truth is beginning to tell. We often see discomfited opponents of one day, quiet hearers in the crowd another.

Increasing opposition.

February 4th.—We have now passed the mosque, and find opposition increasing fast. As many pandits have been worsted in argument, they have lately stood on the outside of the crowd, and instructed some ignorant and bold men and boys what to say. These have then advanced to overthrow us. The pandits thus avoid the disgrace of defeat in person. The shop-keepers always respectfully give me a seat, but listen with indifference themselves, thinking and saying that our discussions are but quarrels between rival sects, to which they are accustomed. To-day our hearts have been rejoiced by two events, *the throwing of the first brick*, and the appearance of the first inquirer at my house.

This morning I was not well enough to visit the bazar, but Bernard gave an interesting account of proceedings. A Brahman opposed the brethren when stating that salvation was not to be obtained by reading the Bhagavat. After this a long discussion on caste occurred, in which the Brahman was silenced by arguments derived from the Bajra-Suchi. Bernard had just confuted his opponent by saying: "If Brahm is in all, as you affirm, then all are Brahmans," when a brick, aimed at Bernard's head, struck the Brahman on the temple and brought blood. The congregation then broke up in confusion.

Inquirers.

The inquirer is a goldsmith, who for some two years has been thinking of our religion. He has learnt much from a native Christian living some eleven miles from Muttra in his frequent visits to his abode. He is willing to support himself by his trade, and to come here for instruction, when his business will permit him so to do. He appears to be sincere.

On the 2nd of this month also, a Panjabi appeared deeply impressed with the truth, asked many questions before the crowd and promised to bring his son to our brethren for instruction. He has not, however, yet appeared.

Discussions.

Feb. 11th.—We have now reached the river side at Swami Ghat, and to-morrow turn towards the very strong hold of idolatry, which we shall soon reach; opposition grows fierce and more persevering. To-night one of our old opponents who had often been worsted held a long acrimonious discussion with us. His sentiments are probably much the same as those of a large class in this town. He sneered at us as sinners, attempting to purify other sinners—he exult-

ed that though for eight or ten years we had been preaching here, still Hinduism and Muhammadanism continued unchanged—he vented vile abuse on Silas, in answer to some words he misunderstood as insulting—he made out we were all blind like the men in the fable of the elephant—but that the opinions of every sect were right to a certain extent, &c. &c. Every time we preach, we have now several opponents. In fact Satan and his hosts seem fairly alarmed. I hear people have said, "The Sahib has taken up the betel (vowed) to conquer this city to Christ, and he will not leave off till he has effected his object. Behold, they sleep not all night; for the first thing in the morning and the last at night, we see them always preaching." This latter part is exaggeration —but the first is our earnest prayer and hope. The other day the new chaplain and Captain B. kindly stood by us and listened to the discussions for a time.

Arguments employed.

The following are some of the arguments which have been lately employed against us. "Christ either was guilty of suicide, if he killed himself; for you say his death was voluntary; or else he died as a malefactor, because he had done something worthy of death." The man who urged this objection, fled as soon as he had made it.

Again, "You pretend that those who believe in Christ shall never die," (referring to the words of our Lord). This was urged by a native doctor who had known Bernard in Gwalior, and urged him not to stay here preaching, but to return to Gwalior, where he would obtain 60 rupees a month as doctor.

The common Vedantist argument is often employed to prove that God is the author of all the sin and holiness in the world. We are often asked what miracles Jesus Christ did in comparison with those of Krishna; and are told to work miracles ourselves to prove the truth of our doctrine. One man wished me to walk in the air a foot above the ground. A common objection is that Jesus Christ is unknown, whilst Ram and Krishna are well known. Some stoutly affirm that they will be saved by good works, others say by shouting Radha and Krishna—a prostitute and libertine, as I tell them. Some deny that Krishna ever died; when Mohan my native preacher is appealed to, who testifies that he has seen the very place where the Bhil shot him in Guzerat, it being a place of pilgrimage. Others have denied that Ram died; when the Ramayan is appealed to, to prove that he drowned himself in the Surju river; and Mohan, to prove that the very spot on the river is shown at Oude where he died. They have been considerably taken aback when told that Ram and Krishna are not mentioned in the Veds. In general the people display a very considerable ignorance of their own religious books, which gives us an advantage over them. It also shows the necessity of such a mission as ours being supplied with a copy of Wilson's translation of the Vishnu Purana, and other translations, such as those of portions of the Veds, with the original text. It is astonishing to see how defenceless we are left by the Society and Christian friends in this respect. We would not trust in such weapons; but who does not see the necessity of having them at hand for occasional use? Several have lately said, "You revile our gods;" to which we reply, "No, we only repeat the *assertions of your sacred books* concerning them."

Priests dispute.

Monday 14th.—We have advanced to the centre of the new street, and find the opposition become still more keen and determined as we advance. The *Chaubis* (descendants of those who knew the four Veds by heart, and the spiritual rulers of Muttra) begin to show themselves and dispute. On Saturday evening, one affirmed that the Lord Jesus Christ was absolutely unknown in the world, but that Ram and Krishna were known every where. We appealed to facts; but how could an ignorant, drunken Brahman comprehend or believe that which school-boys in Calcutta are well aware of. India is the world to them. All books are false, but their own. European travellers are deceitful witnesses. *Chaubis* never argue, as a rule, except when under the influence of *Bhang* (hemp), and then they vociferate so as to drown my feeble voice. Sabbath morning last a fine old Chauhan Rajput was our first hearer. This morning a man attacked us respecting the resurrection of Christ, and said he knew of a saint, Lal Das, in Mewat near Alwar, who rose again after six months. Mohan then related several instances of similar false miracles, the deception in which had been detected. We silenced our opponent by showing him that if we granted his miracles to be true, still it was nothing to the point, for these saints displayed them to obtain money, but Christ to prove that he was the Saviour of the world. The people are often told that the news of salvation by Jesus Christ our Lord may appear as strange and incredible to them as the account of frozen rivers to the king of Siam, and as accounts of railroads, electric telegraphs, balloons, &c., appear to them at present. On this occasion a young Musalman who had been educated in the Benares College, began to urge many of the objections of European infidels to our scriptures, in a mixed language, half English, half Urdu. How painful to see infidelity as the direct result in many cases of government teaching from Calcutta to Delhi. Agra is full of such pitiable creatures.

Reproaches and reviling.

Evening.—Ridicule, ridicule on the religion of the Lord of all, the gracious Saviour.

Never shall I forget the mode in which a man asked the way to be saved in a scoffing tone. One of our old and most bitter opponents, who had often been defeated, urged him on, and as I looked solemnly at the insulter, this prompter swung his head from side to side with exultation at the hope of witnessing a serious scene of reproof. The cunning, sinister, malicious, and triumphant expression of that man's face is imprinted on my mind. Ah! how they mock at the truth, by which alone they can be saved! how with maniac laugh they triumph and dance on the precipice of damnation! I am more and more convinced of the necessity for great seriousness in the work of the Lord. It is a solemn thing to be the bearer of such a message of mercy to infatuated beings, wilfully blind and deaf.

15*th*.—With difficulty obtained a congregation in the morning. A poor insane man, who for years, whenever he has seen us, has shouted to us, Firing is to fly back over the sea, for our kingdom was at an end, *reasoned* with us as well as he could. Alas! they have all a moral madness, and we told them so. Evening, opposition very violent. Bernard not present, but Mohan was at last enabled to conquer. We make it a principle never to be beaten in argument; and often do we look up to the God of all wisdom, in the bazar, to give us a mouth of wisdom, that none of our adversaries can gainsay or resist. One of our hearers told the Brahmans, that it was a shame that they could not defend their own religion, when three men were opposed to the whole city, and yet invariably overcame. To God be the praise. May they be convinced and converted as well as *silenced*. By great seriousness, the attempt was made to put down the excessive levity which was purposely displayed. In the evening audience, when the city is thronged, my weak voice is of little avail. How I envy brother Smith his stentorian lungs.

Motives.

16*th*.—A Vaishnav having reproached our brother Bernard for leaving his caste, was asked whether his father was a Vaishnav. "No; a Brahman." "Then you have forsaken your father's religion:" which was corroborated by the by-standers. We heard this evening what we have before heard, that they believe that this new energy infused into our preaching is in consequence of very *stringent orders* from government head-quarters. It is so difficult to convince these people, that we are not in the pay of the government. The natives however who have access to our highest civilian here, plainly perceive that he does not interfere with the religion of the natives; and the sepoys defend their officers, as on this very occasion. The *Chaubi* who spoke of the subject said, "First convert your own sepoys, and then it will be easy work with us." A sepoy standing near, became very enraged at this, and said, "Our officers never tamper with our religion." So far so good. "My kingdom is not of this world," says our beloved Master.

Brahmins collect a congregation.

17*th*, *Morning*. Satan strove hard to prevent us from obtaining a congregation. As we were standing under his chief temple here, a palace-like building, the *Chaubis* stirred up the *Mehtars* to raise additional clouds of dust, in their regular morning's work of sweeping the streets. Shop-keepers shook with energy and gusto their floor-cloths in our face, or so that the wind might bear the cloud of dust over us. The Brahmans meanwhile seated themselves on the other side of the street under Lachmi Chand's house to deride and prevent the people from hearing. They at last defeated themselves. One of them had long been singing aloud the praises of Krishna, in opposition to Mohan, who was reading the gospel to an empty street, unless we reckon these Brahmans as hearers. I beckoned him to me at last. He came, and with him in a body the whole of the *Chaubis* to support him. We allowed the defender of Hinduism to exhaust himself in a furious declamation. That finished, we attempted to answer him, but he was dragged away by his brethren, and the crowd *which they had collected* remained to hear us.—*Evening*, an astonishingly quiet and large audience, though at the steps of the temple built by Parakh-ji, foster-father of Lachmi Chand, the well known banker of Muttra, and the richest man in the N. W. of India. This is an answer to prayer, and also the result of this morning's success. God is better to us than our fears.

The missionaries stoned.

18*th*.—In the evening, a man attempted several times to interrupt Mohan, but was prevented. At last, annoyed at not obtaining a hearing, he burst out into the most violent abuse of us for preaching mercy and yet killing animals. He scouted all the reasons we gave and, however often defeated, came back again to the charge in almost the same words. During this controversy the brethren became too warm; but at last God gave Bernard the victory. Several times stones were thrown, which hit us, especially Mr. Lewis, rather smartly. This was the first time I had ever been so honoured. On leaving, they hooted us, and a stone struck my hat.

Obstacles to attention.

For some days after this the people heard pretty well, and the demand for books increased. We were cheered by hearing that the shop-keepers in the space we had just passed over wished us to stop and preach again before their shops. On the 22nd, brother Smith, arrived from Chitaura, to

arrange for a quarterly meeting of the mission of our denomination in and about Agra. His visit has been a great source of comfort to us all, natives and Europeans. He also greatly assisted us in our work. The very evening of his arrival our preaching place was opposite the *sanctum sanctorum* of Muttra, Bisram Ghat, the very throne of Satan. As might have been expected, the noise and confusion were considerable, from the interruption of the *Chaubis*. Bernard having finished his address, we moved to the other side of the road, so as not to interrupt the customers of the shop behind us. Brother Smith, then preached for some time, when from his being a stranger, with tall figure and loud voice, he received a very good hearing. At last they endeavoured to excite laughter against him, or to introduce discussion. This latter was alternately carried on by three of us, whilst Mohan began preaching at the edge of our crowd, and soon found himself in a nest of hornets. The moon was riding high before we retired, brother Smith having wound up by another address. On the 24th, brother Smith still being with us, Bernard had a metaphysician to deal with. While reading afterwards the account of the resurrection of Lazarus to satisfy a querist, that our Lord could raise the dead, I noticed that the attention of almost all was diverted to the extraordinary feats of a large monkey! such children have we to deal with. Monkeys, bull-fights, tumblers, wedding processions (very frequent just now and very splendid at night, in all the bravery of lights, silver lace, &c.), the antics of madmen, and above all the advent of any European, who may pull up to listen to us,—any or all of these draw off their attention from the all-important theme of salvation from hell.

The offence of the cross.

25th, Morning.—A hearer said that Christ our Lord was base born, a *Varn Sankar;* because not born in wedlock. I explained the matter according to the scriptures; but this did not satisfy him, till Bernard asked him respecting the birth of Ved Vyas, the offspring of fornication. Crest-fallen, the poor fellow fled, amidst the jeers of our congregation. Another sneered at the Saviour as *crucified*—the offence of the cross, you perceive. We proved that the doctrine, without shedding of blood there is no remission, was familiar to Hindus, especially to worshippers of Kali, and that God acts on this principle in the death of Christ; a Guzerati Brahman listened attentively whilst we explained at his own request the plan of salvation. On the evening of the 26th a Jodhpur Gosain, repeated much Sanscrit, and specially spoke of the Kalki avatar coming on a white horse. After Mohan had explained our Saviour's first advent, I read, without comment, Rev. xix. 11—16, to him. And thus the work is going on; an attempt to accomplish an apparent impossibility; to overthrow the religion of thirty centuries in this stronghold of Satan, and make his slaves the redeemed of the Lord. Brethren, pray for us.

JESSORE.

Under the ministry of Mr. PARRY it pleases God to continue the manifestation of his blessing. Under date of April 4, Mr. PARRY gives us the following interesting facts:—

Young disciples.

I had the pleasure of baptizing four young disciples yesterday. They belong to our girls' boarding school, and were admitted into the institution at different periods. Two entered the institution about two years ago, and the other two about three or four years ago. They have been reading the scriptures in Bengalee, and attending worship daily in the school-room, and in the chapel every sabbath. These means of grace, through the blessing of God, were made instrumental in awakening these dear children to feel a sincere concern about the salvation of their souls. In stating their experience before the church, one of them said, that she used to pray formally before she felt her need of the blood of Christ to cleanse her from her sins; but when it pleased God some months ago to awaken her to think how sinful she was, and deserved to be cast into hell, she began to pray earnestly, and hoped that God had heard her prayers, and granted her a new heart, and faith in the Lord Jesus Christ. One of the young disciples is an orphan. Another has a Christian father who is blind. The third has a Christian father; and the fourth a widowed mother. Two were formerly Mahomedans, and one was a Hindoo. They were born while their parents were in Satan's kingdom. I and the congregation under my care at this place were delighted to find the intelligence they possessed about the way of salvation, and the apparent sincerity of their motives in wishing to be baptized.

If some kind friend would aid me with funds, I would endeavour to establish a day school for heathen girls. About five rupees per month would be sufficient for the aforesaid purpose, and about twenty-five rupees for building a school-room.

At a later date Mr. PARRY gives some

further information of the interesting work proceeding at this station. Under date of May 13, he says:—

Baptisms.

I am happy and thankful to say, that the work of the Lord is prospering here. Last month ten disciples were baptized, who we hope will endure unto the end by the grace of our Lord Jesus Christ. Five of the said disciples were formerly Mahomedans, and, from conviction that the Koran and Mahomed were not sent by God, apostatized, and sought for Christian instruction about two years ago. During the period of their probation, they diligently attended on the public means of grace, and began to observe the sabbath and to pray in secret. Gradually they increased in knowledge, and gave evidence of the work of grace on their hearts by a pleasing change of conversation. I visited Satberia last month, when I spent fifteen days there, and had the pleasure of examining the said five candidates for baptism, when I found from the answers given to the questions I put to them, that they had attained such a correct knowledge of the gospel as would authorize us in complying with their wish to make a public profession of faith, by administering to them the ordinance of baptism.

Bindu.

One of the six that had been baptized was a young female, the wife of one of the members of the church, who being born of Christian parents and having from her childhood enjoyed the privilege of Christian instruction, without any profit, caused us to mourn for her. But about four months ago, she became very seriously concerned about her salvation, and began to attend to religious duties in earnest, and all her friends began to observe that poor Bindu had received the grace of our Lord Jesus Christ, whereby she appeared, from her outward walk and conversation, to have become a new creature. I rejoiced to hear this, especially as I had always felt interested in her spiritual welfare. When she was about ten years old she lived near us, and was taught to read the scriptures in Bengalee by my late dear partner. After her marriage she would not live in peace with her poor husband, who was much grieved on her account. After living with him some time, she left him and lived with her backsliding mother for about eight months. About seven months ago, she returned to her husband who gladly received her back, and now they are both living in peace and love, to the glory of the Lord Jesus Christ. Bindu, since her conversion, has been making efforts for the conversion of her poor heathen countrywomen. This also affords evidence that she is a sincere Christian.

Young disciples.

Four of our school girls put on the Lord Jesus Christ by baptism. They joined the school upwards of two years ago, and have since learned to read the holy scriptures. We hope the religious instructions that have been imparted to them have been blessed by God, and the many prayers which have been offered for their conversion have been answered. Their ages vary from ten to eleven years.

One of our school girls who lately visited Satberia while I was there, for the purpose of meeting her Mahomedan father, afforded me much pleasure by her publicly instructing many Hindoo and Mahomedan women. On a late occasion of the Churuk festival, hundreds of women and men had assembled in the market-place to see the Tamasha, and buy trinkets. I thought this a grand opportunity of making known to the poor blind women the way of salvation through the blood of Jesus Christ, especially as we can hardly have access to the Hindoo and Mahomedan women, for the purpose of preaching the gospel. I proposed to the said dear young Christian to take an elderly widow, a member of the Satberia church, and to go amongst the women who had assembled at the Churuk market. As soon as the two Christian females arrived at the said spot, they were surrounded by about one hundred and fifty women. Fooli commenced reading a portion of the new testament, and the heathen women seemed surprised to find a female reading fluently a shastra. The two Christian females, after the scriptures had been read, exhorted their auditors to believe in the Lord Jesus Christ for salvation.

The cholera.

The terrible scourge, cholera, has prevailed awfully in this district. In some of the villages one half of the inhabitants of it has died of cholera within a week or so.

It has pleased divine providence to permit the ravages of cholera amongst some of our people. During the month of April last, five old members and two new members entered into their rest. They all expressed a hope of entering into eternal life, through the Lord Jesus Christ. Besides, seven children of Christian parents have died of cholera. Four of our school girls have been bereaved of their parents.

This year the hot season has been unusually severe. My thermometer has been so high as 100 in the shade. We had no rain for a considerable time, but lately the Lord has mercifully sent us some refreshing showers.

During the fifteen days I spent at Satberia, I visited daily the Christian villages, and instructed the members of the church. I also preached in two markets situated at a good distance from Satberia. In one of them I had upwards of one hundred auditors at the commencement. In the other market we had about four or five hundred auditors. The people listened apparently with some attention and approbation.

WEST INDIES.

ST. DOMINGO.

In the face of many difficulties Mr. RYCROFT continues to extend the knowledge of divine truth in this large and populous sphere of missionary labour. The first home inhabitod by the missionary proved to be very unhealthy. His present dwelling is not only in a more salubrious situation, but enables him to open for public worship a much larger room. Never did a country stand in greater need of the light of the gospel than St. Domingo. Superstitions of the grossest kind lead captive the minds of the people, attended by the darkest immorality. It is Satan's seat. Acts of sensuality and so called religious worship are mingled together, and followed with insatiable desire. As in all Catholic countries, household labours and business are followed on the Lord's day. The whole population is given to vain show and worldliness.

It is not, however, with worldliness alone the missionary has to contend. Romanism, while it degrades the people, is the active antagonist of any attempt to elevate them. But we must leave Mr. RYCROFT himself to describe its power.

Here that system is in all its pomp and power, watching with sleepless jealousy the movement of the hand, to counteract it, which is put forth to touch its idolism or to move its stability. *La maledíction*, or curse, is over the man or woman daring to embrace our gospel. But it is seen and felt that that gospel is widely different in its moral results. The padre, or priest, is now calling for respect to the day of God. The governor had ordered the stores to be closed. When I say that all which distinguishes the most catholic country distinguishes this, you will form an adequate judgment of its state. Popery is terrible enough here indeed. Here images as large as life are solemnly paraded through the streets. The scenes of Calvary are theatrically exhibited in the church, the grave of the Saviour dug, the guard literally appointed, and then after this and much more, the mascora or masquerade exhibits the unholy tendency of practices which fill the eye, but leave the soul unblessed. At such masquerades it is no uncommon thing for the lights to be blown out, the sword to be drawn, and then the scene is one of murder and blood. Poor Dominicans! would that ye knew the gospel of peace.

It would seem, however, that the opening of the chapel of which we present a drawing, has awakened some attention and induced many to hear the words of life and peace proclaimed therein. Says Mr. RYCROFT :—

We have preached to more strange faces since our new residence has been occupied than previously. The Spanish people creep round our windows, and at times timidly allow themselves to enter the chapel. From all I see and learn this people appear to be less accessible to the gospel than the French are. 'Has it not been so for ages? Well, He who is making the night of death pass away from India is as deeply interested for St. Domingo.

If I am removed to another town, you must place a missionary here. We came here friendless, but now have the friendship of the principal gentlemen of the town. We came here under the taunt, "Where will he find a congregation?" and now have a regular one, though the day of small things has fallen to our lot. To get a congregation in a country similar to this, and under every cold look, is no light thing I assure you. But there is, you know, my dear brother, the peculiar satisfaction of knowing that we shall reap if we faint not. And how much we have to make us faint can only be told by silent thoughts between God and self. We foresaw our difficulties with this people, worse than heathenish, and, could in sight of them, encourage ourselves in the name of our God. And you will encourage us too in every possible way.

We have two or three inquirers of whom I hope well. Towards them I wish to tread safely. Our church must, you know, be of living stones. Here there is on all sides too much rubbish—the form, but not the power.

BAHAMAS.

NASSAU.

Not a little annoyance has been occasioned our valued missionary, Mr. CAPERN, and the kind friends who have sought to benefit the people of his charge, by the recent proceedings of the officials of this small colony. If the governor and his subordinate, the receiver of customs' duties, are to be listened to, the missionary has been guilty of fraud, falsehood, and smuggling, and aided and abetted therein by a deacon of his church. That Mr. CAPERN should desire to vindicate his character is only natural, and both himself and his friends cannot but be gratified with the document which has recently proceeded from the General Assembly of the island. The circumstances were these.

In the autumn of last year eight cases of books and other articles were forwarded in the brig "Lelia" to Mr. CAPERN. Invoices had been sent to him of the contents of three only. His only information of the other five was derived from a memorandum of the shipper to the effect that four had been sent from the British and Foreign School Society, and one from the Baptist Missionary Society. Mr. CAPERN naturally supposed these boxes contained printed books, like the three of which invoices had been sent him, and on which no duty is leviable in the island. To facilitate his possession of the boxes he applied to his friend, and a deacon of his church, J. S. George, Esq., to make the necessary entries at the custom house, which Mr. George kindly undertook to do, Mr. CAPERN leaving with Mr. George all the information he possessed respecting the contents of the boxes. Mr. George made such entries as is customary, expecting from the manner and language of the officers that if dutiable articles were found in the boxes, he might be permitted to amend his entry, and pay the duty. It was resolved, however, by the receiver of customs to open and examine them, when two were found to contain school materials from the British and Foreign School Society, for Mr. CAPERN's schools, and one, articles of apparel for the same purpose, prepared by some ladies at Cambridge. These articles were liable to duty. The promise received by Mr. George was denied, the goods were seized and subsequently sold. Part of the proceeds became by law the property of the governor, who, in the ostentation of charity, and unheeding the stigma he might throw on the fair fame of Mr. CAPERN, directed the sum to be paid as a donation to the Board of Education.*

The representations made by Mr. George, also by Mr. and Mrs. CAPERN, to the governor in council, obtained no redress. Mr. CAPERN, therefore, by petition brought the case before the House of Assembly. A select committee was appointed, papers were called for, and on the 5th of May, a report was unanimously laid before the house, exonerating both Mr. George and Mr. CAPERN from all intention or desire to defraud the revenue of the colony. It is but a part of the policy of this act of oppression, that the governor does not venture to lay before the assembly the whole of the document received by his council from the receiver general, and

* We append this curious and characteristic subscription as ordered to be entered by the governor himself:—

"Dec. 16. By cash from Governor Gregory, being his share of the nett proceeds of certain goods consigned to the Rev. H. Capern, baptist minister at Nassau, seized by the revenual officers, condemned by the General Court of the Bahama Islands, and under its decree sold by public auction on the 9th of December, 1852—£1 16s. 3½d.

(Signed) JOHN GREGORY, *Governor*."

on whose distorted statements and groundless imputations, the council refused the justice they were bound to give. It may suffice to give the following extracts from this report, so commendatory of the character of our missionary, but at the same time condemnatory of the conduct of Governor Gregory and his custom house subordinate. With respect to the omissions adverted to, the select committee say:—

The committee feel reluctant to animadvert on this omission. They would give his Excellency the Governor the credit of having been influenced only by proper motives, and of having exercised a sound discretion in withholding from the public eye any portion of it, the more so, that even in the extract furnished, there are deeply injurious imputations on the character and conduct of the Rev. Mr. Capern, unfounded in fact, as that gentleman has satisfactorily shown by the documents attached to his petition to the house, and unsupported by any of the alleged circumstances on which these imputations were inferentially based.

They sum up their investigation in the following words:—

On a careful and dispassionate review of the circumstances herein briefly adverted to, —considering the absence of any sufficient inducement for the commission of a fraud on the revenue, could either of the gentlemen indicated be supposed (which they are not) capable of intentionally doing wrong in such a matter—and looking to the objects and benevolent intentions of the parties in England by whom the articles had been sent, and the beneficial purposes to which they were to have been devoted, the committee cannot but arrive at the conclusion, that had a fuller explanation of all the circumstances of the transaction been brought under the consideration of his Excellency the Governor in council, an order for the restitution of the articles on the payment of the duties, would in all probability have been made.

It is scarcely necessary for the committee to add that, notwithstanding the condemnation of the goods in the absence of a claim for them, no imputation whatever, in their opinion, rests on the character of the Rev. Mr. Capern, by reason of any of the circumstances connected with the importation by the "Lelia," while in the "Hope's" case, he has himself most conclusively and satisfactorily established the perfect integrity of his conduct, and the consequent groundlessness of the accusation made against him; and that, notwithstanding the acknowledged error committed by Mr. George in entering the shipment by the first-named vessel, they exonerate that gentleman also of any intention to defraud the revenue.

It is satisfactory to find that the public opinion of the colony is in close accord with the decisions of the House of Assembly. An immediate sympathy was exhibited for Mr. CAPERN under this act of petty official tyranny. The entire amount the goods fetched at the public sale was quickly subscribed and handed to Mr. CAPERN as a testimony both of the esteem in which he is held in the colony and of the universal belief in his integrity. We have reason to think that this attempt to damage his character, and through him his important mission, was the direct fruit of the accession of the Derby ministry to office. By any and every means the interests of the *church* were to be advanced in the colonies, and Sir John Pakington found in Governor Gregory one too ready to follow the line resolved on. The elevation of such men to places of power is obstructive alike of our civil and religious liberties. We have only to add that measures have been taken to bring this gross act of oppression before the authorities in this country.

HOME PROCEEDINGS.

At this season the meetings for missionary purposes are generally few. The brethren are rather preparing for the widely extended labours of the autumn. Still, in some places the work has been advanced by the kind and zealous assistance of friends, and we believe with a very general expression

of pleasure at the proposed extension of the society's field. Mr. UNDERHILL has visited Reading, Wallingford, and Woolwich. To the last place he was accompanied by the Rev. D. KATTERNS, and by the Rev. H. CAPERN, who we are happy to say has safely arrived from the Bahamas. The Revs. GEO. PEARCE and E. CAREY have together visited Stroud and its vicinity.

Since our last issue, we have been called to welcome to their native land Mrs. DEXTER and her family. Mrs. KNIBB has also revisited this country with her two daughters, the youngest of whom is seeking restoration of impaired health.

The Rev. CHAS. CARTER and MRS. CARTER, as announced, sailed for Colombo on the 13th ult., finally leaving Plymouth on the 15th. We commend them to the kind prayers of our friends.

We ask the especial attention of our friends to the extracts given below from the Bristol report. If they would succeed in the great object before us, it can only be by a persevering and well arranged canvass of every congregation and locality. It is now many years since a general application was made directly to the constituency of the society, and we earnestly urge upon our laborious collectors, secretaries of auxiliaries, and others, the importance at this juncture of an effective attention to this matter. Every facility will be found in the papers published for this purpose noticed below.

AN EXAMPLE.

By the kindness of the Secretary of the Bristol Auxiliary we have been favoured with a copy of their local report, from which we extract the following paragraphs. It is only by such assiduous and well arranged measures as those adopted in Bristol that the plans of the Committee will effectually be sustained. There can be no question that a thorough canvass of our churches and congregations would lead to a very large increase in their contributions. The present juncture is most favourable for such an effort, and will, we trust, be heartily embraced by all our friends.

The proposed enlargement of the Society's Mission in India has been hailed by your Committee with joy. They have for some time felt that some new enterprise was required to elicit the sympathies of the youth of the churches. It is natural to take deeper interest in a project originated in our own times than in those bequeathed to us by a past generation; greater responsibility is felt for its sustenance, and a more direct connexion with the work. The proposed addition of twenty labourers in India, will require an increase of £5000 to the Society's annual income. Though the Treasurers have set a noble example, the work cannot be accomplished without the general assistance of the churches. It remains for the Bristol churches to show whether they will bear their share of the responsibility, or whether, as far as they are concerned, these twenty missionaries shall not be sent.

Your Committee report with satisfaction that at a public meeting held in Broadmead Chapel, in November last, the Bristol churches passed resolutions expressing their cordial approval and hearty co-operation. An effectual canvass has been since instituted by some of them, which has led to gratifying results. In many cases, subscriptions have been doubled; in others, augmented; while many persons have become annual subscribers whose names never previously appeared. Only a small portion of these additional contributions will appear in the present Report, most of them being prospective. The pastors and deacons of these churches propose, at an early day, to extend the canvass, by means of the Ladies' Associations, to all who attend their places of worship, in the hope of obtaining a proportionate increase of small subscriptions. Your Committee trust that they will not slacken in the work they have commenced, and that the other churches, who have not yet organized such an effort, will speedily follow so goodly an example. Should this be effectually done, the Society's income from Bristol will be considerably augmented, and a healthy sti-

mulus imparted to the churches. The re-action of the effort will produce the happiest results; "he that watereth others will be watered himself."

The contributions in Bristol and the neighbourhood to the Baptist Missionary Society, last year, amounted to £773 6s. 11½d. Nearly one half of this sum was given by a few individuals whose names are associated with every benevolent object, or contributed by churches not in the city of Bristol. A considerable portion of the remainder was the gift of persons placed by Divine Providence in circumstances of comfort. The Committee are grateful to God for the interest cherished by this class of society in the missionary work. The contributions from Bristol exceed the average amount generally received from the churches in the denomination. Your Committee would not, however, seek in the neglect of others any justification of their own inactivity; and they have arrived at the inevitable conviction—a conviction they dare not suppress—that the large majority of the members of the churches in Bristol are as yet not in the habit of regularly contributing to the Society. The missionary enterprise is so closely connected with the truest interest of the churches, that it should be, as far as possible, systematically supported by every member according to his ability. There is in the churches in Bristol a great readiness to sustain it; and probably the deficiency in the regular contributions of the majority of their members has arisen only from the absence of that wide and systematic organization in each church, which is requisite to direct into the right channel, and guide to the fitting expression, the already existing sympathies. A better opportunity for re-quickening and anew directing the missionary spirit than exists now, when a wider scale of operations is proposed by the Baptist Mission, can never occur; and your Committee trust that the pastors and deacons will not suffer it to pass away unimproved. Conscious, however, that the success of missions depends not so much on the enlarged agencies and increased liberality of God's people, as upon the presence and power of the Spirit, your Committee earnestly commend to their supporters the duty of earnest and persevering prayer that the God of Zion would "pour out" his "Spirit upon all flesh," and make his word everywhere successful in the salvation of men.

NOTICE.

The Annual Report of the Society is now ready, and will be supplied to subscribers on application at the Mission House or to the offices of local and district auxiliaries. Any suggestions for its transmission, free of cost, or in the most economical way, will be gratefully received by the Secretaries at the Mission House.

The following papers on the proposed scheme for twenty additional missionaries for India, have been prepared, and may be had in any required quantity on application to the Secretaries.

1. Appeal for twenty more missionaries for India.
2. Notes of missionary operations in Northern India.
3. Suggestions for raising funds to send out and maintain twenty additional missionaries in India.
4. Statistics of missionary operations in the Bengal and North West Provinces of India.

The first two of these papers are calculated for general and wide distribution, and should be placed in the hands of every subscriber, or individual it may be desirable to interest in our great work.

FOREIGN LETTERS RECEIVED.

Africa	Clarence	Matthews, F.	May 3.
		Saker, A.	May 4.
		Saker, H.	May 30.
America	Horton	Cramp, J. M.	June 22, July 5.
Asia	Agra	Jackson, J.	May 10 and 13.
	Bombay	Cassidy, H. P.	May 23.
	Calcutta	Lewis, C. B.	June 2.
		Thomas, J.	May 5 & 6, June 3.
	Chitoura	Smith, J.	May 13.

	Howrah	Morgan, T.	May 14.
	Intally	Fink, J. C.	May 5.
	Jessore	Parry, J.	May 13, June 1.
	Kandy	Davis, J.	June 10.
	Muttra	Lewis, S. H. A.	April 28.
		Phillips, T.	April 25.
France	Morlaix	Jenkins, J.	July 8.
Haiti	Jacmel	Webley, W. H.	May 30, June 25.
Jamaica	Brown's Town	Clark, J.	June 7 and 24.
	Calabar	East, D. J.	June 5 and 23.
	Four Paths	Gould, T.	June 11.
	Gurney's Mount	Armstrong, C.	June 23.
	Montego Bay	Hands, T.	June 23.
	Mount Carey	Burchell, H. C.	June 8.
	Port Maria	Day, D.	May 10.
	Sutcliffe Mount	Clarke, J.	May 24.
Trinidad	Port of Spain	Law, J.	June 8.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. Jell, Staplehurst, for two years' magazines;
Friends at Wokingham, for a box of useful articles, for *Rev. J. Sale, Barisal;*
A friend, for a parcel of magazines, for the *Bahamas;*
Mr. G. E. Goodchild, for a parcel of magazines;
Friends at Bloomsbury Chapel, for a box of clothing, for *Rev. J. Allen, Colombo;*
Friends at Buckingham Chapel, Clifton, for a box of clothing, &c., for *Haiti;*
J. B., Islington, for a parcel of magazines;
Young Ladies' Senior Class, Cotton Street, Poplar, for a box of useful articles, for *Rev. A. Saker, Africa;*
Mrs. Sarl, Tulse Hill, for a box of magazines;
Miss Hopper, for a parcel of magazines;
Stepney Ladies' and Juvenile Working Association, for a box of useful articles, for *Haiti;*
Spencer Place, Juvenile Missionary Society, for a box of clothing, for *Colombo;*
Friends at Plymouth, by Miss Square, for a box of clothing, for *Rev. A. Saker;*
Mr. O. B. Silcock, Norwich, for a box of magazines;
Mrs. W. W. Nash, for a parcel of magazines;
Miss Eley, Wotton under Edge, for a box of magazines;
Ladies of St. Andrew's Street Chapel Congregation, Cambridge, for a box of clothing, in aid of education in the *Bahamas;*
Mrs. Meredith, for a parcel of magazines, for *Mrs. Littlewood;*
Mr. John Hobson, Haddenham, for a parcel of magazines;
Mrs. Sandifer, Cambridge, for a parcel of magazines;
A Friend, Bristol, for eight volumes of the Baptist Magazine for *Rev. T. Phillips, Muttra;*
Sunday School, Cromer Street, for a case of clothing, for *Ceylon;*
A Friend, for Dr. Reed's "Advancement of Religion," &c., for *Rev. John Davis, Kandy;*
S. Watson, Esq., for a parcel of magazines;
Miss Elizabeth, for a package of useful articles, for *Mrs. Sale's Schools, Barisal;*
Religious Tract Society, for a grant of books, value £7, for *Rev. W. K. Rycroft;*
Rev. Mr. Griffiths, Wotton under Edge, for a parcel of magazines;
Juvenile Missionary Society, Hanley, for a box of clothing, value £5, for *Africa.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21 to July 20, 1853.

Annual Subscription.	£	s.	d.
Courtnall, Mrs.	1	1	0

Donations.	£	s.	d.
A Thankoffering, for *India*	3	0	0
Courtnall, Mrs., and Friends, for *Mrs. Davis's School, Kandy*	3	0	0
Coverly, Samuel	0	10	0

	£	s.	d.
H.	3	0	0
Hayward, Mr. Thomas, Deal, for *India*	0	10	0
Hepburn, John, Esq., for *India*	10	10	0
Nicholson, Captain, for *Native Preacher, Chittagong*	5	0	0
Osborne, Rev. G., Secretary of Wesleyan Missionary Society	1	1	0
Roby, Mrs., by Rev. S. Green, for *India*	1	1	0
W. F. C., Children	0	5	0

London Auxiliaries.

John Street, on account, by M. Martin, Esq.	30	0	0
Soho—			
Juvenile Association, by Y. M. M. A., for *Schools, Kottaville, Ceylon*	10	10	0
Spencer Place	5	3	8

Bedfordshire.

Luton, Union Chapel—			
A Friend, for *India*	1	0	0

Buckinghamshire.

Crendon, Long—			
Collection	1	12	6

Cambridgeshire.

Cambridgeshire, on account, by G. E. Foster, Esq.	150	0	0
Melbourn—			
Fordham, J. E., Esq., for *India*	10	10	0

Cornwall.

Camborne—			
Anon	0	10	0
Redruth—			
Anon	1	5	0

Dorsetshire.

Bourton—			
Collection	2	10	1
Contributions	1	1	1
Do., Sunday School	0	11	10
Bridport—			
Collection, &c.	2	5	0
Dorchester—			
Collections	3	7	6
Contributions	1	5	0
Do., Sunday School, for *Native Preachers*	1	4	6
	5	17	0
Less expenses	0	7	0
	5	10	0
Gillingham—			
Collection, &c.	5	17	4

Herefordshire.

Leominster—			
Amicus, for *India*	3	0	0

Hertfordshire.

Watford, on account, by Rev. J. P. Hewlett	2	10	0

Kent.

Ramsgate—			
Kitson, George, Esq., for *India*	10	0	0
Woolwich—			
Contributions, on account, for *India*	30	0	0

Lancashire.

Bootle—			
Contributions, by T. R. Hope, Esq.	6	8	0
Liverpool—			
Ladies' Negroes' Friend Society, for *Jamaica Theological Institution*	15	0	0
Myrtle Street—			
Contributions, Juvenile, for *Rev. W. K. Rycroft's Schools, St. Domingo*	5	0	0
Pembroke Chapel—			
Sunday School, for *Intally*	3	2	11
Stanhope Street (Welsh)—			
Collection	4	9	2
Contributions	1	10	2

Leicestershire.

Leicester, Charles Street—			
Fielding, Mrs., for *India*	10	0	0

Northamptonshire.

Blisworth—			
Collection	6	17	4
Do., Prayer Meetings	0	7	0
Contributions	0	5	8
Braunstone	6	0	0
Brington	2	7	6
Buckby, Long—			
Collection	9	6	0
Contributions	2	8	5
Do., Mrs. Burdett's School	1	0	2
Do., for *India*	1	0	0
Culworth—			
Collection	0	16	1
Contribution	1	0	0
Hackleton—			
Collection	6	12	2
Contributions	5	0	0
Do., Sunday School	1	16	8
Proceeds of Tea Meeting	1	8	0
Harpole—			
Collection	3	6	6
Contributions	2	0	4
Do., Juvenile	0	10	0
Helmdon	1	0	0
Kingsthorpe	2	7	4
Kislingbury—			
Collections, &c.	9	1	0
Contributions, for *Native Preachers*	0	3	9
Milton—			
Collection	16	19	3
Contribution	10	0	0
Northampton, Grey Friars' Street	2	2	0
Pattishall	4	10	0
Ravensthorpe	9	9	0
Roade—			
Collection	4	3	6
Contributions	3	14	4
Do., Sunday School	0	16	7
Proceeds of Tea Meeting	0	19	9
Sulgrave	1	3	0
Towcester—			
Collections	9	9	2
Contributions	13	7	10
Do., Bible Classes	0	7	9
Proceeds of Tea Meeting	4	0	0
	27	4	9
Less expenses	0	16	3
	26	8	6
Weston by Weedon—			
Collection	5	13	0
Contributions	0	5	0
Do., Juvenile	0	7	6
Do., Sunday Schools	0	16	1

Somersetshire.

Boroughbridge—			
Collection	0	10	0
Contributions, Sunday School	0	2	4
Bridgwater—			
Collection	2	8	8
Contributions	2	7	0
Do., Juvenile	1	3	6
Do., for *India*	0	10	6
Bristol—			
A Friend to Native Agency, for *Rev. C. B. Lewis's Native Teacher, "Jonah," Calcutta*	15	0	0
Chard—			
Collections	3	12	6
Contributions	12	16	7
Clevedon—			
Proverbs xi. 24	1	0	0
Frome—			
Collections—			
Badcox Lane	4	0	1
Public Meeting	7	10	1
Sheppard's Barton	7	0	0
Contributions	38	11	0
Do., for *India*	16	5	6
Dividend on Legacy	5	19	3
Hatch—			
Collection	1	1	7
Contributions	0	9	2
Horsington—			
Collection	0	16	6
Contribution	0	10	0
Isle Abbots—			
Collection	0	17	9
Contributions	1	11	0
Montacute—			
Collection	2	10	0
Contributions	7	16	8
Do., Sunday School	1	7	4
Wincanton—			
Collection	2	8	6
Do., Prayer Meetings	4	13	0
Contributions, Sunday School	0	10	6
	143	2	0
Acknowledged before and expenses	66	0	11
	77	8	1

	£	s.	d.
STAFFORDSHIRE.			
Hanley—			
Contributions, Juvenile, for *Africa*	12	0	0
Wolverhampton—			
Marten, E. B., Esq., A.S.	1	1	0
SURREY.			
Norwood, Upper—			
Tritton, Joseph, Esq., for *India*	50	0	0
WILTSHIRE.			
Semley and Berwick St. John—			
Collections, &c.	4	0	0
Trowbridge—			
Collections—			
Back Street	9	14	1
Do., Public Meeting	6	5	4
Bethesda	0	18	0
Contributions	106	3	9
Do., Sunday School Girls	2	11	9
	125	12	11
Less expenses	0	15	2
	124	17	9
YORKSHIRE.			
Bradford—			
Acworth, Rev. James, LL.D. ....A.S.	5		
Do., A Thankoffering, for *India*	25	0	0
Hull—			
Toft, Mrs.	5		
NORTH WALES.			
CARNARVONSHIRE—			
Carnarvon	5	0	0

	£	s.	d.
SOUTH WALES.			
BRECKNOCKSHIRE—			
Bethlehem—			
Collection	2	6	8
Contributions	1	12	0
Calvary—			
Collection	1	3	2
Contributions	0	8	0
Do., Sunday School	0	10	0
Darran Felen—			
Collection	1	1	2
Contributions	0	10	0
GLAMORGANSHIRE—			
Dinas—			
Contributions, for *India*	1	12	3
Merthyr Tydvil, Tabernacle—			
Collection	2	10	10
Contributions	1	10	0
MONMOUTHSHIRE—			
Abercarn—			
Collection	1	11	0
Contributions	1	0	0
Argoed—			
Collection	2	2	0
Contributions	4	0	6
Do., Sunday School	0	5	0
Bassaleg, Bethel—			
Collection	1	13	7
Contributions	4	1	0
Beulah—			
Collection	3	3	0
Castletown—			
Collection	1	17	6
Contributions	3	18	0
Do., Sunday School	2	11	0
Ebbw Vale, English Church—			
Collection	1	3	2
Ebbw Vale, Nebo—			
Collection	3	5	6
Contributions	2	12	6
Goetre—			
Collection	1	0	0
Llanddewi—			
Collection	2	4	3
Contributions	1	2	6

	£	s.	d.
Llanfilleth—			
Collection	0	13	2
Contributions	1	0	0
Do., for *India*	0	10	3
Llanwenarth—			
Collection	3	13	0
Contributions	5	2	6
Newport, Charles Street—			
Collection	1	18	2
Contributions	1	12	6
Do., Sunday School	0	16	1
Newport, Temple—			
Collection	2	3	1
Contributions	0	2	6
Pisgah—			
Collection	2	12	0
Contributions	1	15	0
Pontabergoed—			
Collection	1	0	9
Contributions	1	10	0
Pontypool, Tabernacle—			
Collection	2	7	10
Contributions	1	15	6
St. Bride's—			
Collection	1	14	2
Contributions	1	0	6
St. Mellon's—			
Collection	0	18	4
Contributions	1	9	1
Twyn Gwyn—			
Collection	1	0	4
Contribution	1	0	0
SCOTLAND.			
Partick, near Glasgow—			
A Friend to the Gospel	50	0	0
Rothsay—			
Collections, United Monthly Prayer Meetings (one-third)	1	0	0
FOREIGN.			
JAMAICA—			
Four Paths, Poras, Ebenezer, Hayes, Greenock, and Thompson Town, by Rev. Thos. Gould	7	0	0

The amount from Tiverton, Devon, acknowledged in the July Herald, page 118, should have been stated to include the following—

	£	s.	d.
Collumpton	2	17	6
Prescott	1	8	6

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

J. HADDON AND SON, PRINTERS, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1853.

MEMOIR OF THE REV. JOHN THOMAS,

FIRST BAPTIST MISSIONARY TO THE HEATHEN IN BENGAL.

BY THE REV. C. B. LEWIS OF CALCUTTA.

PART II.—FROM THE YEAR 1792 TO JUNE 13TH, 1793.

As soon as Mr. Thomas arrived in London he began to urge upon the attention of those ministers of the baptist denomination whom he regarded as the most influential, the spiritual misery of Bengal. He had, while labouring at Malda, frequently written to his pastor, Dr. Stennett, to Mr. Ryland of Northampton, and to others, giving "some account of his conferences with the natives;" but he now endeavoured to raise a sufficient sum of money to meet the expense of his voyage to Calcutta in company with some like-minded Christian whom he might find willing to devote himself to the mission, and to support both in India for a season, until they should be able to maintain themselves there. With this purpose he called upon the venerable Abraham Booth, pastor of the baptist church in Little Prescot Street, and besought his assistance. In Philip's "Life and Times of John Campbell of Kingsland chapel," it is said, that that very interesting and energetic man was the means of satisfying Mr. Booth of the truth of Mr. Thomas's representations. He was, it is said, accustomed to relate how he called upon Mr. Booth when he "was at a loss what to think of Dr. Thomas's claims, and hesitating as to his own duty, because he did not exactly know what weight to attach to the testimonials of a stranger; but Mr. Campbell he knew well, and therefore reckoned it providential that he came in 'just at the nick of time,' to authenticate the testimonials." This Mr. Campbell could certainly do, for he had previously heard much of Mr. Thomas and his doings "by letters sent from Malda to one of the Scotch bishops, who had 'an enthusiastic friend, that was always

pestering him about the success of the gospel in Bengal, and with questions about religion at home.'* 'The bishop,' adds Mr. Campbell, 'knew little of the religion which the Bible contains. I answered his friend's questions as well as I could.'" But we are not disposed to attribute quite as much importance to Mr. Campbell's influence in this matter as he himself ascribed to it. Mr. Thomas was far from being such a stranger to Mr. Booth as he supposed him. He appears to have been personally acquainted with him before his second voyage in the *Earl of Oxford*, and, when at Malda, he wrote to him repeatedly, as we know from the testimony of Dr. Ryland and others. There is reason to think, also, that the letter signed by Parbati and Ram Basu, from which an extract was made in our first paper, and which contained an account of Mr. Thomas's labours among the Hindus and an appeal that his hands might be strengthened, was addressed to Mr. Booth. It is, nevertheless, very likely that when Mr. Thomas's communications took the shape of soliciting Mr. Booth's aid in obtaining money and an associate for carrying on the mission in Bengal, the latter may prudently have demanded some confirmation of his statements, and have welcomed as singularly seasonable, the information Mr. Campbell was able to supply.

But we must now for a few minutes glance at another attempt which was being made for the salvation of the heathen. We will extract from Rippon's Baptist Register, the Periodical Accounts, &c., a few brief statements in reference to this, omitting such particulars as are not of special interest in relation to our present design. These records state that:—

"In the year 1791, at a ministers' meeting at Clipstone, in Northamptonshire, after two discourses had been preached by brother Sutcliff and brother Fuller, on Jealousy for the Lord of Hosts, and the Pernicious Influence of Delay: a query was proposed by brother Carey, If it were not practicable, and our bounden duty to attempt something toward spreading the gospel in the heathen world? As the public service had been attended with more than ordinary solemnity, so this consultation was managed with a good degree of serious and earnest concern to exert ourselves for the kingdom of our Lord. But the principal thing then agreed upon, was, to desire brother Carey, upon whose mind the subject had been laid with peculiar weight for a considerable time to draw up his thoughts concerning it, and publish them. . . . . Some months after, brother Carey printed his pamphlet, entitled, An Enquiry into the Obligations of Christians to use means for the conversion of the Heathen," &c.

"At the next annual meeting of the association at Nottingham, May 31st,

* The Missionary Magazine, for March, 1797, contains a letter which may have been written by this friend of the gospel at Malda; though, apparently, not to the Scotch bishop spoken of above. It is dated M[alda], 30th November, 1787. We quote from it a few passages, because they tell us something of Mr. Thomas. The writer says, "Our society here at M[alda] underwent a great change about the beginning of the year. Mr. G[rant] and his family then removed from us to Calcutta; and he was succeeded by a gentleman, who has been in the family seven or eight years, and who being like Mr. G[rant], a well wisher to religion, the alteration has caused but little difference in our way of living. God has, since that time, been pleased to add another man, Dr. Th[oma]s, to our little family, and every one of us has great reason for thankfulness for such a gracious providence. He was surgeon of the *Oxford*, Indiaman, but a desire of becoming serviceable to the souls of the heathen here, induced him to leave his post on board of ship, and remain in the country. He has been blessed with great gifts for preaching and praying, and gives us a regular discourse, extempore, twice every Sunday, and short exhortations frequently on other occasions. He is now busy learning the Bengal language, and being of a conciliating temper, he may very probably, through the blessing of God, become serviceable to the natives as well as to us."

1792, brother Carey preached from Isaiah liv. 2, 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left,' &c. Having observed in his introduction, that the church was here addressed as a desolate widow, dwelling in a little cottage by herself; that the command to enlarge her tent contained an intimation that there should be an enlargement in her family; and that, to account for so unexpected a change, she was told, that 'her Maker was her husband,' who should be 'called the God of the whole earth;' he took up what he conceived to be the spirit of the passage in two exhortations, *viz.* Expect great things, Attempt great things. The effect of this discourse was considerable. After public worship, the subject was revived, and a resolution made:—That a plan be prepared against the next ministers' meeting at Kettering, for forming a baptist society for propagating the gospel among the heathen; and brother Carey generously engaged, that whatever profits might arise from his late publication, should be devoted to the use of such a society. Accordingly at the ministers' meeting at Kettering, October 2nd, 1792, after the public services of the day were over, the ministers retired to consult farther on the subject, and to lay at least a foundation for a society;* when the following resolutions were proposed and unanimously agreed to:—

"1. Desirous of making an effort for the propagation of the gospel amongst the heathen, agreeably to what is recommended in brother Carey's late publication on that subject, we, whose names appear in the subsequent subscription, do solemnly agree to act in society together for that purpose.

"2. As in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed, that this society be called, The Particular Baptist Society for propagating the Gospel amongst the Heathen.

"3. As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose, and to recommend it to others.

"4. Every person who shall subscribe ten pounds at once, or ten shillings and sixpence annually, shall be considered as a member of the society.

"5. That the Rev. Messrs. John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, be appointed a committee, three of whom shall be empowered to act in carrying into effect the purposes of the society.

"6. That the Rev. Reynold Hogg be appointed treasurer, and Rev. Andrew Fuller secretary.

"7. That the subscriptions be paid in at the Northampton ministers' meeting, Oct. 31, 1792; at which time the subject shall be considered more particularly, by the committee and other subscribers who may be present.

"Signed, John Ryland, Reynold Hogg, John Sutcliff, A. Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundell, William Heighton, John Eayres,

* Their meeting was held "in Mrs. Beeby Wallis's back parlour." This lady was the widow of a highly valued deacon in Mr. Fuller's church. From a letter written by her pastor to Dr. Carey, after her death, we extract the following account of her:—"Her heart has from the beginning been much set upon the mission. The mention of the society being formed in the little parlour of her former habitation, always made her eyes glisten with delight. She considered it as a high honour for so important an undertaking to have been determined upon under her roof. To her annual subscription of two guineas she has for many years added ten pounds for the translations." See the Baptist Magazine for 1812, p. 517.

Joseph Timms; whose subscriptions in all amount to £13 2s. 6d."

Such was the foundation of the Baptist Missionary Society. We will not trespass on the reader's patience by extracting so much at length from the succeeding records. At the "second meeting of the primary society, at Northampton, October 31st, 1792," Fuller and Carey were not able to attend, but they sent letters announcing the donations and subscriptions of a few friends they had interested in their project. Mr. Pearce brought with him "the surprising sum of £70," spontaneously contributed by his friends at Birmingham; and four other subscribers gave in their names at the meeting. On the "third meeting of the primary society, at Northampton, November 13, 1792," "after spending time in prayer, consultation," &c., farther measures for strengthening the society, and for gaining more subscribers were adopted, and the following articles noted for examination and discussion "in the most diligent and impartial manner."

"What qualifications are especially requisite in missionaries? What persons are known, or supposed to be, both suitable and willing to be employed in this business? What advice should be given the missionaries, or what regulations adopted concerning them?—Also, In what parts of the heathen world do there seem to be the most promising openings? What information on this head may be obtained from any late books of travels, or from Christian merchants, or from such persons as would at least favour the design of converting the heathen?"

It will be seen from the above that up to this period in the society's history no definite views of the field of labour to be chosen had been attained. Mr. Carey appears to have turned his thoughts to the islands in the South Seas, especially Otaheite, and Mr. Pearce had read an account of the Pellew islands, and was inclined to propose them for the object of their first attempt. Still the committee were at a loss where to begin their operations, and hence adopted the inquiries we have reprinted above.*

Carey was prevented from attending this meeting at Northampton; but he sent a letter to it, which in a very remarkable manner directed his brethren to the facts they were anxious to obtain. He wrote as follows:—

"I have just received a letter from Mr. Thomas, the Bengal missionary, who informs me, that he intended being at Kettering meeting, but forgot the time when it was to be. He tells me, that he is trying to establish a fund in London, for a mission to Bengal; he ardently desires a companion, and inquires about the result of our meeting at Kettering. The reason for my writing is a thought, that his fund for Bengal may interfere with our larger plan; and whether it would not be worthy of the society, to try to make that and ours unite into one fund for the purpose of sending the gospel to the heathen indefinitely.

"Yours, &c.

"W. C."

"After reading this letter," the minutes say, "the committee agreed to make inquiry about Mr. Thomas, as to his character, his principles, his abilities, and his success among the Hindus; and as the secretary [Mr. Fuller] was going

* In order to illustrate this most interesting fact more fully, we extract a few sentences from the Northampton Circular Letter for 1793, "On encouraging the mission." "Before Zion travailed she brought forth. Before our society was formed, one of our brethren was employed, unknown to us, in the good work, and some seals had been granted to his ministry. The Hindus had written for missionaries, while we were forming our plan, and their answer to our inquiry was at hand, while we were asking, Whither shall we first send forth in the name of the Lord of Hosts?".

to London, the inquiries on these subjects were committed to him."

That knowledge of the infant Baptist Missionary Society which led Mr. Thomas to write to Mr. Carey as stated above, was no doubt gained from Mr. Booth, and Mr. Fuller on his arrival in London sought for the information he was deputed to obtain, through that venerable minister of the gospel. The results of these inquiries proved satisfactory, and on the 9th and 10th of January, 1793, committee meetings were held at Northampton and Kettering. "We met," says Mr. Fuller, "in the morning for prayer, and read over all Mr. Thomas's letters to Mr. Booth; by which we had a perfect idea of the man and his communications. Towards night, we resolved, (not expecting him to come,) That, from all we could learn, it appeared to us, that a door was open in India, for preaching the gospel to the heathen:—That if an union with Mr. Thomas were practicable, it was to be desired:—That the secretary write to Mr. Thomas immediately, and inquire, whether he be willing to unite with the society, &c.—That, if Mr. Thomas concur with this proposal, the society will endeavour to procure him an assistant, to go out with him in the spring,' &c. After the prayer-meeting, Carey preached from 'Behold, I come quickly, and my reward is with me.' In the evening Mr. Thomas arrived, accepted the invitation of the committee, and gave us all the information he could. He thinks, after missionaries have been there a while, they may maintain themselves; but this could not be at first. Brother Carey then voluntarily offered to go with him, if agreeable to the committee; which greatly rejoiced the heart of Thomas. You see, things of great consequence are in train. My heart fears, while it is enlarged." A full and circumstantial account of the events of that important day would now be most interesting. Mr. Morris says that "it was late in the evening, while they were in full deliberation" that Mr. Thomas's "arrival was announced. Impatient to behold his colleague, he entered the room in haste, and Mr. Carey rising from his seat, they fell on each other's neck and wept." Mr. Thomas appears to have made every revelation in regard to himself which the most ingenuous candour could suggest. His disagreement with Mr. Grant and the correspondence which passed on the subject met with no concealment. He informed the committee also that he was in debt. He had, it appears, sent home from India "muslins, camphor, &c., to the amount of 18,000 rupees, which sold, when the market was very low, for little more than £1,100." This had been distributed among his creditors as far as it would go, but that was about £500 short of their demand. This fact was discouraging to the committee, but Mr. Thomas's character was so transparent, and his integrity so manifest, that they did not hesitate to connect themselves with him.

And now all was busy preparation for the great enterprise. The money required for the outfit and the voyage of the two missionaries was far in excess of the funds in hand. Only about £130 had yet been subscribed. Mr. Thomas hoped to be able to collect about £100 more among his connections, and he was urged to do all he could to increase the society's resources. This he readily undertook; but an injury he had suffered in his foot prevented him from doing all he wished. A few anecdotes relating to his efforts in collecting money will suffice to show how efficient they were.* At Worcester, he writes, that on his arrival, he

* These anecdotes are taken from Cox's History of the Baptist Missionary Society.

had poor encouragement; but there was speedily a change. After a collection, "one poor woman, who had put five shillings into the plate in the evening came next morning, with tears in her eyes and blessings in her mouth, and willingly gave 16*s.* 6*d.* more. I asked her name, but she would not have it used; 'But set me down as Worthless dust and ashes;' which I did." "After getting wet through, in a journey from Horsley to Bath, where he arrived at a very late hour, he preached the next morning; but as they had made it a rule not to have more than one or two cases in a year, and no collections, 'I thought,' observes he, 'that I should have nothing there; but some woman, after hearing the case, sent in a penny. I thanked them, and said that I should set down—Bath, one penny! On farther thinking of it, the emergency of the case, &c., they agreed to a collection; and, at my brother's table, there was a plate handed round, and £7 7*s.* collected; which, together with what was collected at the doors amounted in all to £22 6*s.* 8½*d.*

The time rapidly approached for the departure of the missionaries, and the requisite preparations were made. Mrs. Carey refused to accompany her husband, and he resolved to proceed to India with his son Felix alone. Mrs. Thomas consented to go, with her daughter. Goods, which were to be sold on their arrival in India, and the proceeds of which were to furnish them with the means of life for the first year, were purchased, and all that could be done to make ready for the voyage was attended to. A solemn service was held at Leicester, on the 20th of March. The forenoon was devoted to prayer. In the afternoon Mr. Thomas preached from Psalm xvi. 4, and a public collection was made for the mission. In the evening Mr. Hogg delivered a suitable address from Acts xxi. 14, and after him Mr. Fuller addressed the missionaries from John xx. 21. This service was peculiarly affecting. After public worship, a letter was drawn up, addressed to the Hindu Christians in India, to whose conversion Mr. Thomas was thought to have been already instrumental, and it was signed by the committee and other brethren present.

But when all this was done, the great difficulty of obtaining a passage to India and permission to dwell there as missionaries, remained; and this was a difficulty the full force of which it is not easy now to estimate.* Mr. Pearce of Birmingham accompanied the adventurous missionaries to London, and he made inquiries whether it would be prudent to apply for the leave of the Directors of the East India Company. Carey and Thomas also waited on the Rev. T. Scott, so well known as a commentator on the scriptures, to desire him to use his influence with Charles Grant, Esq., to procure them license to go as missionaries in the Company's ships. Mr. Scott says, "My little influence was of no avail. What I said of Mr. Carey, so far satisfied Mr. Grant, that he said, if Mr. Carey was going alone, or with one equally to be de-

* If the reader will study the following extract from the statutes then in force, he will see the nature of this difficulty.

33 Geo. iii. c. 52, § 132. "Be it further enacted, That if any subject or subjects of his Majesty, &c., not being lawfully licensed or authorized, shall at any time or times, &c. directly or indirectly, go, sail, or repair to, or be found in the East Indies, or any of the parts foresaid, all and every such person and persons are hereby declared to be guilty of a high crime and misdemeanour; and being convicted thereof, shall be liable to such fine or imprisonment, or both fine and imprisonment, as the court in which such person or persons shall be convicted, shall think fit."

In December, 1796, an attempt was made by the late Robert Haldane, Esq. and others to obtain permission from the Court of Directors to proceed to Bengal as missionaries; but the application, though strongly and repeatedly urged, was absolutely rejected.

pended on along with him, he would not oppose him; but his strong disapprobation of Mr. Thomas, on what ground I knew not, induced his negative."* Thus the very man who was the means of first turning Mr. Thomas's attention to the work was now his opponent in his efforts to carry it on. Finding thus that an application to the Court of Directors would meet with a positive refusal, the missionaries and Mr. Pearce judged it more prudent to take a passage if possible "without leave and without prohibition." The captain of the *Earl of Oxford* in which Mr. Thomas had twice sailed to India as surgeon, offered to take them out without leave, and, "conscious that they meant no ill to any one, and were aiming to discharge a most important duty," the plan was agreed to. Their passage being thus taken, they proceeded to Ryde, in the Isle of Wight, to be ready for embarkation.

* The high reputation of Mr. Grant will, no doubt, lead many to think that his conduct was right, and that Mr. Thomas was deserving of the treatment he received from him. But we should beware how we give to any man,—however lavish in benevolent expenditure or exalted in social position,—a monopoly of our approbation. Let us hear Carey's honest opinion of this difference and of Mr. Grant's conduct in it; and that, not when a stranger to the circumstances, but after three years' companionship with Mr. Thomas,—after suffering as we shall see, more severely from his constitutional defects than any one besides appears to have done,—and after much intimacy with Mr. Udney and other Indian friends of Mr. Grant. He writes, June 17th, 1796. "Mr. G[rant]'s opposition to the work I think abominable: if any one wounds Mr. Thomas he wounds me; and when this man answers every inquiry with 'I could say—but'—or, 'I say nothing about Mr. T., because I shall be thought prejudiced;' this is wounding his character deeper by a half silence, than he could possibly do by the most direct accusation. The fact is this, as can be proved by a long correspondence between him and Mr. T., now in preservation, that Mr. T. left a much more lucrative employment, and the society of his family, at Mr. G.'s desire, to preach the gospel among the natives; who afterwards, because he would not conform to his peremptory dictates, in matters which he could not conscientiously do, cut off all his supplies, and left him to shift for himself in a foreign land, and is now, by insendoes, ruining his character, &c."

During all this business of preparation, Mr. Thomas had peculiar trials and anxieties to endure. His debts were a source of perpetual disquietude. His creditors urged payment; and his case was aggravated by the fact that he had proposed a compromise, the terms of which he was afterwards unable to fulfil. This sad circumstance, with his intended voyage to India, naturally enough led them to suspect his integrity, and they pursued him. He avoided them; but preached in public as often as he was asked, with boldness. "Every day," he writes, "I had fears without that I should be arrested, and hopes within that I should escape." And escape, he did; though very narrowly. When waiting at the Isle of Wight one of his creditors came to his lodging "with a writ and bailiff;" but Mr. Thomas had just left the place for London; and the creditor after threatening pursuit, abandoned his intentions and permitted him to escape. We extract these notices of Mr. Thomas's embarrassments with pain. No doubt he was greatly to be blamed for having incurred the debts which now embittered his sojourn in his native land—yet that his intentions were honest, we cannot entertain the slightest doubt. He intended to pay every one his due, and probably imagined that when in India some method of honourably settling his affairs would open up to him.

Another trial was at hand. The ship had arrived and the missionaries had joyfully embarked, and sailed off to the Motherbank: but here the vessel was delayed. At length, when in expectation of sailing within four days, the captain of the *Oxford* received an anonymous letter from the India House, saying that a person was going out in his ship without the Company's leave, and that information would be lodged against him if this person proceeded on the voyage. Thus threatened, the

captain refused to take either Thomas or Carey; concluding that one of them must be intended by the unknown writer. Their distress was great. Mr. Thomas went to London to search for the author of the letter, in hopes of convincing the captain that neither Mr. Carey nor himself was meant. His search was vain, and he returned to Portsmouth, where he met Mr. Carey in tears telling him that the captain had positively determined not to take either of them. Mrs. Thomas* and her daughter, and Mr. and Miss Powell, who were cousins to Mr. Thomas, were permitted to proceed; and they resolved to do so, in hopes that the rest would find means to follow. The order to disembark was a heavy blow to the missionaries and to their friends. A letter was immediately sent by Carey to Fuller, and and the latter sent on the sad tidings to Ryland, with a note full of distress: "We are all undone—I am grieved, yet perhaps 'tis best—Thomas's debts and embranglements damped my pleasure before—Perhaps 'tis best he should not go. I am afraid leave will never be obtained now for Carey, or any other." In obedience to the captain's order, Mr. Carey got all his baggage out of the *Oxford*, and shortly after they saw the ship get under weigh and sail off; while they, leaving their baggage at Portsmouth, returned to London. We must now permit Mr. Thomas to narrate the sequel. He says, "Carey was for asking leave of the Company now; but they had just set their wicked faces against a mission to the East Indies, by sending some of their ablest advocates for total darkness to plead against all missionaries in the Commons of Great Britain. While Carey wrote to his wife, I would go to a coffee-house with eager desire to know whether any Swedish or Danish ship was expected to sail from Europe to Bengal, or any part of the East Indies this season; when, to the great joy of a bruised heart, the waiter put a card into my hand, whereon were written these life-giving words: '*A Danish East Indiaman, No. 10, Cannon Street.*' No more tears that night. Our courage revived: we fled to No. 10, Cannon Street, and found it was the office of Smith and Co., agents; that Mr. Smith was a brother of the captain's, and lived in Gower Street; that this ship had sailed, as he supposed, from Copenhagen; was hourly expected in Dover roads; would make no stay there; and the terms were £100 for a passenger, £50 for a child, £25 for an attendant. We went away wishing for money. Carey had £150 returned from the *Oxford*: this was not half sufficient for all, and we were not willing to part. Besides, our baggage was still at Portsmouth; and Carey had written to Mrs. Carey that he was coming to see her; and also he entertained some faint hopes that she might now join us, if she could be so persuaded, for she had lain in only three weeks: but the shortest way of accomplishing all this would take up so much time, that we feared we should be too late for the ship. That night, therefore, we set off, and breakfasted with Mrs. Carey the next morning [at Piddington in Northamptonshire]. She refused to go with us; which gave Mr. Carey much grief. I reasoned with her a long time to no purpose. I had entreated the Lord in prayer to make known his will, and not to suffer either of us to fight against him, by persuading her to go

* Of Mrs. Thomas, Carey wrote to his wife from Ryde, as follows:—"You want to know what Mrs. Thomas thinks and how she likes the voyage. She is a very delicate woman, weak and very nervous, brought up very genteel, and cousin to Squire Thursby of Abingdon near Northampton; I believe a good woman. She goes in good spirits, and the sea agrees with her very well. She sends her love to you," &c See the entire letter, Calcutta Missionary Herald, vol. vii. p. 93.

on the one hand, or stay on the other. This expression moved her, but her determination not to go was apparently fixed. We now set off to Mr. Ryland, of Northampton, to ask for money; and, on our way thither, I found Mr. Carey's hope of his wife all gone. I proposed to go back once more; but he overruled it, saying it was of no use. At last I said, 'I will go back'—'Well, do as you think proper,' said he, 'but I think we are losing time.' I went back, and told Mrs. Carey her going out with us was a matter of such importance, I could not leave her so—her family would be dispersed and divided for ever—*she would repent of it as long as she lived.* As she tells me since, this last saying, frequently repeated, had such an effect upon her, that she was afraid to stay at home; and afterward, in a few minutes, determined to go, trusting in the Lord; but this should be on condition of her sister going with her. This was agreed to. We now set off for Northampton like two different men: our steps so much quicker, our hearts so much lighter.

"The counting of the cost, however, was still enough to damp all our hopes. No less than eight persons' passage to be paid for, besides the necessaries to be bought for fitting all out for so long a voyage, would require £700 at least! Mr. Ryland gave us to understand, that there was not so much in hand by far:* but what there was he was heartwilling should go, and faith gave credit for the rest. So within the space of twenty-four hours, the whole family packed up, and left all, and were in two post-chaises on their way to London, where we were authorised to take up money if we could. Dear Mr. Booth, Thomas, and Rippon helped us with their whole might, while I went to bargain with the captain's agent. I rejoiced to hear him say that the ship was not arrived. I told him that, in hopes of being time enough, I had been down to Northampton, and brought up a large family to go in the ship. He was struck with the despatch that had been made; and I continued to say that their finances were slender and expenses very great; that the terms I had to offer him were these: that two people should be at the captain's table only (Mr. and Mrs. C.); that two cabins only would be required; and two persons (Mrs. C.'s sister and myself) would go as attendants, and receive their dinner with the servants, or any way whatever, that would be convenient to the captain; that for these accommodations I had three hundred guineas to offer him. I was moved with wonder, to see the hand of God on this occasion, in his accepting these terms, the lowest, I suppose, that ever were heard of. He said what wrought the most with him, was such a large family being actually advanced to go.

"Within twenty-four hours after our arrival in London, Mr. Carey and his family embarked for Dover, to catch the ship in passing, while I set off for Portsmouth to fetch the baggage. It would be too late if I brought it by land; and it was so dangerous to go by water that the boatmen refused large sums, saying the channel was full of privateers from France, which came hovering close on our coasts. At last, one man undertook to go in an open boat for twenty guineas. Terrified as I was lest the ship should pass by, yet I refused to give this sum; and I spent two whole days in searching for a man, till a fisherman took me for nine guineas. In twenty-four hours more I arrived at Dover, having run through all the privateers in the dark, if there were any, and met my brother Carey

* In Dr. Ryland's account of the transaction he states that he had in hand only about £9 belonging to the mission, and between £4 and £5 of his own.

with great gladness of heart, and without any other evil occurrent, embarked on board the *Kron Princessa Maria*..... There, indeed, we could not expect the the captain to treat us all as passengers, or to be very well pleased with such a crowd of people and such a little money. But who can cease wondering, or praising, to find the captain gladly receive us all with the greatest tenderness and concern, admitting us all to his table and furnishing us with handsome cabins?"

Such is the spirited narrative of the embarkation Mr. Thomas sent to the Secretary of the Society nearly a year after the remarkable achievement took place. No such account could be written at the time; for delay was out of the question then. The following bulletin, written in joyful haste, was however sent, and it conveyed a most satisfactory assurance that prayer had been accepted, and that all was at length well. One of the missionaries,—most probably Thomas,—wrote to a minister in London, at 3 o'clock in the morning of their departure (June 10, 1793),—"The ship is come—the signal made—the guns are fired—and we are going with a fine fair wind. Farewell, my dear brethren and sisters, farewell. May the God of Jacob be ours and yours, by sea and land, for time and eternity! most affectionately, adieu!"

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. XII.—EVANGELIST.

THE word Εὐαγγελιστης which occurs thrice in the New Testament is never translated. The instances are these:—

Acts xxi. 8.....The house of Philip the *evangelist*.
Ephes. iv. 11.....Some prophets, and some *evangelists*.
2 Tim. i. 4, 5.....Do the work of an *evangelist*.

An evangelist is one who evangelizes; in other words, one who announces good tidings. The intelligence respecting Christ being in the estimation of the first believers *the* good tidings, emphatically, one who was accustomed to publish this was naturally called an evangelist. It was a symptom of a degenerate state of things when this epithet was appropriated to those who sustained an ecclesiastical office. Speaking of the age which immediately followed that of the apostles, Eusebius himself says, "Most of the disciples at that time, ted with ardent love of the divine word, first fulfilled the Saviour's precept by distributing their substance to the needy, then leaving their country performed the office of evangelists to those who had not yet heard the faith, whilst with a noble ambition to proclaim Christ, they also delivered to them the books of the holy gospels. After laying the foundation of the faith in foreign parts, as the particular object of their mission, and after appointing others as shepherds of the flocks, and committing to these the care of those who had been recently introduced, they went again to other regions and nations, with the grace and co-operation of God."—All Christian travellers are or ought to be evangelists; but the title may be specially applied to those who devote themselves to the work of making known the gospel.

Neander, in his History of the Planting and Training of the Christian Church, justly observes, "This name

does not imply that they occupied themselves with collecting and compiling narratives of the life of Christ; for the name *εναγγελιον* originally denoted nothing else than the whole announcement of the salvation granted through Christ to men, and this announcement embraced the whole of Christianity. As this announcement rests on a historical basis, Christ as the Redeemer is the object of it; and thus the later-derived meaning is formed in which this word is specially applied to the histories of the life of Christ. According to the original Christian phraseology, the term could only denote one whose calling it was to publish the doctrine of salvation to men, and thereby to lay a foundation for the Christian church; on the contrary, the *διδασκαλος* presupposed faith in the doctrine of salvation, and a church already formed, and employed himself in the farther training in Christian knowledge. The use of the word *εναγγελιστης* in 2 Tim. iv. 5, favours this interpretation, and this original Christian phraseology was continued in later ages although a more modern meaning of the word *εναγγελιον* was connected with it."

THE PRACTICAL REJECTION OF CHRIST IN THE RELIGION OF ROME.

"THIS is the stone which was set at nought by you builders," said the apostle Peter, "which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Had Peter known and approved the system of that church which glories in him as the Prince of the Apostles, he would never have uttered this language, for practically faith in Christ, love to Christ, and obedience to Christ are superseded in it by confidence in Mary, the supremely compassionate and mighty friend of lost transgressors. This fact is not made sufficiently prominent in many well written treatises on popery, and is evidently not understood by a great number of its opponents. Few English readers, it is probable would expect to find such language as this in a modern book of devotion:—"It was sin that cost Mary all her sorrow; not her own, but ours. For our disobedience she painfully obeyed; for our wilful waywardness Jesus and Mary suffered more than the pains of natural death." . . . . "It is related of a young man who had a great devotion to the Dolours of the holy Virgin, that he once had the misfortune to fall into mortal sin. He happened soon after to pass by an altar where he usually knelt to pray before a picture representing the heart of Mary pierced with seven swords. To his surprise he perceived eight instead of seven; and he immediately knew that his recent sin had added another wound to her blessed heart: he was touched with compunction, confessed his fault with many tears; and by the intercession of Mary, was restored to divine grace. Alas! for the many wounds that our sins have inflicted on the tender hearts of Jesus and Mary! But henceforth we resolve that no act of ours shall renew the anguish of the past; we will rather bring the offerings of obedience and holy love to crown its merits. Thus, with penitent and humble hearts we will rejoice, O Mary, in your dolours, for the great treasure of grace and glory which they have purchased for yourself and us. . . . .

"Next to the great grace of final perseverance, beg of God this one, above

all others, that your devotion to the holy mother of your Redeemer may grow and increase; that confidence in her protection and assistance may become your prevailing habit. You will thus secure for yourself many graces peculiarly her gift, disposing your hearts to loftier heights of sanctity. Nothing that you can desire will be withheld from you; you will have a friend in solitude; a guide in perplexity; a comforter in sorrow; a stay and shield in the hour of dissolution. She lives and reigns for you; she opens her treasures for the last and least among her children. O, make much of her, then; and trust her; open your hearts to her; and teach those who come near you to estimate her power; let their hearts catch fire at yours. Instead of depreciating her, with the mistaken purpose of exalting her Son, show them how the love of Jesus develops and makes intenser the love of Mary. Study her character; imitate her life; fly to her protection; live always as if in her presence. She will in return richly bless and reward you; she will ratify her adoption of you as her child. She will not save you from trial, indeed; she loves you too well for that. But she will teach you to suffer as she once suffered with her Son; she will stand by your cross as she stood by his."

This, let it be understood, is not the language of an obsolete book belonging to what are distinguished as the dark ages, or the language of some Portuguese monk who has never had an opportunity of reading the writings of inspired men, or the incautious language of an extemporaneous rhetorician: it is the language of the present Missionary Apostolic in the Eastern District of Scotland, in a book entitled "The Glory of Mary in conformity with the Word of God!" It contains the substance of a course of Lectures delivered during the month of May, 1850, written with the avowed recognition of "two serious disadvantages" attending the author's undertaking, one of them arising from "the extreme familiarity of the popular mind in Scotland with the language of the sacred volume." Such is the Romanism of the present century!

ILLUSTRATIONS OF SCRIPTURE.

COLLECTED DURING A JOURNEY IN PALESTINE, BY H. B. HACKETT, D.D.

DURING a recent journey in that land which was the scene of most of the events recorded in the sacred pages, Dr. Hackett of Newton Theological Institution, United States, observed many facts which he thought illustrative of the representations of holy writ. Some of them he has recorded, and published in the last number of The Christian Review, of which the following specimens are a small portion.

GRASS ON THE HOUSE TOPS.

At Anata, the Anathoth of scripture, where the prophet Jeremiah was born, (Jer. i. 1), a little village north-east of Jerusalem, I observed that the roofs of some of the houses were partially covered with grass, and I noticed the same thing in many places. As the roofs of the common dwellings are flat, and, instead of being built of stone or wood, are coated with plaster or hardened earth, a slight crop of grass frequently springs up in that situation; but having no soil into which it can strike its roots, and being exposed to a scorching sun, it rarely attains any

great height, or continues long; it is a feeble, stunted product and soon withers away. Hence the sacred writers sometimes allude to the grass on the house-tops as an emblem of weakness, frailty, and certain destruction. Thus in Psalm cxxix. 6, 7, it is said,

"They shall be ashamed and turn back,
All those that hate Zion.
They shall be as grass upon the house-tops,
Which, before one plucks it, withers away;
With which the mower fills not his hand,
Nor the sheaf-binder his bosom."

In Isaiah xxxvii. 27, Hezekiah, speaking of Judah as laid waste by the Assyrians, says, "Therefore their inhabitants were of small power; they were dismayed and confounded; they were as the grass of the field and as the green herb, as the grass on the house-tops, and as corn blasted before it be grown up."

THE HOUSE-TOP THE PLACE OF OBSERVATION.

At this same place, Anata, I had an illustration of another passage of scripture. Our presence excited some interest among the villagers, and numbers of them, both men and women, ascended the roofs of the houses, where they could observe us and our movements to better advantage. In the larger towns, the houses, especially of the better class, have windows which look toward the street, though guarded usually by close lattice work, as well as windows which look into the court and are more open; but in the common villages, the houses, as a general thing, have windows of the latter description only, and hence the inmates in order to obtain a view of anything taking place at a distance or on the outside of the habitation, must ascend to the top of them. Accordingly in Isa. xxii. 1, where the prophet would represent the people in the country as alarmed by the apprehension of an approaching enemy, he describes them not as watching at the windows to descry the approach of the invaders, but as standing on the house-tops and looking anxiously in the direction of the threatened danger. How unintelligible without a knowledge of that peculiarity would be the prophet's abrupt exclamation, "What aileth thee now, that thou art wholly gone up on the house-tops?"

PASTURES OF THE DESERT.

The deserts of the East rarely consist of mere sand for any considerable distance. They are covered or interspersed, for the most part, with clumps of coarse grass and low shrubs, on which not only the camels feed, but the sheep and goats. The people of the villages on the border of such deserts are accustomed to lead forth their flocks to the pastures found there. This is a spectacle that I saw often in travelling from Cairo to the south of Palestine. The shepherds also pitch their tents in such places and feed their flocks and herds there, until the consumption of the grass compels them to remove to a new station. See Joel i. 19; ii. 22; Ps. lxv. 12, &c. The term is applied still more widely. Tracts of country comparatively fertile, suitable in the main for agricultural or grazing purposes, are called deserts in the bible, when they are remote from towns, and but thinly inhabited.

READING ALOUD.

The Orientals when they read, though it is for their own instruction only, and without any intention of being heard by others, read for the most part, audibly. The Jews conform in this respect to the custom of other eastern nations. I witnessed examples of this on several occasions, especially at the Jews' Wailing Place at Jerusalem, where they assemble almost daily to read the scriptures and chant their prayers. At Safet, also, in Galilee, where I attended

the celebration of one of their annual festivals, I saw groups of them reading in this manner, each one for himself, around the tombs of their ancient rabbins. They accompany the act with a swinging motion of the head, and often indeed, of the entire upper part of the body, from one side to the other, and utter the words with a tone which comes nearer to cantillation or singing, than to our unimpassioned mode of reading. This would seem to have been an immemorial usage in the East; and it explains a circumstance in Luke's account of the interview between Philip and the Ethiopian eunuch, which an occidental reader might almost look upon as a fiction, introduced to preserve the consistency of the narrative. The evangelist approaches the chariot of the eunuch, and finds the way already provided for his entering into conversation with him, and leading his mind to those views of the gospel which result in his ready adoption of the Christian faith. The Ethiopian officer was not only reading "Esaias the prophet," but reading aloud; the evangelist heard him, and "then opened his mouth, and began at the same scripture and preached unto him Jesus." Had the conversion of the Ethiopian taken place in a western country, the train of circumstances which accompanied the event must have been very differently arranged.

AN EASTERN BED.

In returning to Jerusalem from an expedition to the Dead Sea, I lodged a night in the convent of San Saba, so romantically situated on the banks of the Brook Kedron. My bed consisted merely of a bolster and a blanket spread on the floor. The latter could be drawn partially over the body if any one wished, though the expectation seemed to be that we should sleep in our ordinary dress, without any additional covering. Such a bed is obviously a portable one; it is easy to take it up, fold it together, and carry it from place to place as convenience may require. The allusions in the bible show that the couches or beds in use among the Jews were of different kinds; that they were more or less simple, more or less expensive, according to the rank or circumstances of different persons. Anciently, however, as at the present time in the East, the common people slept on a light mattress or blanket, with a pillow perhaps, but without any other appendage. The term "bed" has this meaning in various passages. It was an article of this description that the paralytic used whom the Saviour directed to "rise, take up his bed and walk."

THE DEATH OF JUDAS.

In Matt. xxvii. 5, it is said that Judas, after having brought his money and thrown it down in the temple, went and hanged himself. Objectors have represented this statement as inconsistent with that in Acts i. 18, where he is said to have "purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst and all his bowels gushed out." But these passages do not necessarily contradict each other. Matthew does not say that Judas, after having hanged himself, *did not* fall to the ground, nor, on the contrary, does Luke say that Judas *did not* hang himself before he fell to the ground; and unless the writers affirm the reality of the events which they respectively mention in such a way as to assert or imply that if the one event be true the other must be false, it is obvious that they do not contradict each other. Of the precise relation of the two events in question to each other, we have no information, and can affirm nothing with certainty. Some intermediate circumstance connected the one with the other as parts of the same transaction, but that cir-

cumstance has not been recorded. It is conjectured that Judas may have hung himself on the edge of a precipice near the valley of Hinnom, and that the rope breaking by which he was suspended, he fell to the earth and was dashed to pieces. As I stood in this valley and looked up to the rocky heights which hang over it on the south side of Jerusalem, I felt that the proposed explanation was a perfectly natural one; I was more than ever satisfied with it. I measured the precipitous, almost perpendicular walls, in different places, and found the height to be variously forty, thirty-six, thirty-three, thirty, and twenty-five feet. Olive trees still grow quite near the edge of these rocks, and anciently no doubt these and other trees were still more numerous in the same place. At the bottom of these precipices are also rocky ledges on which a person would fall from above, and in that case not only would life be destroyed, but the body almost inevitably would be bruised and mangled.

THE MEANING OF SCRIPTURE SILENCE.

In an article on this subject in The Journal of Sacred Literature, the writer adverts to the concealment recorded in Deut. xxxiv. 5, 6, "And he buried him in a valley in the land of Moab, over against Bethpeor, but no man knoweth of his sepulchre unto this day," as "a concealment which, Jude tells us, Satan endeavoured to frustrate, by contending with Michael 'about the body of Moses,' doubtless that he might cast it before Israel as a stumbling-block, in the hope that the dead bones of the Hebrew lawgiver might more powerfully persuade to idolatry than his living voice had dissuaded from it." He adds, "The purpose of this concealment is quite as obvious as the destruction in after ages, of the relic of the brazen serpent, when the reforming Hezekiah, in spite of natural feeling in its favour, broke it in pieces, and called it *Nehushtan*, or a bit of brass. Mere religious sentiment, or what has been called 'the poetry of sacred art,' would have pleaded hard for the preservation of the relic, and the possession of the prophet's tomb; but the cause of truth and the abiding interests of humanity called for the inexorable destruction of the one, and the withdrawal of the other, from the sight of an idol-loving people."

ENTERING INTO PEACE.

Referring to this phrase, as it occurs in the fifty-seventh chapter of Isaiah, Dr. John Brown of Edinburgh makes the following impressive remarks:—"The life of the saint is always in some degree, often in a high degree, a scene of toil and suffering, and the closing part of it is sometimes remarkably characterised by restlessness and agony. His passage over the sea of life is frequently stormy throughout, and sometimes becomes peculiarly tempestuous towards its termination. But at death, 'God maketh the storm a calm, and the waves thereof are still.' Then is the Christian mariner glad because he is quiet. His weather-beaten vessel is moored in a safe haven, never more to return to the tossing of the wasteful ocean."

HEAVEN'S RECOGNITIONS.

'Tis good to fix our longing gaze
On worthies oft by fame commended;
Delighted with their works or ways,
Talents and excellencies blended.

'Tis good to meet a friend once more,
Whom years and distance long had parted;
Find him the same as heretofore,
Firm, honest, faithful, tender hearted.

'Tis good to meet a child of woe,
Relieved in sorrow's hour so pressing;
Who cannot, will not let you go,
Till laden with his grateful blessing.

And, having passed thro' yonder skies,
And heaven's full bliss our soul inherits;
'Twill be our joy to recognize
Such *worthy, friendly, grateful* spirits.

The saints, who in the sacred page
Have had their history recorded;
Will, doubtless, then our soul engage,
As we behold them well rewarded.

The martyrs too, and all the great,
Whose lives have proved the church's treasure;
We'll list to them, as they relate
Their history, with a holy pleasure.

And those, who once so dear below,
Our truest friends in fond communion,
With whom our hearts were blended so
That death could ne'er dissolve the union;

We shall again those forms behold,
Whose presence will our spirits gladden,
Friendships will never then grow cold,
Nor separation ever sadden.

Joys, pure as light, our hearts will cheer,
Bonds, holy, endless, then unite us;
Breathing Heaven's purest atmosphere,
And Heaven's own Sun to shine and light us.

The needy, whom our care supplied,
When sorrows sharp their hearts had riven
Shall crowd them to our welcome side,
And load us with their thanks in Heaven.

The careless ones, whose downward stray
Was tending fast to their undoing;
Will bless us for the narrow way,
Which saved their souls from death and ruin.

But, best of all, and far more high
Our joys will rise, as we behold him:
That Friend who left his throne to die—
Whose creature man betrayed and sold him.

His life so pure without a stain,
His love so free and so abiding;
His body on the cross was slain,
While man, ungrateful, stood deriding.

His prayer ascended for his foes,
While yet upon the cross and bleeding;
Then from the tomb of death arose,
Ascended—and is interceding.

To see *that* Friend and hear his voice,
Invite me to bow down before him;
My spirit must, and will rejoice,
For ever with Him!—to adore Him.

Staplehurst. W. J.

HEAVEN'S RECOLLECTIONS.

I LOVE to be thinking on days gone by,
Tho' it costs me many a tear and sigh;
Reviewing the past with pleasure and pain,
And living life over and over again.

My early haunts, and my childhood's ways,
The friends of my youth, and my youthful days,
Manhood's attachments—connubial bliss—
Akin to Heaven, in a world like this.

And surely in Heaven I'll think on the way
Which brought me to regions of endless day,
Remember the past without sorrow or tear,
Whilst I praise for the mercy which led me there.

The first conviction of sin that I felt,
Awakening fear, establishing guilt,
The first pang of sorrow for sins I deplored,
And dread of "Depart," from the mouth of the Lord.

The promise of mercy that met my case,
The text and the sermon, the time, the place,
The gushings of heart, the fervour of prayer,
Lights on the scriptures, my interest there.

The things that were gain, which I counted but loss,
The hope of salvation—the gaze on the cross;
The joy and the peace, thro' faith in the Lamb,
I'll think of it all, whilst adoring His name.

And I shall remember, in that dear land,
The Friend who lent me the helping hand;
Who, when I was halting 'twixt hope and fear,
Gave counsel, and comfort, and constant care.

And the church, with her officers, prompt and true,
Who welcomed me in, and so kindly too;
And the crowded meetings for prayer and praise.
(O they were the happiest, best of days).

Then the brother who gave me just reproof,
And stretched out the hand when I stood aloof:
To whom I was silent, and sullen, and rude;
But whose kindness at last my heart subdued.

And I shall remember and never forget,
The affectionate greetings when last we met:
And the parting with friends to see them no more.
The tears when life's struggle was nearly o'er;

The gentle attentions—the whispers of love,
Whilst the angel of mercy was hovering above;
The chill of the waters—the parting wave,
The presence of Him who was strong to save.

Earth's scenes receding—sounds dying away—
The entrance to Heaven's everlasting day;
I'll think of it all when I reach the place,
And sing to the glory of sovereign grace.

Staplehurst. W. J

REVIEWS.

The Bible in Many Tongues. London: Religious Tract Society. Monthly Volume. Price 6d. paper; 10d. cloth boards, gilt edges; half-bound, 1s. 6d. 24mo. pp. 192.

Though this is a small book, it is entitled to distinction among its fellows. Its subject is one of primary importance, and at the present moment peculiarly seasonable. The writer has condensed a great deal of information into a small space, and presented every topic to the mind in its practical and personal aspect. He is evidently a man of extensive reading; his acquaintance with facts connected with his theme is comprehensive and minute; and his manner of proceeding throughout excites the reader's confidence. The smallness of the price at which the volume is sold must not deter us then from giving it a chief place this month in our notices: it rather affords a reason why none of our readers should be permitted to overlook the existence of a work which so well deserves their attention, and can be so easily obtained.

The first chapter is designed to show —and it shows impressively—that "of all books, the most remarkable in its history, the mightiest in its influence, as the noblest in its origin, is The Bible. Coming into the world in successive portions, it yet forms a consistent whole, and has received in different ages every kind of treatment. It has been studied with devoutest love, and persecuted with bitterest hatred. Revered, neglected, admired, abhorred, it has pursued its course; enlightening the ignorant, convicting the guilty, comforting the sorrowful, encouraging and strengthening the resolute and manly. It has guided millions on earth, and has led millions to heaven. It is a book for every age; is adapted in its method and contents to influence all, and has proved the teacher both of the barbarous and of the civilized portions of our race." Having illustrated this by reference to facts, and by testimonies borne to the influence and beauties of the bible by eminent literary men, showing that its history is the history of religion, of learning, of civilization, and of freedom, the first portion of the work is concluded thus:—"One caution must be added to these remarks. The chief value of the Bible consists in the truths it reveals; and the most important of the influences of the bible depends on the application of those truths to men's hearts by means of reflection and prayer. The protestant principle, 'The bible only the religion of protestants,' cannot of itself spiritually enlighten or save. The study of the words of scripture, of its history and customs, is often without sanctifying power. It is the truth of scripture as applied by the Holy Spirit, that saves us, and it is the belief of the truth, and the consequent meditation upon it, that makes it influential. To expect anything else—to suppose that God saves us because we acknowledge that his word is our guide, even if that word be neglected—that we may feel it and be sanctified by it without the exercise upon our part of comparison and thought is—to conclude that God will act inconsistently with our state as intelligent creatures, and that the gifts of his natural government are useless under

the government of his grace. For some purposes the submission of the intellect to the Bible and the study by the intellect of the Bible, are themselves a blessing, but if the Bible is to accomplish its great purpose, we must bring to the study of it the devout and believing submission of the heart."

The second chapter is entitled, "The Bible in the ancient East and at Rome." Beginning with the Targums, it explains the formation of very many old versions, both of the Old and the New Testaments, and gives historical views which conduct to the conclusions which the author expresses, when he says, "The full amount of blessing conferred upon mankind by these versions and copies of the Bible, it is impossible to estimate. There must have been thousands of manuscripts, and millions must have heard or read them. Even when the use of them came to be confined to the clergy, it is highly probable that there were among that class many conscientious men who communicated to others what they themselves had heard and felt of the word of life. The general result upon the state of the ancient world even Gibbon admits. Within four centuries after the death of our Lord, Christians formed the majority throughout the Roman empire; 'and it must be confessed,' says the historian, that Christianity mitigated the fierceness of the times, sheltered the poor and defenceless, and preserved or revived the peace and order of civil society.' Believing, as we do, that the word of God never returns to him void, can we help hoping that thousands, from the Tigris to the Tigris, received it into their hearts, and died under its sustaining and sanctifying influence? The millions who are now before the throne have come up out of every nation, and kindred, and people, and tongue."

The third chapter, which is one of the most interesting, treats of "The Bible and the Reformation." Here is shown the truth of the sentiments expressed by three bishops in a letter addressed to pope Julius III. advising him as the most effectual means of establishing and advancing the holy see, to prevent as much as possible the perusal of that book which, as they say, "more than any other has raised against us these agitations and storms which have driven us to the very brink of the pit," adding, "and it must be acknowledged that if any person examines minutely, and then compares separately its contents with what is practised in our churches, he will find very great differences, and will see that our doctrines are not only quite different from what the scripture teaches, but are further, are often entirely opposed to it." In reference to Luther's translation, in particular, the author says, "The result surpassed all expectation. The new version was written in the very spirit of the sacred books, in a pure virgin tongue, which now, for the first time, displayed its richness and flexibility, and delighted all classes, the humblest as well as the most exalted. It was immediately regarded as a national work, and has never lost its place in the literature of Germany. It fixed and still preserves the German language. Henceforth, moreover, the Reformation was no longer in the hands of the Reformer. Luther retired, giving men the Bible; God himself appeared, and men listened to him. Hitherto the Reformation had affirmed the doctrine of justification, had denounced monasticism, and more recently had set aside the mass; but it had done no more. It was one writing a solitary truth had been set forth, and an error had been denounced in another. The ancient system was everywhere shaken, but a new system, whether of truth or of duty, to occupy its place, was wanting. *That* want is

publication of the New Testament supplied." The same effects were produced by the same course in other countries. Especially in our own land, where the labours of Wycliffe, Tyndall, Coverdale, and their coadjutors and successors did more to enlighten the people, and produce permanent emancipation from the Romish yoke, than all other causes together. "The lessons," says the writer, "are plain. If we desire the spread of the principles of the Reformation, and the downfall of error, let us be holy and spiritual, united and aggressive; above all, let us honour and circulate the Bible."

In the fourth chapter, on "The Bible and Christian Missions," the author has availed himself very properly of the excellent work published by Bagster under the title of "The Bible in every Land," and of the reports and other publications of the various missionary societies. A greater degree of justice is done in this part of the work to the achievements of baptist labourers than we sometimes find in the books of this society. Not that there is any intentional unfairness towards us on the part of its managers: we believe that they desire to carry out its professed neutrality fully; but they very properly engage the pens of men of different denominations, and the ignorance of men of other denominations of baptist literature is wonderful. Without any conscious injustice on the part of a writer, we often meet with a very deficient estimate of the comparative importance of baptist exertions, just because he has never heard or read of them. But we do not find anything of the kind to complain of here: the author of this work seems to have acquainted himself with what is going forward in every section of the church, and to be willing to recognize good wherever he can find it. He gives the following epitome of the results:—

"Summing up these results, we find that parts of the bible have been translated into 211 languages and dialects. Of this number, *the whole bible* has been translated into 63, and the New Testament into 63 more. In 85, parts only of the scripture have been translated.

"Of the entire number, 150 versions have been printed more or less directly in connexion with the British and Foreign Bible Society—the contribution of the first half of this century to the evangelization of the world."

The concluding portion of the volume we cannot deny ourselves the pleasure of transferring to our own pages.

"Two or three additional lessons of practical importance may be gathered from the subject of this volume. *First* of all, it is clear that there is a unity of faith among protestants as striking, at least, as the unity of the adherents of the papacy. The unity of *popery* is submission to the *church*, that is, to tradition and the teaching of general councils; the unity of *protestantism* is submission to the *bible*. If, on the first, Roman catholics are agreed, so are protestants on the second: the Greek church and the Anglican, the Lutheran and the Calvinist. 'Scripture sufficient and final,' is the maxim of all sects. Luther proclaimed it at Wittemberg, Farel at Paris, Zwingle at Basle, Calvin at Geneva, and the Greek patriarch at Constantinople. Among protestants, this is the common faith; nor is our unity in relation to it inferior to that of the church of Rome.

"It may be said in answer, 'This is hardly the question at issue. It may be admitted that protestants and Roman catholics are alike in having each a standard of appeal; but,' it is added, 'the standard of the church of Rome contains clearer annunciations, is sustained by more decisive authority, a-

secures greater harmony of belief than the standard of protestants. Councils and traditions are plainer than the bible—more full and more authoritative.' This assertion has been often made; but it is really without foundation. An assertion of the same kind swayed the mind of Chillingworth. On this very ground he embraced the Romish religion, and hoped to find in it an infallible guide in matters of faith. He soon discovered, however, that no such infallible guide was to be found, honestly avowed his conviction, and returned to the protestant faith. He declared afterwards that 'fathers were set against fathers, and councils against councils,' to such an extent that he had discovered nothing in all antiquity to be compared in *traditional authority* or *in clearness* and *cogency* with the scriptures. 'Henceforth,' he adds, in a well known passage, 'let the bible alone be the religion of protestants.' Ten years before, Daillé (1628), one of the most learned pastors of the French reformed church, had proved by argument and history what Chillingworth was destined to prove by experience. By a careful examination of the traditional authorities of the Romish church, he has shown that on many subjects of theology it is very difficult, if not impossible, to find out what they taught; while on many questions, both of doctrine and of fact, their statements are in the highest degree erroneous or contradictory. If, therefore, a Roman Catholic is pressed to apply to *his* standard of appeal the inquiries which we suppose a protestant to apply to the bible, he will find tenfold greater difficulty in obtaining an answer than any protestant has found. The proof of the divine authority of 'the church' is more intricate than the proof of the truth of scripture, not to say less conclusive. The meaning of her teaching is more ambiguous (her bible being in truth a hundred folio volumes of childish and often contradictory assertions), and the diversity of judgment on matters of faith *within* the Roman catholic church is as great as beyond it. Nothing, in truth, is gained by adding councils and fathers to the inspired oracles, but multiplied suspicions and aggravated uncertainty. Protestantism has all the unity of the church of Rome in possessing a common standard, and all the advantage which can be derived from the clearness of the evidence of the bible, the universality of its accessibleness, the fulness and the simplicity of its decisions.

"*Secondly*. If this theme gives us a just idea of protestantism, so also it gives us a broad and accurate definition of Christianity. The 'sufficiency of scripture,' and 'salvation by grace' through Christ, were the two main pillars of the Reformation. The latter of these truths Luther was fond of expressing in this form—'Christ *for* us, our pardon: Christ *in* us, our holiness—is the whole of the gospel.' But whatever the form, in the substance of both truths all are agreed. The Reformation, therefore, was an assertion of the authority of scripture against tradition, of God's word against human corruptions; thus it honoured the bible. It was no less an assertion of Christ's sufficiency for man's redemption and holiness against pharisaic pride, human frailty, and priestly assumption; thus it honoured the Redeemer. Protestantism affirms the *first* of these truths, Christianity affirms the *second*, protestant Christianity affirms them *both*. There may be true Christianity among some who are not protestants. And there may be protestantism among some who, alas! are not Christians. We may be protestants; but if we are not *believers*, if we have no deep habitual sense of our sinfulness, no feeling of reliance on Christ, no earnest desire after holiness,

no sympathy, in short, with the truths and lessons embodied in his death, our protestantism is not the renewing of the Holy Ghost, nor is it therefore spiritual life. It may prove only an aggravation of our guilt, and finally of our ruin. While, then, our conceptions of religion are so framed as to include all who love our Lord Jesus Christ in sincerity, let us see to it that we love him ourselves.

"*Lastly.* The statement on the value made of the bible at the outset of these inquiries, has been sustained, it is hoped, by their results. The devout study of the bible has ever been the great instrument of holiness, and the circulation of the bible the great instrument of religious revival and progress. The conversion of Europe and the world depends, under God, upon the multiplication and prayerful distribution of copies of his word. To it England owes, in a large degree, her liberties and religion. What, then, is the duty of the church? We have inherited from our fathers their privileges, and consequent large responsibility. To us 'have been committed' the oracles of God. We have been put in trust with the gospel. Let us see to it that we neither corrupt its simplicity with human philosophy, nor adulterate its purity with human traditions. If others seek to corrupt it, let us withstand them 'to the face.' Above all, let us discharge our commission, and give the gospel to the world in books and tracts, such as formed the precursors of the Reformation; but especially in the form of the bible itself. The last sixty years have witnessed in this respect a great change. We have printed and circulated throughout our own country fifteen million copies of the word of God. All the issues of the British and Foreign Bible Society, and of fifty-four other bible societies *for all Europe*, have not exceeded this number. The millions of the continent, therefore, have not had in sixty years more than we deem necessary for ourselves. Yet they need the bible. They are able to read it, and are less blessed than the English people with the teaching of the living voice—more dependent, therefore, on the still small voice of God. Turning to British India, we find there a population of a hundred and fifty millions, all accessible, many thousands of them attending at schools, looking to us for religious truth. The issues of the British and Foreign Bible Society, and of six East Indian Societies, including, in fact, all that has been done in sixty years for India, amount to barely three million copies of scripture and parts of scripture; these latter containing often a single book. The vast empire of China has not received in all one hundred and thirty thousand copies of any part of the bible; nor have more than fifty thousand copies been distributed among the one hundred and fifty millions of Africa. Most of those countries have peculiar claims upon us. India has been entrusted, by the providence of God, to our care; China has been cursed and blessed by our traffic; and Africa was for years robbed of her children through our avarice and cruelty. Sixty persons out of every hundred in Europe are still without the bible; ninety-eight out of every hundred in India. Societies have been formed to give them bibles, and need only our help and prayers to extend their labours. The heathen are perishing of thirst; the fountain of the water of life springs up in our dwelling. Shall we leave them to perish? The fittest proof of our protestantism, and the appropriate expression of our love to Christ and to our fellows, is to give them the bible. The gift will be thrice blessed. The divine word will not return void. Men will be saved, ourselves profited, and God honoured."

The Gospel revealed to Job: or Patriarchial Faith and Practice illustrated in Thirty Lectures on the principal Passages of the Book of Job, with Explanatory, Illustrative, and Critical Notes. By CHARLES A. HULBERT, M.A. London: Longman and and Co. 1853.

THE book of Job has long been regarded as one of the most difficult books of scripture. Its age, its authorship, its scope have all been questioned: while the phraseology of the original and of the English version is confessedly peculiar and abstruse.

The *composition* of the book has been assigned to the earliest times—the age between Noah and Abraham, and to the latest—the period between the captivity and the coming of our Lord. Dupin and Lightfoot ascribe it to Job, or Elihu: Michaelis to Moses; Warburton to Ezra. Lowth and Schultens regard it as real history; Michaelis and Warburton as allegory. If amid these diversitie of judgment, the reader assign it to some period between the deluge and the exode, and regard the whole as real history thrown into a dramatical form, he will adopt the view which is supported by the largest amount of evidence, and illustrates best the facts and statements which the book contains.

Opinions on the *scope* of the book are hardly less diversified. Schultens and Grey think that it is intended to set forth an example of patience: Lowth, to show that affliction is consistent with piety: Sherlock, to illustrate God's sovereignty and contradict the Manichæan notion of the existence of a power of evil equal to God: Michaelis, to comfort the Israelites in Egypt: Heath, to comfort them in the captivity: Warburton, to explain the change of God's providential government after the captivity by the substitution of a spiritual system for the system of earthly rewards which had previously prevailed: and the editors of the Annotated Paragraph Bible, to give a proof of the identity of true religion in every age. Apparently hopeless diversity! But easily reconcileable. In fact all these ends *are* answered by the book: and the prayerful student will readily gather lessons on each point without doing violence to the intention of the Holy Spirit in placing Job among the books of the canon.

But though the practical lessons of the book are thus numerous and important, it has seldom been made the subject of a series of discourses. Caryl and Calvin have indeed written largely upon it; but their works are too voluminous for the present age. A series of popular lectures, therefore, was not unnaturally regarded by Mr. Hulbert as one of the wants of the reading Christian public. In this view we are disposed to concur, and deem Mr. Hulbert's volume a welcome addition to our literature.

His criticisms are taken chiefly from Dr. Samuel Lee's prelections on Job, and are generally accurate, though apt to be a little fanciful. His views of Christian truth are evangelical, and he seizes very happily upon the prominent topics of the book, and illustrates them in a way that is interesting and impressive. Too much is sometimes made of incidental expressions, and a truth is occasionally put into a text, when it would have been difficult to draw it out. There is also less freshness of illustration than there might have been. But on the whole, the volume will be read with profit by the devout Christian.

BRIEF NOTICES.

Scripture Readings on the Book of Genesis; being Expositions of the Chapter read on Sunday Mornings in the Scottish National Church, Crown Court, Covent Garden. By the Rev. JOHN CUMMING, D.D., *Author of "Voices of the Night," "Voices of the Day," "Voices of the Dead," &c., &c. Fifth Thousand.* London: Shaw. 1853. Pp. 440.

It appears that the author adopts the useful practice of expounding a chapter, or portion of a chapter, in every Lord's day morning service. "I do not pretend," he says, "in such expositions to give learned, critical, or strictly doctrinal disquisition for the instruction of divines; all I offer is an explanation of what occasionally perplexes the ordinary Christian reader, and a *résumé* of such elucidations of passages of scripture as are not generally familiar or accessible." This exercise Dr. Cumming performs in a very interesting manner; and the study of his mode of address might be advantageous to many who are less popular than he, though not inferior to him in accuracy of theological sentiment. In this volume there is much to admire.

The Life and Labours of the Rev. T. Charles, A.B., (Late of Bala, Merionethshire,) in whose labours the Bible Society Originated. By the Rev. EDWARD MORGAN, M.A., *Vicar of Syston, Leicestershire. Third Edition, Revised Throughout.* London: Simpkin, Marshall, and Co. 32mo. Pp. 415. Cloth, gilt edges.

Forty years ago, the name of Charles of Bala was familiar to all who were conversant with the religious movements of the times. It has ceased to be repeated with as great frequency as then, but the results of his exertions will not pass away like his mortal powers. He was eminently useful, especially in Wales, and his history furnishes an illustration of the important fact that it is not by great mental superiority that religious truth is promulgated, so much as by devotedness to Christ, benevolence, and persevering toil.

A Biographical Sketch of the Rev. Joseph Gilbert. By his Widow. With Recollections of the Discourses of his closing Years, from Notes at the time, by One of his Sons. London: Jackson and Walford. 1853. 16mo. Pp. vi. 367.

The "Widow" to whose pen we are indebted for this memoir, was the eldest daughter of the Rev. Isaac Taylor of Ongar, and one of the authors of the well known and justly appreciated Original Poems for Infant minds. Her present task is executed in a manner conformable with the expectations which the productions of her youth were adapted to excite. Mr. Gilbert, whose death did not take place till he was seventy-three years of age, was a much respected minister at Nottingham, a thorough dissenter, and a studious theologian. He practised infant baptism; but he did not, like many, appear to be ashamed of it, and refrain as much as possible from reference to the subject; he published arguments in favour of the procedure, of the divine authority for which we may suppose therefore that he was a sincere believer. "Respecting the sketches of Discourses which occupy the greater part of the volume, the editor,—his son,—wishes it to be understood that they are offered, not as samples of Mr. Gilbert's style of preaching during the mid years of his ministerial course, and the prime of his mental vigour; but rather as embodying those mellowed and spontaneous products of a long life of thoughtfulness, which indeed deserve to be spoken of as the ripe fruits of Christian feeling and intelligence, although they might fall from his lips with somewhat of the freedom and discursiveness of colloquial discourse, and without the elucidation and argument which in former years he would have bestowed upon them." The sermons were evidently well considered and evangelical.

Happiness, its Elements and Means simple and common: being an Address delivered at the Mechanics' Institute, Jedburgh. By the Rev. JOHN PURVES. Edinburgh: Johnstone and Hunter. London: J. Nisbet and Co. Pp. 48. 1852.

The members of the Mechanics' Institute at Jedburgh did themselves great credit by requesting Mr. Purves to publish this address. It displays much acquaintance with books, and more with men. The style is clear, forcible, and eloquent. Compliance with the conditions the Lecturer specifies would ensure as much of happiness as this world can afford, and prepare for an eternity of perfect blessedness.

The Gospel according to the Scriptures, &c. By J. BYRES LAING, M.A. London: Ward and Co. 16mo. Pp. 45.

The several chapters of this book first appeared in "The Day Star," a periodical of which at the time the author was editor. The perusal of them having been much blessed to many readers it was thought desirable to reproduce them in a form more fitted for diffusion and permanence. They present a simple and affectionate exhibition of the gospel; and may be read with much profit by persons who are perplexed with the great question, "What must I do to be saved?"

Puritan Pearls selected from the Works of Stephen Charnock, B.D. By JOHN ADEY, *Editor of "Puritan Gems;" "The Night Cometh," &c.* London: Ward and Co. 1853. Cloth, gilt edges.

Charnock, one of the ministers ejected by

the Act of Uniformity, afterwards co-pastor with Mr. Watson, in Crosby Square, London, died in 1680, aged fifty-three. He was a laborious writer, and possessed the power of concentrating much thought into a few words. Mr. Adey has furnished us here with selections from several large books, in a pretty Liliputian volume, resembling in external appearance the previous publication entitled Puritan Gems, extracted from the writings of Mr. Watson.

Tit for Tat, for Juvenile Minds; with large additions of Prose and Verse for more Mature Intellects, in advocacy of Peace Principles. London: Casb, Bishopsgate Street. 1853. Pp. 140.

With the laudable desire of repressing a warlike spirit, a zealous member of the Society of Friends has issued this volume, which consists principally of a great number of addresses to persons occupying high stations in society. The author's admiration of rank and power which the possessor owes to physical force is more strongly expressed than we should have expected to find, from one of his profession. Even we should have hesitated to speak of venturing "to suggest to *so distinguished a personage as the chosen partner of the august Emperor Louis Napoleon*, to use the gentle influence of her elevated and very interesting position to strengthen and encourage his every effort and pursuit, having for its end the fulfilment of the angelic anthem, introductory to the new dispensation under which it is truly a high privilege to live, 'Glory to God in the highest, and on earth peace, good-will towards men.'"

Extracts about Christ. Reprinted, with a few Additions, from a Work published by the Calcutta Christian Tract and Book Society in 1852. London: W. H. Dalton, Cockspur Street. 24mo. Pp. 169.

Short passages classed under eighteen heads, some in prose derived from the writings of Henry, Blunt, Vinet, Chalmers, Evans, Owen, Leighton, Flavel, and others, and some in verse, of which many are productions of Watts, Newton, Cowper, Doddridge, Ryland, and Charles Wesley.

The Church Member's Hand-Book. A Manual for Village Christians. By a Country Minister. Second Edition. London: printed for the Author, and sold by Ward and Co., 27, Paternoster Row. 1852. 12mo. Pp. 32.

This unpretending Manual contains wholesome truths of which Christians, not only in villages, but also in towns and cities too, generally need to be reminded.

The Journal of Sacred Literature. New Series. Edited by JOHN KITTO, D.D., F.S.A. *No. VIII. July,* 1853. London: R. B. Blackader. 1853. 8vo. Price 5s.

Among the diversified contents of this number is a valuable article refuting the opinions maintained by Gesenius and adopted by Moses Stuart, Dr. Davidson, and others, respecting the Samaritan Pentateuch. The writer examines the arguments of Gesenius with great care, shows that a vast number of passages which he had adduced as instances of wilful corruption on the part of the Samaritans are clearly assignable to the mistakes of copyists, establishing the proposition that "the remarkable agreement between the Greek version and the Samaritan Pentateuch, in more than two thousand passages, in opposition to the Hebrew manuscripts, is a circumstance that merits the attention of every sincere student of the word of God." We are much pleased with the evidence that we are continually receiving that the authority of Gesenius and critics of his class is declining rapidly where some years ago it was paramount. In another part of this number we find a continental writer saying, "Events move rapidly in the intellectual world of Germany. With the sober-minded and slow-going people of England, Strauss and rationalism are the latest phase of the logical monstrousness: Yet, while many grave divines are somnolently pondering over the theory of the former, almost hopeless of comprehending it, and while others indignantly admire the dexterity with which the latter eviscerates the gospel narratives of the miraculous, and from a living reality reduces them each to a *caput mortuum*, these fearful names have in the land of their birth become innocuous shadows, having passed from the pulpit and professor's chair into the lumber-room of the ecclesiastical historian, in whose *hortus siccus* they stand arranged and ticketed as materials towards a course of lectures, an article of review, or an evanescent volume."

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Home Study. Examination Questions for Bible Scholars and Catechumens in the Gospel Narratives. Consisting of One Hundred Lessons as arranged in the Treasury Harmony of the Four Evangelists By ROBERT MIMPRISS, Author of "The System of Graduated Simultaneous Instruction," &c., &c. *London: Varty and Owen.* 16mo., *pp.* 193. *Price* 1s. 6d.

The Eclectic Review. August, 1853. Contents: I. On Specimens of Natural History. II. The Kingdoms of Central Africa. III. The History of Trial by Jury. IV. Russell's Tour in Ceylon and India. V. Chesterton's Autobiography. VI. Stroud's Greek Harmony of the Four Gospels. VII. The Grenville Correspondence. VIII. The Turkish Question. Brief Notices—Review of the Month—Literary Intelligence, &c., &c. *London: Ward and Co.* 8vo., *pp.* 127. *Price* 1s. 6d.

The Christian Treasury: Containing Contributions from Ministers and Members of Various Evangelical Denominations. August, 1853. *Edinburgh: Johnstone and Hunter.* 8vo., *pp.* 240. *Price* 6d. *stamped.*

Motherless Mary and the Better Home. By JULIA JANE. *London: Houlston and Stoneman.* 24mo. *p.* 4.

INTELLIGENCE.

AMERICA.

THE AMERICAN AND FOREIGN BIBLE SOCIETY.

The Anniversary of the American and Foreign Bible Society was of the very deepest interest. Its receipts last year were forty-five thousand dollars, and thus five thousand more than at any previous year.—*Christian Chronicle.*

THE NEW YORK RECORDER.

The Rev. M. B. Anderson, who has been for more than three years the editor of this respectable paper, announces that having been called in the providence of God to another sphere of labour his connection with the Recorder now ceases. Respecting its future prospects he writes thus :—

"The undersigned is happy to say that the Recorder passes into the hands of gentlemen whose names and past history are a pledge that it will continue to increase in influence and character, in a ratio surpassed in no period of its history. The new proprietors have the entire confidence of the old. They have energy, capital, and talent, all of which will be devoted to the service of Christ's cause in connection with the paper. Rev. S. S. Cutting needs no introduction to the patrons of the Recorder. He has been identified with its history. The undersigned entered into Mr. Cutting's labours; Mr. Cutting will now enter into his. His past labours in New York, and his late engagement in connection with an able contemporary journal, the Watchman and Reflector, have, by the confession of all, given him rank among the ablest editors connected with the religious press.

"Rev. Dr. Beecher has sustained relations to the Baptist denomination, [as a distinguished and successful pastor in the cities of Portland and Albany, which make him equally well known and worthy of confidence. His entire time and strength, both as a writer and a man of remarkable organizing and statistical powers, will be given to the paper.

"The principles of the Recorder have been substantially uniform in the past; they will continue unchanged in the future. With a cordial love for baptist principles and history, with distinguished ability, industry, editorial experience, financial power and skill, united in its present management, the public may confidently expect a paper of the very highest class."

THE COMMON SCHOOL SYSTEM.

Is the subject of increasing discussion, and, on the part of the Roman catholics, an object of growing and determined hostility. The latter certainly is not without reason, if, as is stated in the current number of the Christian Review, "ninety per cent. of the children of catholics that attend these schools are lost to the Roman church." The effects of this numerous and influential body are now, it seems, in an extensively organized and most vigorous manner, directed, not to the further modification, but to the overthrow of the system of common schools, their demand being that they shall have their proportion of the school rate and endowments, in order to train their own children in their own way. Should they succeed in this object, which, from their large numbers in some of the states seems not unlikely, the fundamental principle on which the common school system exists will be abandoned, a considerable portion of it practically overthrown, and the remainder brought into imminent peril. This state of things naturally occasions much anxiety among those who regard the common school system as the basis of "Americanism," or republican sentiment; and it is certainly, as the writer of an article on the subject in the Christian Review admits, "a somewhat singular coincidence" that it should have arisen "just as the popular educational institutions" of America "are beginning to attract the attention and win the respect of enlightened men in the old world." We hope some enlightened men in the old world "will be wise enough to learn from it that all is not gold that glitters.

ASIA.

CONVENTION AT MAULMAIN.

Twenty-one missionaries were present at an assembly held at Maulmain, in the month of April. Committees reported on twelve subjects which were taken into consideration :—

1. On the relative importance of the different modes of evangelization, such as oral preaching, schools, books and tracts, &c., 2. On the different modes of preaching, as zayat, chapel, and street preaching, preaching from house to house, and itineracy. 3. On schools, from the primary to the theological, and, particularly, the expediency of teaching English. 4. On a pastorate for the native

churches. 5. On the occupancy of Rangoon, Bassein, and other stations. 6. On the state and claims of Maulmain, as a Burman, Peguan, and Karen station. 7. As to the best location of the press, and the number of printing establishments. 8. On the state and claims of the Tavoy and Mergui stations. 9. On the state and claims of the Arracan Mission. 10. On the preparation and distribution of books and tracts. 11. On native assistants, their qualification, appointment, distribution, supervision and support. 12. On the expediency of Karen missionaries labouring in Burmah during the rains, instead of teaching or writing.

A proposition from the board of the American and Foreign Bible Society, based on a suggestion once made by Dr. Judson, to place a copy of the Burman bible in every considerable city and town in Burmah, referred to the convention by the executive committee, was entertained and committed to a special committee. Special committees were also appointed to ascertain the expense respectively of the Burman and Karen schools at Maulmain.

The fifth committee recommended five principal stations in Burmah Proper, besides Rangoon; viz. Bassein, Henthada, 150 miles above Rangoon, Prome, 120 miles above Henthada, Pegu, sixty miles from Rangoon, and Shway Gyne, on the Setang river,—Bassein, Henthada, and Prome to have also Karen missionaries. This report had not yet been acted on. The seventh committee recommended that there should be but one printing establishment, and that, for the present, to be at Maulmain; which was concurred in without debate.

Most of the time had been occupied in discussing reports from the first three committees named. There was found to be a considerable diversity of opinion on these topics. The debates were free and earnest, but characterized by a fraternal and conciliatory spirit. The report from the first committee, after some consideration, was recommitted. That of the second, the chief point of debate in which was its opposition to controversial assaults on heathenism and its decided preference for the direct proclamation of the gospel, was adopted. But the chief divergency of judgment was on the third report, upon schools,—involving the questions, to what extent, for what purposes, and in what form, schools ought to enter into a system of missions,—the comparative utility of village, boarding, and normal schools, and the propriety of teaching English. The proper duties of missionaries' wives came under discussion, upon a suggestion that the supervision of schools belongs to them. This was strongly objected to, and the clause was stricken out. It was agreed, without much difference, that village schools should be for Christian communities and supported by the people themselves. More diversity of sentiment and earnest discussion were elicited by the subject of boarding schools. The conclusion was adverse to them in general, but with the exception of missions in which the missionary cannot reside among the people the year around. But the most ardent discussion, and one which was not concluded at the date of the letter, was on the propriety of teaching English; some insisting on its utility and even necessity, others regarding it as involving great and manifest evils, with very doubtful advantages.

It will be seen that the range of discussion is wide, and that the questions are some of the most important that can arise in the missionary work. The decisions of the convention, though not final, but subject to review on the report of the deputation, will affect the interests of the missions for many years.

KAREN ASSOCIATION AT BASSEIN.

The first general gathering at Bassein, of pastors and churches connected with the Sandoway mission, convened on the 22nd of February last and continued the greater part of four days. It was an occasion of varied interest, painful in view of the sufferings they had endured, joyful in view of prospects in the future. Mr. Van Meter says:—

After a year of so great and varied dangers, it was with no little anxiety that we listened to the statements of the pastors and elders as to the condition of their respective churches. Very few letters were brought, and the statistics from some of the churches were collected with much difficulty. The subjects of education and missions were both brought before the meeting, and met with a hearty response from all present. A very interesting subject, and one which occupied a good part of the time, was the designation of a class of young men who have been studying for some years, several of them having enjoyed the advantages of the theological seminary at Maulmain. Some of them have been assigned to churches recently deprived of their pastors by death or otherwise, and the remainder will go out as missionaries. This is a new class of labourers, and we look forward to the results of their labours with large anticipations.

There were present at the meeting thirty-two pastors and five assistants newly appointed to destitute churches. The total number of churches is fifty, of assistants fifty-five, six of them engaged exclusively in the Pwo field, and two in both Pwo and Sgau. "Most of the others however, are able to speak the Pwo, and all manifest a deep interest in the conversion of their Pwo brethren." Twenty-eight families have "recently begun to worship." During the year 1852 there were baptised, 43; died, 141 (baptized), 119 (not baptized); cases of discipline seventeen, exclusions, ten; scholars 174.

The number of scholars reported looks very small compared with the number of churches and assistants, but schools have been sustained in only some half dozen villages. We would probably have heard a much more encouraging report for the year, had the villages been spared the ravages of war.

CHINA.

Astonishing intelligence from those immense unknown regions generally denominated *China*, has just burst upon the world. The war which has for some years been waged against the emperor, by armies consisting partly of his own subjects and partly of independent visitors from the west, has been carried on so successfully, that it is evident that the imperial authority is likely to be subverted. But the most extraordinary fact is, that the invaders seem to be in possession of the Christian scriptures, and to profess attachment to the Christian faith. The probability seems to be, that, unknown to the rest of mankind, some nation or nations, thousands of miles to the west of Pekin, have had among them some portions of revealed truth, and an acquaintance with the principal facts of the evangelical history, and that now they are coming into contact with that strange people, who have always been averse to all whom they regard as "outside barbarians." At present all respecting them is uncertain; but the Supreme Governor is evidently bringing about extraordinary and unlooked-for changes of the most momentous character.

The following is from the Calcutta Christian Advocate:—

"The last news from China is of an exciting character. The rebels, or, as they are now called, the insurgents, have captured Nankin, the second city of importance in the celestial empire. They have now in their hands two of the largest cities in the empire, they have under their influence the most fertile valley in the land, and are the masters of the great canal, and the important river, the Yang Se Ke. They have travelled from the far west, and have in their progress subdued all the towns and cities in their course, until they have become the masters of Nankin; and are only waiting, as they say, for a call from Heaven, to march direct on Pekin. The most extraordinary part of the recent intelligence is that which represents the insurgents as making a profession of Christianity in a protestant form. From private sources, we understand that they possess the scriptures, have daily prayers in the camp, they profess to believe in Jesus Christ, and have adopted the decalogue as part of their politico-religious creed. They are determinedly opposed to Buddhism and idolatry in every form; idols and temples meet with no mercy at their hands; and it is reported, that they have made wholesale slaughter of the Buddhist priests. They have discontinued the Tartar costume, and are the uncompromising opponents of all the habits and practices of the Manchoo dynasty. It is clear, that we must receive the accounts both of their profession of Christianity, and of the cruelties they are said to have practised, *cum grano salis*;—remembering that, with few exceptions, the reports concerning them must come through doubtful channels, or through the medium of their opponents, we must receive the statements in the public journals with some degree of caution.

"We have, during the week, had an opportunity of hearing, from a gentleman who has resided twenty years in China, something about the rebellion and the insurgents, on which we have good reason to place reliance.

"Our informant states, that the rebellion began with a mere handful of people in the west, and that the parties with whom it commenced were weary of the Tartar yoke. At the commencement, Christianity formed a small, if any part of their creed. The leaders were however joined by certain literary characters, who were dissatisfied with the treatment they had received at the hands of the Tartars. These men had for some years been in the habit of visiting the protestant missionaries at their different stations, and especially the late Dr. Gutzlaff, to whom they especially resorted on account of his official connexion with the British Government. The object of their visits was to inquire into the nature of the British Government and the character of our people, and also to became acquainted with the Christian religion. These literati have in some instances prolonged their visits for weeks together; on their departure they carried with them the Holy Scriptures, and such religious and secular works as were to be obtained. It is supposed that these literary men have been employed to draw up laws and regulations for the insurgents, and that they have embodied much of what they had learnt from the missionaries concerning Christianity, with the constitution adopted by the insurgents. The reports of the proceedings of the insurgents obtained by a deputation of Chinese sent to visit their camp have been upon the whole favourable. Their moral code is reported as being very severe, opium-eaters, adulterers, &c., being punished with death; against the use of opium they have made a very determined stand, and they are equally the enemies of idolatry in every form. They believe themselves to be called by Heaven to overthrow the Mantchoo dynasty, and if nothing should arrest their progress, they appear to be in a fair way to accompliah their object. Our informant says, that there can be no doubt but that many have joined their ranks from all kinds of

motives, and it is to be apprehended that much cruelty and oppression may have been practised in the course of their conquests; and what civil war is free from such calamities.

"The people generally have either sympathised with the movement or have remained neutral. The Chinese, as a nation, he states, have very little, if any, regard for Buddism or any other form of religion; and hence they do not object to the Christian views which the insurgent leaders have adopted. The only party to whom the Chinese pay any real religious respect is Confucius, and therefore it is not improbable that the religious creed of the nation, should the insurgents obtain the ascendency, will be a mixture of Christian and Confucian doctrines."

Specimens of the religious literature of these people have reached this country, and they are so marvellous as to compel doubt, while we indulge hope, that they will prove to be genuine. The first two of the following extracts are from an ode for youth; each line of the original containing five words and each verse four lines.

On the Worship of God.

"Let the true Spirit, the great God,
Be honoured and adored by all nations;
Let all the inhabitants of the world
Unite in his worship morning and evening.
Above and below, look where you may,
All things are imbued with the Divine favour.
At the beginning, in six days,
All things were created, perfect and complete,
Whether circumcised or uncircumcised."

On Reverence for Jesus.

"Jesus, his first-born Son,
Was in former times sent by God;
He willingly gave his life to redeem us from sin,
Of a truth his merits are pre-eminent.
His cross was hard to bear,
The sorrowing clouds obscured the sun;
The adorable Son, the honoured of heaven,
Died for you, the children of men.
After his resurrection he ascended to heaven,
Resplendent in glory, he wields authority supreme.
In him we know that we may trust,
To secure salvation and ascend to heaven."

"*A Prayer for a Penitent Sinner:*—

"I, thine unworthy son or daughter, kneeling down upon the ground, with a true heart, repent of my sins, and pray thee, the great God our Heavenly Father, of thine infinite goodness and mercy, to forgive my former ignorance and frequent transgressions of the divine commands; I earnestly beseech thee, of thy great favour, to pardon all my former sins, and enable me to repent, and lead a new life, so that my soul may ascend to heaven; may I from henceforth sincerely repent and forsake my evil ways, not worshipping corrupt spirits (gods), nor practising perverse things, but obey the divine commands. I also earnestly pray thee, the great God our Heavenly Father, constantly to bestow on me thy Holy Spirit, and change my wicked heart; never more allow me to be deceived by malignant demons, but perpetually regard me with favour; for ever deliver me from the evil one; and every day bestowing upon me food and clothing, exempt me from calamity and woe, granting me tranquility in the present world, and enjoyment of endless happiness in Heaven: through the merits of our Saviour and heavenly Brother, the Lord Jesus, who redeemed us from sin. I also pray the great God, our Father, who is in heaven, that his will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire."

With much that is good, there is apparently mingled much that is fanatical as well as much that is mysterious; we must suspend our judgment, both as to the origin and the issues of the movement, till we receive further information; but enough is certain to render it proper to look with reverent interest, at this portion of the extensive operations which the Most High is now carrying on among the nations.

EUROPE.

HESSE.

A letter from Herr Beyebach, dated Hersfield, May 21st, contains the following information:—

"Since we have had here a new landrath, we have been sadly oppressed and persecuted. Not only are we prohibited from holding public worship in our hired room, but we are sought out and disturbed in the most private places.

"On Ascension day, May 5th, as I read the account of the Madiais from a paper of the German branch of the Evangelical Alliance, in a garden, three policemen appeared and in the name of the law pronounced the assembly closed. They commanded us to separate, and spared no pains in looking for any meeting they might find in the town the same day. The next Sunday they were quite as active, but we had betaken ourselves to the woods where they did not discover us, only we were suffering from the cold very much.

"On Easter-day we were sought for again with all diligence, but they only found some of our people from a distance visiting those in town. Even this they would not suffer, and discourteously constrained the country friends to withdraw. A policeman who came to my house the day after, found here a woman with an open hymn book in her hand, and would have it that we were holding a religious meeting 'This person has a religious book in her hand, therefore it must be a religious meeting.' These inquisitions forced us again to meet in the open air. But

the weather is milder now, we had the blue sky for a roof, the sun for a chandelier, the green trees for walls, and a beautiful moss carpet under our feet. God abundantly blessed us, but in the afternoon an extraordinary heaviness weighed on my heart as I thought how people claiming to be Christians in a Christian country would not suffer the servants of God to meet for his honour, and yet allowed so much vice to grow around them unreproved. Surely they thus withhold the blessing of God from their country.

"Yesterday I had to appear before the landrath, who wished to represent that these meetings of ours were open rebellion, because we could not abstain from holding them at his bidding. He said he had the right to bring us all before a court-martial, but that he would forbear for this once, as he had not heard us accused of anything evil, and we were orderly, yet he assured me that he should instruct all the officials to look after us strictly, and that if we could not leave off assembling together, he would have us all brought before a court-martial for the next offence.

"The same day we were obliged to send in through the burgomaster's office a specification of all the resident members of our church, none of whom are to meet together for the purpose of worshipping God, under penalty of a fine of three thalers commutable to eight days' imprisonment. The police are commissioned to examine every one quoted on the list, and to report of its correctness. Our hope is in the Lord who will not forsake his own, whether in prison or permitted to remain free. We commend ourselves to the intercession of those who love the Lord Jesus."

In a letter received since the above, Mr. Beyebach reports a visit to Hilburghausen, in Saxony, where he baptized five. While he was gone out to the baptism, a gend'arme entered the house to hinder him, on which account he dared not return thither. He greatly regrets that no open worship can be held there, so greatly do the people long for the pure word of God.

PRUSSIA.

We rejoice to be able to communicate such an encouraging letter as the following, from Elbing, written by Herr T. Penner.

I started with my brother to visit the brethren at Furstenau and Dirshau. At the former place I held several encouraging meetings, and found some persons who had been brought near to the kingdom of God through tract distribution. At the latter place, they told me of the awakening at Schöneek and urged the desirableness of my going thither. We arrived at ten o'clock, P. M. and were heartly welcomed. Notwithstanding the late hour, the good people where we were would spread the news and by twelve o'clock, about thirty persons were assembled to hear the word of God. I was obliged to forget my long journey and fatigue and preach to them. After the service many spoke of their great longing to be received into our community. We appointed the approaching sabbath as a day for personal intercourse with these dear ones, that we might become acquainted with them, and know their faith and experience. We met again at nine o'clock on Saturday night, and on Sunday, aided by three friends from Dirschau, we examined the profession and conduct of the inquirers. The result was the acknowledgment with joy of twelve as fit candidates for the baptism which they so much desired.

The administration of the ordinance of baptism and the feast of the Lord's supper following, of which the newly received partook, made a good impression on all present, and we hope that many more will soon be added to us.

Two persons have been baptized in Pobethen near Konigsberg in Sambaude, two more from Furstenau, and others in various places are applying for admission.

The Lord saith, "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes."

SCHLESWIG.

In Schleswig, four of our brethren and a friend who were found speaking together with an open Bible on the table, were condemned to imprisonment. Having suffered this penalty they were further required to pay the costs, amounting to about forty dollars. As almost all are very poor and were not in circumstances to pay their share of this sum it falls entirely upon brother Pearce. We relate the simple facts believing that every impartial person will form his own opinion of them rightly. We believe that those who from love to the Saviour have so sympathized with the Madiais will not be indifferent towards their brethren here.

We do not think the king of Denmark wishes this oppression to be practised on his baptist subjects, for in Denmark itself religious liberty prevails, but Schleswig has its own separate administration.

HOME.

EDENBRIDGE, KENT.

On July 12th the foundation stone of a free communion baptist chapel, was laid by Apsley Pellatt, Esq., M.P.

Mr. Stanford, deacon of the church, gave out a hymn, and prayer was offered by the Rev. J. A. Chamberlain, independent, and a

suitable and animated address by Mr. Pellatt on the free and happy institutions of our country and the encouraging prospects of the Christian church.

The singing was accompanied by several instruments, and produced a cheering effect by the river side, and over an open country.

A public meeting was afterwards held in the present chapel, Mr. Pellatt in the chair, when devotional and other services were conducted by the Rev. Messrs. Swinbourne, minister of the chapel, Grigg of Dormansland, Chamberlain of Westerham, and Glanville of Bessels Green. W. Dickenson, Esq., presented fifty pounds to the building fund, piously acknowledging the blessing of divine Providence on his efforts as a Christian tradesman, and urging all present to set apart as God had prospered them, for the progress of the kingdom of Christ. The weather was delightfully pleasant, and a numerous and respectable company partook of the religious and social enjoyments of the day.

GREAT YARMOUTH.

Towards the close of last year, the church assembling near the Church Square, Great Yarmouth, had its attention directed to its present pastor. He came to reside amongst them at the beginning of the present year, and, in the spirit of faith and prayer, devoted himself to the work of endeavouring to raise the denomination from its wretched condition; for this purpose, in addition to the regular services in the chapel, he engaged in preaching in season and out of season, in cottages, and to the sea-faring portion of the population in the town. God was graciously pleased so far to own his efforts that the congregation greatly increased, and, within ten weeks after his settlement, the church resolved to make an effort to improve the place of worship:—the arrangements of the interior of which were of the most inconvenient kind, while the entrances and approaches to it were vile in the extreme. After the most strenuous exertions, sufficient funds were obtained to justify the commencement of the good work, and at the close of the first sabbath in May, the chapel was shut up for this purpose.

On Thursday, July 28th, it was re-opened for divine worship, when two excellent sermons were preached by the Rev. G. Gould of Norwich, and the Rev. James Webb of Ipswich, the opening services were continued on the following sabbath by the Rev. John Webb of Worstead. The chapel has been repaired throughout, and by the alterations comfortable additional sittings have been provided for about one hundred and seventy persons. The cost of the alterations has been about £270, and including £50 from S. M. Peto, Esq., M.P., about £165 have already been raised. This expenditure is exclusively of £150, which has been raised upon mortgage for the repair of the adjoining property, and the purchase of two cottages which hide the chapel from the street, and which it is intended to pull down as soon as they have by their rentals paid for their purchase.

WINDSOR.

At the baptist chapel, Victoria Street, Windsor, services were held on Lord's day, July 24, and Tuesday, July 26, to celebrate the extinction of a debt of more than £2000. Two sermons were preached on the former day, by the Rev. S. Lillycrop, and one on the latter by the Rev. J. Brown of Reading.

BLUNHAM, BEDS.

The Rev. W. Abbott, formerly of Wetherden, Suffolk, after supplying twelve months, has accepted a unanimous and cordial invitation to the pastorate, from the baptist church Blunham, Beds. A service was held on Tuesday evening, July 26th, when, after the devotional parts, in which the Rev. J. Hawkins of Wilden engaged, and the usual questions were replied to, the Rev. J. Norris of Swavesey, Cambridgeshire, gave affectionate and faithful addresses to the pastor and church, the former from "Feed the church of God;" the latter from "Encourage him;" which were listened to with much interest and profit, and proved to be a truly refreshing season from the presence of the Lord.

NEW QUAY, CARDIGANSHIRE.

On the 9th of August, at two in the afternoon, a conference was held in this populous little town, when the Rev. T. Griffiths, minister, of the place, presided; at six in the evening public service was introduced by the Rev. J. D. Thomas, Blaenffos, and two impressive sermons were delivered by the Revs. J. Havard, late of Neath, and E. Thomas of Cardigan.

On the following day, the chapel being too small to hold the congregation, a stage was erected in a timber yard, for the accommodation of the ministers, and at ten in the morning the service was introduced by the Rev. J. Nicholas, Bangor, and three evangelical sermons were delivered by the Revs. J. D. Thomas, Blaenffos, J. Jenkins, Newport, and J. Williams, Aberduar. The afternoon service was introduced by the Rev. J. Jenkins, Newport, and sermons were delivered, two in Welsh, and one in English, by the Revs. J. Nicholas, Bangor, J. Havard (late of Neath), and E. Thomas of Cardigan. At six in the evening, two sermons were delivered by the Revs. J. Jones, Zion chapel, and J. Williams, Aberduar. All the meetings

were well attended. Collections were made towards liquidating the debt still remaining on the chapel.

UPPER NORWOOD.

The late calamity at the Crystal Palace, by which twelve men were hurried into eternity, has produced a deep and solemn impression in this neighbourhood. The event was improved on Lord's day the 21st August, at the baptist chapel, when Joseph Tritton, Esq., preached a suitable sermon to an overflowing congregation of workmen and others who assembled on the occasion.

The church and congregation are making a collection for the widows and families of the sufferers.

BROMSGROVE.

The Rev. Robert Aikenhead, late of Beckington, in the county of Somerset, has accepted the unanimous invitation to the pastorate of the ancient baptist church at Bromsgrove, Worcestershire, which was originally formed about the time of the Commonwealth. Mr. Aikenhead commenced his stated labours on the second sabbath in August.

NEWCASTLE.

The Rev. Issac Davies of Cupar Fife, having accepted the unanimous call of the church at Newcourt, Newcastle-upon-Tyne, entered on his pastoral duties there on the third sabbath in August.

STOCKPORT.

The Rev. James Martin, B.A., has resigned his connection with the church at Lymington, and accepted a unanimous invitation to become the pastor of the church in Greek Street, Stockport.

WEEKLY TRACT SOCIETY.

The committee of the above society, have recently appointed to the office of corresponding Secretary, Rowland Elliott, Esq., who for the period of ten years has held an appointment in the corresponding department of the National Provincial Bank of England.

Mr. Elliott has for upwards of five years past sustained the office of honorary editor of the society's publications.

HORTON COLLEGE, BRADFORD.

PROPOSED REMOVAL OF THE INSTITUTION.

The annual services connected with the commencement of the session were held in Westgate chapel, on Wednesday, the 3rd instant, the president, the Rev. Dr. Acworth, in the chair. At the general meeting of subscribers in the afternoon the report was presented by the Rev. S. G. Green, B.A. This document referred in the first instance to the lamented illness of the president, whose health, however, as we are happy to learn, promises to be soon perfectly reinstated, Five students had left the institution, two for the ministry at home, one for missionary work in Ceylon, one to pursue his studies at University College, London, and one had resigned from ill-health. The number of new admissions for the session was also five, thus keeping up the complement of twenty-seven. The reports of the examiners spoke very favourably of the progress of the students, and the general state of the institution. The college had been affiliated with the university of London, and Mr. James Davis, one of the students, had matriculated in the first class. The funds showed a slight decline, owing principally to the illness of the president, upon whom the burden of providing ways and means had mainly devolved. There was, however, a balance still in hand. The report urged very strongly the provision of additional help in the professorial department, as essential to complete efficiency, and appealed for this purpose to the liberality of the friends of the institution. An increase in the library was also much needed. Here the president himself had made a commencement by the donation of more than a hundred volumes of modern and valuable theological works. Reference was made in conclusion to the locality of the college, as growingly unsuitable, from the densely populated manufacturing neighbourhood that has sprung up around it. The adoption of the report, the appointment of the committee for the ensuing year, and other resolutions were sustained by the Revs. W. F. Burchell, A. Stalker, J. P. Chown, B. Evans, W. Walters, S. Green (of London), J. Barker, and Messrs. J. Cooke, J. Wheldon, W. Chapman, Mr. Illingworth, J. Town. In the course of the proceedings, formal notice was given by the secretary in the name of the committee, according to the requirement of the trust deed, that at the next annual meeting of the society, a proposition would be submitted to dispose of the college premises, with the view of removing to a more suitable locality. This notice was received with loud cheers. A sub-committee was then appointed, consisting of the trustees and officers of the institution, together with several influential gentlemen from different parts of the county, to make arrangements, procure plans, &c., in order to removal. It may therefore now be fairly anticipated that a successful effort will be made to raise the institution, in all respects to a position more worthy than heretofore, of the growing numbers, wealth, and intelligence of the north of England churches.

In the evening, after devotional exercises by the Rev. I. Lord, of Ipswich, the Rev. Joseph Davies of Arnsby preached to the students and a numerous congregation from the words, "I was determined not to know anything among you save Jesus Christ and him crucified." The sermon was clear, forcible, earnest, and in a high degree impressive, especially in the parallel which the preacher drew between our own country and Corinth with its polish, wealth, and intellectual culture, and the inference, most felicitously urged, that the manner of presenting truth adapted to the one must also be suited to the other. The affectionate energy with which the youthful aspirants to the ministry were warned not to forsake "the simplicity which is in Christ" for any modern novelties and pretences, will long be remembered by those addressed. At the close of the service a liberal collection was made for the benefit of the institution.

THE ANTI-STATE-CHURCH CONFERENCE.

A special meeting of the council of the Anti-state-church Association was held at the offices of the Association in London, on the 27th of July, for the purpose of making preliminary arrangements for holding the third Triennial Conference. Mr. Miall, M.P., occupied the chair. The proceedings were of a business character, and, therefore, not of a nature to be reported at length, but the following may be given as embodying the results of the meeting. Tuesday, the 1st of November, was fixed upon as the date of the Conference, which, it is expected, will occupy three sittings, but conclude on the second day, when a *soirée* is to be held. The metropolis was decided to be the most suitable locality, though an opinion was expressed, that, on a future occasion, it will be desirable to select one of the large towns in the north. The building in which the sittings will take place was left to the decision of the committee. After some discussion it was resolved, that the Conference should be composed of delegates appointed by public meetings, public societies or bodies, congregations and local committees, and also by written nominations. It will not be necessary that the parties attending should be connnected with the Association, the only condition imposed being an agreement in the society's fundamental principle, and in the propriety of organized effort to obtain for it legislative sanction. The expenses of the delegates are to be defrayed by themselves, or their constituents; and the expenses of the Conference by a subscription entered into at the time. It was recommended, that, where practicable, delegates should be appointed at public meetings, to be held in the month of October, the Committee arranging to send out deputations. A strong desire was expressed that efforts should be made to secure the attendance of influential gentlemen who have not hitherto connected themselves with the movement, there being a readiness to introduce such modifications in the society's plans as may remove objections without departing from its object, or depriving it of its present unsectarian character. The meeting was occupied four hours in the consideration of the various points raised.

PROPOSED MISSIONARY CONFERENCE.

A circular bearing the signatures of Joseph Angus, D.D., president of Stepney College, William Arthur, secretary of the Wesleyan Missionary Society, T. R. Brooke, rector of Avening, Gloucestershire, has come into our hands, explaining the purposes of a meeting which is to be held in October next. It is as follows:—

"The fact that a real unity in the fundamental truths of Christianity exists between the various evangelical protestant churches, which differ in the details of church polity, is happily recognized and evidenced to a very considerable extent by the missionaries of these different bodies, and by the secretaries of the several missionary societies. But it must be evident to every thinking Christian, that there yet remains great want of unity among the body of supporters of missions; and that the awakening a deeper interest in each other's plans, and a more lively sympathy for their mutual success would result in more prayer to God, and a more extended love for the souls of men.

"At the conference of Christians of different nations, held in London, in 1851, a proposal to convene a missionary conference of the members of the various evangelical missionary societies, was hailed with an expression of cordial satisfaction; but unforeseen circumstances have hitherto prevented its being carried into effect. The British Organization of the Evangelical Alliance was invited to take the initiative in the matter; and they have arranged to hold a preliminary conference, in connection with their own annual conference, at London, during the first week in October, of this year.

"It is, however, distinctly understood, that Christian brethren attending the preliminary conference, will not thereby pledge themselves in any degree to the principles or membership of the Evangelical Alliance.

"It is proposed that this preliminary conference should be conducted as follows:—

I. Devotional exercises.

II. Opening paper read, or address given.

III. Consideration of the best plan of preparing for, and conducting the ecumenical conference.

IV. Condensed view of the entire missionary efforts made by British Christians.

V. Free interchange of sentiments on the intelligence thus given.

VI. Concluding devotional exercises.

"The objects are,—

I. The promotion of a missionary spirit in the heart.

II. The encouragement of mutual interest in, and prayer for, the plans of all engaged in the missionary cause.

III. The manifestation of the real unity which exists between all evangelical protestant churches.

IV. An interchange of sentiments for the promotion of the most effectual methods of conducting the missionary work.

V. The circulation of authentic intelligence, comprising the entire efforts made by protestants for the evangelization of the world.

"The proposed method of conducting the conference is that it should consist of two kinds of meetings.

I. Conference meetings, consisting of—

Devotional exercises.

Paper read, or address given.

Hearing what has been done.

Considering the difficulties which have arisen.

Considering the remedies which can be applied.

II. Public meetings—

For the diffusion of intelligence of the entire exertions of protestant missionary societies in the various parts of the world."

ASSOCIATIONS.

DEVON.

Thirty-six churches are comprised in this association:—

Appledore	— Williamson.
Ashwater	W. Pearse.
Ashburton	J. Dore.
Bampton	W. Walton.
Barnstaple	S. Newman.
Bideford	B. Arthur.
Bovey Tracey	W. Brook.
Bradninch	C. Baker.
Brayford	W. Cutcliff.
Brixham	M. Saunders.
Budleigh Salterton	T. Collins.
Christon	
Collumpton	U. Foot.
Combmartin	W. Davey.
Crediton	
Croyde	J. Hunt.
Culmstock	G. Brockway.
Exeter, *South Street*	
" *Bartholomew Street*	G. Cole.
Hemyock	R. P. Cross.
Honiton	W. E. Foote.
Kingsbridge	E. Tuckett.
Lifton	J. Wheeler.
Modbury	G. West.
Newton Abbott	
Ringmore	A. Foster.
Shaldon	
South Molton	J. W. Blackmore.
St. Hill	T. Pulsford.
Stoke Gabriel	C. Marchant.
Thorverton	
Tiverton	E. Webb.
Torrington	D. Thompson.
Torquay	B. Carto.
Uffculm	
Yarcombe	H. Lockyear.

The annual meeting was held at Honiton on the 14th and 15th of June, 1853. Mr. Foote of Honiton was chosen Moderator. Messrs. Saunders and Cole preached. The Circular Letter is on "Eminent Godliness Essential to the Prosperity of the Churches of Christ."

Statistics.

Baptized	98	
Received by letter	28	
Restored	12	
		— 138
Removed by death	39	
Dismissed	47	
Excluded	20	
		— 106
Clear increase		32
Number of members		2204
Sunday schools		37
Sunday scholars		2889
Sunday School Teachers		393
Village Stations		32

The next meeting is to be held at Barnstaple on Wednesday and Thursday after the second Lord's day in June, 1854.

WELSH WESTERN.

The annnal meetings were held at Penybryn and Aberstwyth, on May 31st, and June 1st, 7th, and 8th.

Pembrokeshire Statistics.

Baptized	290	
Restored	107	
Received by letter	23	
		— 420
Excluded	116	
Died	129	
Dismissed	61	
		— 306
Clear increase		114

Carmarthenshire Statistics.

Baptized	266	
Restored	105	
Received by letter	105	
		— 476
Excluded	12	
Died	147	
Dismissed	144	
		— 416
Clear increase		60

LANCASHIRE AND CHESHIRE.

Forty-two churches are comprised in this association.

Accrington	C. Williams.
Ashton-under-Lyne	
Bacup, Ebenezer	J. Smith.
Irwell Terrace	G. Mitchell, J. Howe.
Blackburn, King-street	
Bolton	B. C. Etheridge.
Burnley	R. Evans.

Burslem	
Bury	J. Harvey.
Chowbent	
Cloughfold	W. E. Jackson.
Colne	
Coniston	R. S. Frearson.
Crewe	
Goodshaw	J. Jefferson.
Haslingden, Pleasant-street	J. Blakey.
Ebenezer	J. Bury.
Heywood	
Hill Cliffe	A. Kenworthy.
Inskip	J. Compston.
Liverpool, Myrtle-street	H. S. Brown.
Pembroke Place	C. M. Birrell
Lumb	S. Jones.
Manchester, York-street	R. Chenery.
Oxford-Road	F. Tucker.
Grosvenor-street-east	D. M. Evans.
Wilmot-street Hulme	
Northwich	T. Swinton.
Ogden	
Oldham	J. Birt.
Oswaldtwistle	J. Harbottle.
Padiham	J. H. Wood.
Pendle Hill	J. J. Owen.
Preston	
Ramsbottom	P. Prout.
Rochdale	W. F. Burchell.
Salford	H. Dunckley.
Stalybridge	J. Ash.
Stockport	
Sunnyside	A. Nichols.
Tottlebank	T. Taylor.
Wigan, Lord-street	W. Ellison.

The annual meeting was held at Burnley, May 18th and 19th, 1853. Rev. J. Birt was chosen moderator. Brethren D. M. Evans, and D. Griffiths preached. Rev. H. Dunckley read the Circular Letter which he had prepared, on "The Importance of Veracity as a Christian Virtue."

Amongst the resolutions passed were the following:—

That this Association has heard, with peculiar gratification, of the intention of the Committee of the Baptist Missionary Society, to strengthen and extend the mission of the denomination in India; and, as its doing so must depend upon a considerable enlargement of sympathy and support from the churches, the ministers and messengers present pledge themselves to a prompt and faithful effort in furtherance of the important object contemplated by the society.

That this Association deems it right, at this juncture, to renew its most decided protest against slavery; to denounce it as, in its opinion, subversive of the rights and happiness of man, as well as opposed to the divine authority; to sympathize with the efforts which are being made to procure its extinction, and to express its earnest hope that ere long this glorious object will be achieved.

That this Association regards the results, as to the progress of education, as brought out by the census of 1851, with gratification and encouragement, showing that progress to have been fourfold greater than that of the population, mainly attributable to the self-reliance of the people, and the success of the voluntary principle; that it would be impolitic, on the part of Government, to interfere with these natural and salutary operations; that to do so in the manner proposed by her Majesty's Government, would not only vastly augment the unconstitutional power and patronage of the Committee of Council, but would prove a fearful source of municipal discord in corporate towns, a grievous wrong to the proprietors of private schools, would ultimately crush all independent voluntary effort for the support of congregational schools, and very seriously extend the teaching of religion by the agents and resources of the state.

Statistics.

Baptized	273	
By letter	127	
Restored	14	
		414
Removed by death	87	
Dismissed	88	
Excluded	61	
Withdrawn	31	
		261
Clear increase		153
Number of members		4873
Sunday scholars		11623
Sunday school teachers		1315
Village Stations		48

The next meeting of the Association will be held in Salford, on Tuesday and Wednesday, June 6th and 7th, 1854.

RECENT DEATHS.

MR. JAMES SIMS.

The baptist church at Paulton, Somerset has been called to experience the loss of its senior deacon and oldest member by the untiring hand of death. On the 23rd of May last, Mr. James Sims of Welton, Midsomer Norton, departed this life aged sixty-eight years. In early life the grace of God reached his heart, and made him "a new creature in Christ Jesus." The experience of that new creation he publicly professed by being baptized, on the 20th of November, 1808, and uniting himself with the church at Paulton. Shortly after he was chosen to fill the office of deacon; until the day of his death he held that office, and by the exercise of mature judgment, strict integrity, and consistency of deportment, "purchased to himself a good degree." For many years he occupied a farm at Radford; within the last two or three years he removed to his own estate at Welton, and though each place is more than a mile distant from the place where he worshipped, his attendance on the means of grace was constant, and in all that concerned the welfare and prosperity of the church he exhibited a lively interest. Many years since, he followed his beloved wife to the grave. He has also had to mourn the loss of a daughter, and about two years since he deeply mourned the death of a beloved son, whose widow and three children also mourn that loss. The disease which terminated Mr. Sim's life attacked him some time in the fall of last year. The church was then without a pastor, which he deeply felt, and often expressed his desire that one might be settled over the church before he died. That desire of his heart was granted in April last. After that time he began rapidly to sink, and frequently his sufferings were so extreme as entirely to prostrate his mental as well as physical powers, and prevented his friends' enjoyment of spiritual conversation with him. At intervals he was able to express his entire depend-

ence on Jesus, and his cordial resignation to the will of God. On one occasion he said to the writer, "If I had not sought Jesus before I could not do it now, my pains are enough to contend with. I cannot rest upon anything but Jesus, and shall be thankful if the hour of release soon comes." When that hour drew nigh he appeared quite unconscious, and after lying in that state a day or two, gently fell asleep in Christ, leaving no doubt his spirit ascended

"To the quiet of the skies,
To the sabbath of our God."

A son and three daughters mourn a father's loss; but not lost, only gone before them, and each of them having yielded themselves to God are preparing to join those loved ones gone before. The death of our late brother was improved by the writer's discoursing to a large congregation on the ninth chapter of John, last clause, 27th verse, "Will ye also be his disciples?" "The memory of the just is blessed."

Paulton. H. W. S.

MR. J. LANG.

The baptist church meeting in Blackburn Road chapel, Accrington, has just been bereaved of one of its deacons, by the death of Mr. Joseph Lang. The deceased was born in November, 1791, and brought up by his parents to attend the established church; but about the year 1812 he was induced to attend the baptist chapel, soon after the settlement of the Rev. John Edwards, now of Toxteth Park, Liverpool. The word was blessed to his conversion, and he was baptized and received into fellowship in April, 1813. Of a warm and sanguine temperament, he entered with earnestness into the efforts made by the church to extend the Redeemer's kingdom, frequently accompanying his pastor in preaching excursions, to destitute places within a circle of two or three miles of Accrington. He was also engaged as a sabbath school teacher, and subsequently discharged the duties of superintendent with great efficiency. In 1833 he was chosen to be a deacon of the church; and in the discharge of the duties of that office, he was ever anxious to be guided by infinite wisdom. Perhaps his most distinguishing characteristic, was his fervent attachment to the means of grace, and this he showed by his regular attendance both on the services of the sabbath and the weekly and other meetings; from the former he was scarcely ever absent, and the claims of an extensive business were but seldom permitted to prevent his attendance at the latter. He was remarkably robust and healthy, till the winter of 1841-2, when he had a severe attack of sickness, from which he never thoroughly recovered; and though after his partial recovery, he continued for several years to attend to his accustomed duties, it was manifest to all, that he had lost a considerable portion of his former energy. About five years ago, his declining health compelled him to relinquish his business; and his strength of constitution may be inferred from the fact, that that length of time has been required for a most excruciating and distressingly painful malady to bring him to the grave. During his long illness, the religion which in health had been his delight, was his unfailing support. He was enabled to cast himself with confidence on the mercy of God in Christ, and to acquiesce in the wisdom and goodness of God in his long affliction. He sometimes expressed a wish that he might be enabled to magnify the grace of God in his dying moments; but this was not permitted, for the last few days he was quite incapable of conversation; and during the last day he only spoke once. He expired at one o'clock on sabbath morning July 3rd, thus exchanging the toils and pains of earth, for the sabbath of the skies.

REV. J. CAMPION.

On the 22nd of July, the Rev. J. Campion, baptist minister, of Little Brington, Northamptonshire, dropped from his chair as he was sitting in his house after dinner, and died almost immediately, without giving the least token of consciousness. His death was produced by the rupture of a blood-vessel of the brain.

REV. D. CURTIS.

The pastor of the baptist church at Homerton, after serving it seventeen years, was removed by death occasioned by paralysis, on Tuesday the 26th of July, in the fifty-fifth year of his age. He was buried at Kensall Green on Monday, August 1, 1853. "Blessed are the dead that die in the Lord."

MR. B. TURNER.

Died, August 12th, 1853, at Mitcheldean Common, Gloucestershire, Mr. B. Turner, farmer, aged eighty-three years. He had been a member of the baptist church at Ryeford, near Ross, Herefordshire, for sixty-three years and a deacon for thirty-six years. He has left three children to mourn the loss of a parent revered by themselves and respected by a large circle of friends, for the consistency of his character and the steadfastness of his principles as a nonconformist, a baptist, and a Christian. While he loved the truth and held it with firmness, he also loved all who loved the Lord Jesus Christ in sincerity.

His end was in harmony with his life. He did not experience the ecstacies which some have felt, but his soul calmly reposed on its Divine Redeemer, and he died in peace, and

in hope. Not long before his departure he said, "I have nothing to do but to die."

On Lord's day morning, August 21st, his death was improved to a crowded audience (numbers being unable to gain admittance into the chapel), by the Rev. S. Walker, pastor of the church at Ryeford, from Rev. xiv. 13.

In the removal of Mr. B. Turner the cause of Christ has sustained a great loss. May the Head of the church raise up others to supply his place.

MR. OWEN JOHNSON.

Died on Tuesday, August 16th, at Edgbaston, Birmingham, in the ninetieth year of his age, Mr. Owen Johnson. For nearly seventy-two years he was an esteemed member of the baptist church, Cannon Street, Birmingham, and for nearly thirty-nine one of the deacons of that church.

MR. GREEN.

Mr. John Green, of Coseley, Staffordshire, was a deacon of the baptist church meeting in the Darkhouse chapel, beloved by his fellow members, and respected by a large circle of friends in the neighbourhood. He was moreover, in the true sense, a member of the universal church of Christ. His sympathies were with the religious movements of the day, and his purse was open to assist them. It is not therefore inappropriate that his name should find a place in this magazine, where many of the worthies of the church who have died in faith have obtained a good report.

His death was improved by the pastor of the church from 1 Tim. v. 15, words selected by himself. The following extracts will place before the reader a few of the prominent features in his character.

"It were needless that I should dwell on the circumstances of the birth and youth of our departed friend, you are better acquainted with them than I. Judging from the early influences under which he was trained, and the make of his mind, I should suppose that his manner of life from his youth up to the time of his conversion was morally correct, though lacking that religious motive-power which afterwards became the ruling force in his soul.

"One little incident in the history of his early experience which had an influence on his conversion is worthy of notice, as it shows that a train of useful reflections may be begotten by a, so esteemed, trifling circumstance, and that he had an impressible mind. Having attended the house of God on one occasion, in company with his mother, he had to leave her at the close of the public service, as she, being a communicant, had to remain with the people of God who were about to commemorate the dying love of the Saviour. As he retired thus separated by circumstances from her who had hope in Jesus, he thought, 'What if my mother should be found at the right hand of God, and I at the left?' It was a good improvement of the event. It ought to be remembered that many pious mothers will be found at the right hand of the Saviour, and their sons at the left.

"In May, 1812, our beloved brother was baptized in this place by Dr. Draper, the then pastor of the church. From the character of his mind, it would not be very venturesome to conclude that he shrank from this act of consecration long after he ought to have confessed Christ, not from fear of any man however but himself. Though we do not commend this hesitation, it grows out of an element of mind greatly useful in preserving the feet from falling. Many a confident soul has made a rush at the crown of life, without a doubt of his own heart, and has made shipwreck of faith and a good conscience; while our beloved brother who laid hold timidly on the promise of eternal life, and feared that he should be a castaway, repaired therefore the more frequently to the fountain where defilement is washed away, and kept nearer to that shelter where an almighty arm begirds the feeble saint. For more then a quarter of a century he has filled the office of a deacon amongst you, having been chosen to the deaconship in 1825. How steadily, and honestly, and sympathizingly he carried out the duties of the office, you know well.

"If I have not misread his character in the short time I have known him, I think you will recognize the following traits of his Christian life.

"*He had humble views of himself before God.* He lay before his footstool as unworthy of a glance from his eye. Had he been with Isaiah when he saw the divine glory, he would have wished for the seraphim's wings that he might hide his face before Jehovah.

"*He clung tenaciously to the gospel mode of salvation.* He saw in that plan the perfection of the divine wisdom and love. He clung to the cross of Christ as the last hope of man. "Not imputing their trespasses unto them," was the only principle of treatment that could give him hope.

"*He had a thoroughly honest mind.* Integrity and uprightness preserved him. His first question was—what is right? From the infirmity which belongs to man he might mistake.

"With this honesty there was blended a spirit of sympathy with the sorrows of his fellow creatures, especially with his fellow Christians. God had prospered him in his worldly affairs, and to do good and communicate he did not forget.

"Whether he gave in proportion to what God gave him, I cannot say, but his sympathies both with the cause of God and the necessitous was manifested to an extent beyond what is frequently considered sufficient. It has been pleasant to hear the testimony of the

widow and the sorrowful to the sympathy of him who has been taken from your midst.

"Nor did his benefactions always come immediately from his hand. The ministers of this place in their visits of mercy have often been able to relieve the needy through his liberality. Knowing that they were more frequently called into scenes of sorrow than other men, he kindly and regularly furnished them with the means of responding to those appeals which a minister's heart knows not how to resist, but which his purse often knows not how to meet.

"In his sickness his faith was rather reposing than triumphant. The image of his faith was not a saint of Peter's type rejoicing with joy unspeakable and full of glory, but rather of the man who stands on the margin of eternity with Jesus in his arms, the object of his trust.

"Christ to him was not a vision of glory beckoning him away, but an immovable rock on which he had planted his feet.

"When doubts arose, he quieted them by placing before his mind the grace and ability of the Lord Jesus. These, as they find expression in some of the hymns of the sanctuary, seemed to give him great consolation.

"Looking back upon a period of his affliction running through many months, he said, 'I have enjoyed religion during my illness more than I did in a time of health.'

"The closing scene was a remarkably quiet one. His life ebbed away so slowly, so gradually, that the precise moment of his departure, could with difficulty he determined.

"There was scarcely a last struggle. The force of life ceased, and the machine stood still.

"One gentle sigh his fetters broke,
We scarce could say, 'he's gone,'
Before the willing spirit took
Her place before the throne."

"So fades a summer cloud away,
So sinks the gale when storms are o'er;
So gently shuts the eye of day,
So dies a wave along the shore."

COLLECTANEA.

DISCOVERIES IN ASSYRIA.

The report of the council of the Asiatic Society, May 21st, announces the continued efforts of the French and English discoverers in Assyria during the past year. Vaulted passages, colonnades and chambers full of valuable relics, testify to the skill and energy of the French explorers, and a large collection of cylinders, tiles, ornaments, vessels of beautiful workmanship in agate, marble, and cornelian, form the nucleus of an Assyrian museum at Paris. The labours of our countrymen have also been attended with great success. In one letter Colonel Rawlinson gives an account of a bronze lion discovered at Nebbi Yunus, bearing the inscription, 'Esarhaddon, King of Kings, Conqueror of Misr and Cush:'—(Egypt and Ethiopia.) Colonel Rawlinson has at length received the long-expected cylinder from Kila Shergat; a splendid document consisting of 800 lines of writing, which contains the bulletins of Tiglath-Pilesur I., and is at least 200 years older than any other document yet discovered. Having fairly entered upon a period anterior to the glories of Nineveh and Calah, Colonel Rawlinson says he does not despair of ascending up to the institution of the monarchy. The writing of this inscription of Tiglath-Pilesur is better, the language more polished, and the grammatical distinctions more nicely marked, than in the later legends. The capital city, Assur, is of course the Allassur of Genesis, of which Arioch was king, and the Telassur of the Targums which is used for the Mosaic Resen. He considers the site of Nineveh to be determinately fixed at Nebbi Yunus, Calah at Nimrud, and Resen at Kila Shergat.

A slab of Sennacherib's recently found at Nebbi Yunus is of much interest: it contains an account of two campaigns, later, apparently, than those chronicled in the annals; one against Merodach-Baladan, and the other against the confederated kings of the East, among whom is a king of the Persians whose name is unfortunately lost. Colonel Rawlinson expresses himself delighted at the splendid field now opening out in the examination of the débris of the royal library. Here he has found fragments of alphabets, syllabaria, and explanations of ideographic signs, also a table of notation with the phonetic reading of the signs, elaborate dissections of the Pantheon, geographical dissertations explaining the ideographs for countries and cities, designating their products, describing their positions. The principal Asiatic rivers and mountains are also given. There are treatises on weights and measures, divisions of time, points of the compass, and lists of stones, metals, and trees; also what appear to be veritable grammars and dictionaries. The whole collection gives a curious insight into the state of Assyrian science.—*Literary Gazette*, June 4th.

IRISH NATIONAL EDUCATION.

The theories of State Educationists have received "a heavy blow and great discouragement" in the failure, after many years of apparently successful trial, of the Irish National Education system. For years past a strong and united minority of Protestants, chiefly connected with the Established Church, have held aloof from the National system, and adopted a course of separate instruction. The Church Education Society has been frowned upon by politicians, but supported by the clergy. It has also managed to secure some portion of State support in aid of its own organization. Still the National system went on promisingly, and seemed to derive only greater *éclat* from the assaults of its Orange adversaries. But the

citadel which was impregnable to outer enemies is likely to fall through internal disunion. The much-eulogized Secular system has in truth long been more a name than a reality. The Romish priesthood have been brought to acquiesce in it only by being allowed to pursue their own course—so that, in point of fact, the "National" schools have for some time past been simply Roman Catholic. When the uncompromising Dr. Cullen succeeded to the mild Dr. Murray as the Pope's representative, the doom of the "National" system was sealed. Intolerance reared its head not only in every school-house where the priest could exert an influence, but in the councils of the Irish board of National Education. Books discountenanced by Romish prelates have now been prohibited, and the last result has been the breaking up of the Board by the resignation of Archbishop Whately, Mr. Blackburn, and Mr. Baron Greene.

These facts supply their own moral. We see in them how dangerous it is to establish a vast system of State agency which the course of events or the revival of dormant feeling may at any time subvert — how hopeless, and, in the end, how unsuccessful, are all attempts to anticipate the natural laws of progression, or to substitute a manufacture for a growth. Ireland has been pointed to as an example of what State Education could accomplish on the most unlikely soil. We have been directed with triumph to the success of an unsectarian plan of teaching in the midst of rival priests and wrangling sectaries. Alas! the seeming union has turned out a delusion. A change in the policy of the Vatican, anti-Papal agitation in England, and the incessant assaults upon the Irish priesthood, have fanned the smouldering embers of Catholic disaffection into a flame, and consumed the handywork of Whig and Tory statesmen. The Irish Actæon has been devoured by his own dogs. Let England take warning at the fate, and discountenance all theories of State Education, however plausible.—*Nonconformist.*

HIPPOLYTUS.

We are informed that there is on the eve of publication a work entitled "Hippolytus and the Christian church of the third century; with an analysis of the newly discovered Greek manuscript, and a translation of all its important parts;" by W. Elfe Tayler, author of "Popery; its character and crimes." —*Journal of Sacred Literature.*

GODWIN'S PHILOSOPHY OF ATHEISM.

That it should, in this age and country, be deemed needful to lecture against atheism, is a lamentable thing, and would have seemed to us a work of supererogation, but from facts which have lately come to our knowledge, and which have painfully convinced us that, between the practical atheism of brutal indifference among the lowest, and the half-reasoning atheism of the better class, the disbelief in even the being of God is far more prevalent among the working-classes especially in manufacturing towns, than many would readily believe. When this is the case, lectures such as these, founded in natural theology, are necessary and important. Dr. Godwin has presented the most convincing evidence from this source in a compendious and attractive shape; and the book cannot fail to be useful in satisfying many whose faith has been shaken, and in assisting those who come in contact with such people to grapple with such arguments as they are able to produce. This is of very great importance, for the atheist is confirmed in his unbelief when he finds that the believer is unable to answer him adequately; and the sense of this inability is calculated to depress, if not to shake, the believer himself.—*Journal of Sacred Literature.*

ANGUS'S CHRIST OUR LIFE.

The life, deeds, and death of our Lord are well and clearly, and somewhat critically stated; and with the facts are connected, with much skill and power, the doctrine and the instruction in righteousness which belongs to them, or may be deduced from them. To do this in some way might be very easy, but to do it in this masterly manner is only possible to a ready hand and a well-furnished mind. It seems to us that, for general and popular use, this form of conveying a knowledge of Christian doctrine is far better, because more impressive and interesting than any other—the fatigue which the unstudious mind soon feels in the contemplation of abstract truths, being relieved by personal incidents, by general information, and by the contemplation of the most exalted character that was ever seen upon the earth.

The work before us is an admirable specimen of this efficient mode of teaching; and we could not exactly point to any book we would sooner put into the hands of a partially instructed person, young or old, whom we might desire to see well grounded in the knowledge of the Christian verities. The simplicity and plainness with which these are stated, so as to become distinct to the apprehension of even obtuse intelligence, is far from being a mark of superficialness. It is rather the triumph and perfection of close study and laborious thought.—*Journal of Sacred Litrature.*

MR. SHERIDAN KNOWLES.

The *Glasgow Constitutional* states that Mr. Sheridan Knowles preached in Ardbeg chapel, Rothsay, on sabbath se'ennight, to a crowded congregation.

CORRESPONDENCE.

INSTANCE OF CHRISTIAN MAGNANIMITY.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Looking over some old manuscripts, I found a letter written by the great and good Abraham Booth to one of his members, nearly half a century since. I have the original, and it runs thus :—

(Copy.)

"MY CHRISTIAN FRIEND,—I take the first opportunity of acknowledging that, in my treatment of you yesterday, there were some improprieties, which, on reflection, I cannot but condemn, and on account of which I am very sorry. Oh for *the meekness and gentleness of Christ!* But, as I mean to take an early opportunity of calling upon you, I conclude, and remain,

"My Christian friend,
"Your unworthy pastor,
"ABRAHAM BOOTH.

"Chamber Street,
"August 26, 1805."

The underlining is in the original. The amiable and kind heartedness of the man shines out pre-eminently. But even this is eclipsed by the chastened Christian temper, so tenderly alive to the possibility of having said that which should wound the feelings or cause uneasiness of mind to one of the members of the church. One can but admire the noble spirit which seeks the very earliest opportunity, not only to acknowledge a fault, but to condemn it in himself whilst he acknowledged it; and, at the same time, with a deepened spirit of humility, he implores, "Oh for the meekness and gentleness of Christ!" On reading this, the thought forcibly occurred to my mind, Is there not here a lesson from which all perhaps have somewhat to learn, and a state of heart and disposition of mind that certainly all would pray to cherish and to practise?

The letter was given me after the death of the husband (a Christian brother and friend I much loved) of her to whom it was written; and I can add the occasion was felt by the individual to whom the "treatment" refers only as the free expression of her pastor's views on a matter of opinion trivial in itself, but on which it seems the good man himself afterward felt he had done that which he thought calculated to wound the feelings. If you, sir, think that the dead may yet speak to the edification and profit of those who live, you will perhaps give this a place in your magazine.

I am, dear Sir,
Yours very sincerely,
WILLIAM BOWSER.

EDITORIAL POSTSCRIPT.

We congratulate our friends on the withdrawment of Lord John Russell's Educational Bill. It has been ostensibly deferred to another session; but we hope that it will not be again brought forward. Several members of the cabinet have appeared to be sensible of the weight of arguments against it which were urged in private interviews, and the opinion is certainly spreading that education will prosper most if left to the voluntary energies of the people. The success of the opposition to this measure, whether it prove temporary or permanent, is encouragiug and instructive. It illustrates the power of a small number of earnest and talented men to arrest the progress of baneful legislation, even in unfavourable circumstances. In the spring, it was the general opinion that whatever else might fail, the educational bill was sure to be carried. It was believed by many that resistance was so hopeless that it was not worth while to make any effort. The number of those who gave themselves heartily to the preservation of educational freedom was exceedingly small; yet having principle to sustain them, and to urge on the government, they have succeeded. Several members of parliament rendered valuable service; but it is just to specify two other individuals who have laid the community under great obligation. Mr. Morley, treasurer of the Congregational Board of Education, and Mr. Hinton, Secretary of the Baptist Union, exerted themselves with indefatigable zeal and admirable discretion, day after day and week after week, till the triumph was secured. Having ourselves taken a subordinate part in the consultations, just enough to enable us to form an estimate of the value of the services of others, we feel bound to speak of the tact, the judgment, and the perseverance which these two gentlemen evinced, and which have entitled them to the esteem and gratitude of all friends of voluntary education.

The meeting of the Kirchentag for the present year is to be held at Berlin, on the 20th of the present month. Among the subjects put down in the programme of this important meeting for discussion is the following: "The conduct to be pursued by the church towards separatists and sects, namely, baptists and methodists;" and Dr. Snethlage of Berlin, one of the royal chaplains, and one of the highest ecclesiastical dignitaries, is appointed to prepare a paper on it. This circumstance shows clearly that the supreme authorities in church and state are both active and anxious in relation to the

practical question, and that they attach considerable importance to its satisfactory solution. It has for some time past been evident that the principal opposition to the concession of freedom of worship has lain with the clergy, and on this ground additional importance attaches to the discussion which is about to take place. The committee of the Baptist Union have regarded the occasion as so interesting and critical that they have felt it their duty to their brethren in Germany to request their secretaries, Dr. Steane and Mr. Hinton, to attend the meeting of the Kirchentag on their behalf, not in the expectation of their being permitted to take any part in its proceedings, but in the hope of answering some valuable ends, which may be thus enumerated. In the first place, it may have an influence upon those who are hostile to our brethren, as showing them that the eyes of English people are upon their proceedings. In the next place, it will certainly strengthen and encourage our brethren themselves in the arduous struggle they are called to maintain for truth and conscience. In the third place, it will afford opportunity for acquiring a good deal of useful information as to the parties by whom our brethren are principally opposed. And, lastly, all this may turn to account in afterwards dealing with parties in this country, whether diplomatic or otherwise. Dr. Steane is already in Germany, and Mr. Hinton proposes to leave for Hamburgh on the 13th instant; both affectionately requesting the prayers of their brethren for their safety and success.

Last month we thought it best not to say a word respecting the mission of a hundred ministers of various denominations to Ireland, which had been publicly announced, and was actually commencing. We knew nothing of it but what we had learned from the newspapers; we could not advert to it without some expression of our own opinion respecting it, which was very decided; we were certain that nothing that we could say would induce its projectors to modify their plan; and if we gave publicity to our views, it might appear as though we had done something towards the frustration of an enterprise too bold and noble for our taste. It was with deep regret that we read in the Christian Times the letter of a valued friend, in which the project was first developed; believing that it would certainly bring disappointment to those who engaged in it, and that it would increase the difficulties of those who are labouring to evangelize Ireland in a more quiet way. We were sure that the publicity and magnitude of the demonstration would be fatal to it, and we felt that the apparent connexion of the visitors with the established clergy would present them to the view of the Roman Catholic priests and people in the most objectionable aspect, as in alliance with that system which they regard as the chief national grievance. Time has now shown that Ireland was not prepared to receive in peace such an armament, though it was the intention of those who composed it to use none but spiritual weapons. It is now matter of notoriety that in some places fearful riots have been occasioned, and that the British ministers have with difficulty escaped alive. Before this undertaking was announced, our readers are aware that the Committee of the Baptist Irish Society had requested a few brethren to visit Ireland; letters which we have received from some of them, contained in this month's Chronicle, will be read with interest. In perusing that of Mr. Birrell, who had himself thought that bolder measures than the agents of the Baptist Irish Society were accustomed to pursue were desirable, two things should be kept in mind;—the first that the course the deputations should adopt was left entirely to their own discretion; the other that his letter was written before the landing of the hundred, though not before the priests were aware of the purpose. Had not the priests expected such a visitation, though Mr. Birrell would have met with opposition, the opposition he encountered would have been less prompt and systematic.

It affords us pleasure to find that the Baptist Metropolitan Chapel Building Society, after encountering great difficulty in the purchase of sites for the erection of new places of worship, have succeeded in securing two which the Committee regard as eligible. One is in Westbourne Road, Islington, and and one in Ramsbury Road, Camden Town; localities in which we are informed that large and rapidly increasing populations exist and require chapel accommodation. It is expected that in Ramsbury Road the foundations will be laid early in September, and that in Westbourne Road operations will commence as soon afterwards as possible.

Many will learn with sorrow that the health of our venerable friend Dr. Cox is in a state which has led his medical advisers to forbid his preaching or engaging in any other active service for six months to come. All who know him will unite with us in wishing earnestly that at the end of that time he may be able to resume the useful occupations which have engaged him throughout his industrious and honourable career.

The editor having removed from Chelsea to 14, Middleton Road, Dalston, requests his correspondents to cease to address him at Smith Street, as heretofore. The best course to adopt with letters on public business when speed is desirable is, generally, to direct them to the Baptist Mission House, 33, Moorgate Street.

IRISH CHRONICLE.

SEPTEMBER, 1853.

LETTER FROM THE REV. C. M. BIRRELL TO THE SECRETARY.

Galway, July 19, 1853.

My dear Sir,

I sit down to pen a few hurried words, as you desired, while our tour is yet in progress. As I find, however, most of my previous ideas of Ireland in a state of chaos, you must concede to me the right of altering or modifying any sentiments I may now happen to express, when we come to make our joint business report to the Committee.

I crossed the Channel on Tuesday last, the mail steamer in which I embarked on the previous day having put back in consequence of an accident to the machinery. I spent two days examining some missionary operations in Dublin to which I will more fully advert after a second visit on our return; and Mr. Brown having arrived on Friday, after a dreadful passage, we proceeded together on the following day to Athlone.

We were met at the station by Mr. Berry who conducted us to the inn where we had a quiet residence for the two days and a half of our stay. We found that he had advertised us to preach in his chapel on the following day, to which we willingly assented. Our hearts however went after the multitudes who would enter no such place, and we proposed that arrangements should be made for our preaching in the open air. It was concluded that Mr. Brown should in the morning proceed to Moate, ten miles distant, and there, after preaching in the schoolroom, attempt to do so in the street; while I was to remain and attempt to do the same thing in Athlone. Mr. Berry used his utmost exertions to carry out our wishes, although he warned us not to anticipate success.

It turned out that although the letter announcing that Mr. Brown should preach at Moate did not reach that place till seven on the Sunday morning, the priest heard of it in time to charge the people at early mass neither "to *molest* nor to *listen* to the protestant." They strictly obeyed his order, and although hundreds passed across the Square in which Mr Brown, supported by Mr. Berry and Mr. Thomas, took up his position, not one even looked towards the spot. In the most effective and polite manner possible their services were declined. My project, meanwhile, was reaching, although by a different process, a like conclusion; for after I had engaged the attendance of the constabulary officers, and announced at the close of the morning sermon in the chapel the place and time of the intended service in the open air, I found the members of the church so strong in the belief that there might be a riot, and certainly such confusion as would render speaking fruitless, that I thought it better, although with extreme reluctance, to accede to their advice, and relinquished my intention. I was afterwards told that a priest with a mob of about fifty persons were on the spot, probably cherishing a purpose which would have verified the worst anticipations.

In the afternoon I walked out, in travelling costume, and presented tracts to several groups of persons whom I joined in their walks, and in every instance was received with the greatest

courtesy. I had been told that tracts received in that manner are frequently torn to pieces immediately afterwards, but in several cases I saw them actually read. I asked a number of intelligent young men leaning over the parapet of the fine bridge which crosses the Shannon, whether they were inclined to read a book which I could give them. "Yes," said one, "if it is a novel." "It is better," I responded, "and if you will read it aloud these young men shall be judges." He began, and with great propriety read the whole tract from beginning to end, after which they all listened respectfully to my enforcement of its lessons. It was the closest approximation to open air preaching with which I could console myself that day.

The population of Athlone, which forms geographically the heart of Ireland, is now not more than six thousand, the immense majority of whom are Romanists. As regards the protestants it seems to me that their religious wants are more than provided for. There are two churches of the Establishment, and of chapels two Methodist of distinct sects, one Presbyterian and one Baptist. Our chapel, accommodating about one hundred persons, is a neat place, although, perhaps, rather remote from the populous part of the town. There were full congregations on the day we preached there, but from what we could learn, there is no tendency on the part of the Romanists to frequent its services. With the exception of schools and house visitation, there is no instrument of even approaching the Roman Catholic mind. The schools to which I refer are the ragged schools, established by Mr. Berry about six months ago, in the face of great opposition on the part of the priests. The keeper of the inn at which we were staying lent him a room in his yard where he assembled, in the first week, fifty children of the poorest class, giving each every day a piece of bread, in order to keep them all day under superintendence, and, in fact, to enable them to come at all. A number of priests headed by a bishop, an active young man recently sent from Rome, drew up in the streets to intimidate the children, but not succeeding in the attempt, they let slip the mob, who battered in every window of the place. Even this was not sufficient, and they afterwards resorted to the payment of money to each child to induce him to desert. This affected the attendance materially, but the funds running low and a curse following as a substitute, the little ragged troop came back, and has continued steadily ever since. On the day we visited the school there were thirty boys and thirty girls in attendance under two well qualified teachers. A house has been taken for the operations, and all the expenses have hitherto been met by the town itself. Most efficient service has been rendered by two officers of the army, one of whom is connected with the garrison, and the other resident in the neighbourhood. They came forward with money, and, above all, with personal exertions to secure for those wretched children a scriptural and unsectarian education. One of the clergymen, also, I am happy to record, in contrast to the conduct of the other, which I need not record, acted a noble part. When he heard that our brother Berry was suffering from calumny and violence, he came to the school-room in the inn-keeper's yard, and said to him, "Now that you are persecuted for Christ's sake, you must allow me to share it with you," and taking a part in the teaching he helped on the work till the storm was over.

Having spent Monday in examining these and several other schools, we came by a very early train on Tuesday morning to this place, still cherishing the expectation with which we started, that

we could obtain Roman Catholic audiences. We called immediately on the Presbyterian minister, Mr. Adair, who, although furnished with no introduction but what we could give ourselves, received us with great kindness. On asking him whether there was any public room which could be procured for a public religious service, and receiving his reply in the negative, we asked what would be the result if we preached in the open air. "Merely," he replied, "that you would be torn in pieces." This opinion was afterwards confirmed by Mr. Lewis, the agent of the Congregational Irish Mission, who more than a year ago, having begun a service in a market-place, was glad to escape without injury after uttering a few sentences. If the places to be visited by the ministers, under Dr. Steane's scheme, are of the same temper, that enterprise will prove a disappointment and a failure.

On a full consideration of our position it appeared to Mr. Brown and myself that our commission which embraced inquiry and preaching should be directed chiefly to the former; which, indeed, in the present crisis of our society, is in a certain sense the more important of the two. We have determined to proceed together as far as Clifden in Connemara, where I will remain for two days inspecting the schools, and other measures used in what is called the New Reformation, while my companion will go onwards to Ballina, there to preach for Mr. Hamilton and acquire information respecting the Presbyterian operations in Mayo.

I propose to return to Galway, on Saturday, to preach next day in the Presbyterian church. Mr. Adair is to insert an advertisement in the newspapers inviting Catholics. We must look, however, under the divine blessing, to slower and quieter means.

I am, my dear sir,

Yours most truly,

C. M. Birrell.

JOURNAL OF MR. BOWDEN OF HORTON COLLEGE, BRADFORD.

See Chronicle for July.

The first sabbath after my return from England, May 15th, I preached in the evening at Conlig to Mr. Brown's congregation, which I was glad to observe had considerably increased since before I had been with them.

May 22nd. I conducted the services in Conlig, morning and evening. In the evening Mr. Brown preached in Newtownards, in the house of one of the members of his church, where he had previously held a weekly evening service.

May 30th. I preached in the same house in Newtownards, to an attentive congregation of about twenty-five persons.

May 31st. Mr. Eccles not having received any reply from the committee respecting me, I went to Portstewart, near Coleraine, to visit my mother, ready immediately to repair to any sphere of usefulness which, if I were employed, might be marked out.

June 11th. I preached in a schoolroom in Portstewart, to a large congregation.

June 13th. I received a letter from Mr. Brown, stating the kind grant of the committee, and having received a number of invitations to preach in that neighbourhood, I asked Mr. Brown, if he thought right, to allow me to stay there for a short time. Mr. Brown thought

it would be well to remain one week, and then he requested me to visit the church at Ballymoney, as he had intended doing so himself.

June 16th. I preached in a large barn in a village two miles from Portstewart, about a hundred and fifty persons were present.

June 19th. I preached in a school-room in the country, three miles from Coleraine. The attendance here was also large.

June 23rd. I preached in a barn in another part of the neighbourhood; about one hundred persons were present.

June 26th. I visited the church meeting near Ballymoney, nine miles from Coleraine. This church when Mr. Brown was in Coleraine he periodically visited, and the members gave a small sum towards his support. It is in much the same state as when he left Coleraine; the members meet every sabbath, and having appointed one of their number to preside, they attend to the ordinance of the Lord's supper, as do all the Irish baptist churches, every sabbath day. In the evening of this day I preached in a school-room which is occupied during the week by one of the members of the church. There is a good efficient day-school under the National Board of Education, and the teacher appears a very superior and pious man.

June 30th. I again preached in the protestant school-room. Owing to its being a week evening and the people mostly employed, the attendance was not so large as before.

July 1st. I returned to Conlig.

July 3rd. I preached in Conlig in the morning, and in the evening in Newtownards.

July 4th. I went with Mr. Brown to Donaugadee, a large town five miles from Conlig. Mr. Brown having often made unsuccessful attempts to get a congregation in this place, we thought it better to try and obtain access to the people by some other means.

We had with us a large quantity of tracts, and while distributing them we found convened in one house about thirty young females employed in sewing. We asked liberty to read a chapter to them, and while they continued working I read the twenty-fifth chapter of Matthew, and made such observations on it as I thought most calculated to awaken and lead to Jesus. Closing with a short prayer we left.

In another part of the town we found an assembly of the same kind; and they granting us liberty, I preached the same Jesus. This appears the best if not the only way of doing good in that town. The girls are sent by their parents to such places, where, being under the care of an elderly person, to whom they pay a weekly sum, they accomplish more work than they would at home.

July 10th. Mr. Brown being requested by the Methodist minister of Bangor (a town two miles from Conlig) to take part in an out-door service, I went instead, and two ministers and myself addressed the assembly, numbering about two hundred and fifty persons, seated on the grass. When this service was over, the Methodist minister of Bangor requested me to take his evening service, which I did, and preached to his congregation of about one hundred persons.

July 17th. I preached in Conlig in the morning and in Newtownards in the evening. The meeting in Newtownards was larger and more interesting than before. I have good hope that this may yet be a very important station. A number of the members of Conlig church live in Newtownards who take an interest in the cause, and others are induced to come and hear.

July 24th. I visited a small baptist church in Dungannon, a large town

about thirty miles from Belfast. The church, however is small, owing, I doubt not, in part to the want of an efficient ministry, and also to the fact that it is surrounded by individuals and churches holding the views of Campbell of America. The baptist church has been in existence for many years, and notwithstanding all the opposition against which it has had, and still has, to contend, maintains its ground. Mr. Bates under the Baptist Irish Society at one time laboured in this place.

July 31st. Mr. Brown preached in the evening in Newtownards, and I occupied his pulpit in Conlig, the meetings in both places were similar to what they had previously been.

The following day (Monday) I had to leave Ireland, as the college opened the first Wednesday of this month.

May the Lord bless my weak endeavour to the gathering in to his fold of those who shall be saved with a present and everlasting salvation!

LETTER FROM THE REV. J. BIGWOOD TO THE SECRETARY.

Belfast, August 8th, 1853.

MY DEAR BROTHER,

Before leaving Ireland I will send you a brief statement of my movements in this country, hoping on my return more fully to state my impressions of men and things. I arrived here on Wednesday the 20th ult., and preached the same evening to about forty persons. Mr. Brown had announced that I should preach at Conlig on the Thursday evening, and as no service had been arranged for me by brother Bain until Friday evening, I went on Thursday morning to Conlig. On my arrival I went into the school and examined the children in scripture history, grammar, and arithmetic, and was much pleased with their answers. There were eighty-four children present, forty-two boys and forty-two girls, clean and orderly. There were more than seventy persons at the evening service. On Friday I went to Banbridge, addressed about thirty persons in the evening in a cabin just without the town, and on Sunday preached morning and evening to about eighty persons. I was much pleased with Mr. Bain and noticed with pleasure the respect in which he is held in the town. On Monday evening I preached at Newtownards, in a room borrowed for the occasion, which was completely crammed; more than a hundred persons were present. It was a capital room in the centre of the town, and may be had for a yearly rental of £3, and I have advised Mr. Brown to take it, and commence a Sunday evening service. It is very desirable that as there are as many thousands living in Newtownards as there are hundreds in Conlig, and about a dozen members of Conlig church live in Newtownards, a regular service should be held in that town. On Tuesday I went to Magherafelt, and on Wednesday evening preached at Tubbermore to about one hundred and fifty persons, and slept at Solitude. On Thursday I went to Coleraine, and returned to Belfast round the coast, with the scenery of which I was quite enraptured. Yesterday I preached here morning and evening. On the whole I have been much gratified with the state of the churches, and the brethren feel grateful for the visit. This evening I shall preach at Carrickfergus which may prepare the way for a weekly visit from Mr. Eccles. My work in Ireland will then be completed, and I shall proceed as soon as possible to Edinburgh

where Mrs. Bigwood awaits my arrival. I have seen Mr. Wilson, the person who was preparing for the ministry among the Presbyterians, but was baptized by Mr. Eccles. I am very much pleased with him, and he is a general favourite among our friends in the north of Ireland. He wishes to be engaged by the society, and I have promised to make known his wishes to the Committee, and have requested him in the meantime to preach at Conlig Sunday evenings, that Mr. Brown may make an experiment at Newtownards, before any alteration is made in the services at Conlig. On this and other matters I shall have much to say when I see you.

I met yesterday one of "the hundred." He had been driven out of Clonmel by a catholic mob and had retreated to Belfast. I am now going to call on him to learn the particulars.

With affectionate remembrances to Mrs. Groser and your family,

I am, dear brother,

Yours faithfully,

JOHN BIGWOOD.

JOURNAL OF THE REV. T. BERRY OF ATHLONE.

August 1st, 1853.—Visited the school at Moate, eight miles distant; visited a family at Kilbeggan, eight miles from Moate; baptized Mr. Booth at Rahue, twenty miles from Athlone; preached in the open air, Roman Catholics present; preached in the baptist chapel, administered the Lord's supper, twenty-four communicants, congregation forty.

2nd.—Visited Mrs. Baskin's and Mr. Hogg's schools, examined the scholars; visited three families; held a prayer-meeting in the chapel, twenty present, spoke from the twenty-third Psalm, the meeting refreshing.

3rd.—Visited four families, one a Roman Catholic family; went to Burreshill, county of Roscommon, preached in the evening from Matthew v. 2, 3, 4, twenty present, the gospel much appreciated here, the people have no one to preach for them but me; always rejoiced to see me.

4th.—Visited six families to day, preached in the chapel in the evening, twenty present.

5th.—Visited Miss Nash's school, heard the class, visited three families, two of them Roman Catholics.

6th.—Distributed tracts, talked in Irish to some persons in the market, and visited two families.

7th.—Lord's day, preached in the chapel at noon, and seven P.M., forty at both services, preached from John x. 27, 28.

8th.—Visited Ferbane in the King's County, ten miles distant; examined a candidate for baptism, visited twelve families, distributed forty tracts, preached in the evening from Jeremiah vi. 16, forty present, the people attentive.

9th.—Visited Mrs. Baskin's and Mr. Hogg's schools, examined the classes, visited two families, prayer-meeting in the evening, delivered an address from the first Psalm.

10th.—Went to Shannon Bridge in the county of Galway, twelve miles distant; examined a candidate for baptism, prayer and exhortation, arranged for preaching there.

11th.—Visited Mrs. Baskin's and Mr. Hogg's schools, examined the classes, visited four families, preached in the evening in the chapel, eighteen present.

12th.—Received a cheering visit to-day from Mr. Dowson of Bradford; along with him visited the four schools in the town, and visited also two families, and invited twenty families to hear Mr. Dowson preach, about eighty came to hear him, and we were all refreshed by his gospel sermon.

13th.—Along with Mr. Dowson visited several poor people, some of whom received tracts from him.

14th.—Taught Sunday school from eleven till twelve, preached at noon from Colossians i. 19, forty present, preached at seven P.M. from Luke xiv. 23, forty-five present.

15th.—Visited several families to-day on the Connaught side of the river; much consolation at the house of a sick Christian, two Roman Catholics visited, spent the evening with a Christian friend.

16th.—Visited the two schools, heard the

classes, interesting conversation with two Roman Catholics, made five religious visits, prayer-meeting in the evening, delivered an address from the 123rd Psalm, fourteen present, refreshed.

17th.—Visited two families near to this; visited another on the way to Baylin, preached there in the evening, text Isaiah liii. 1, eighteen present, the people attentive.

18th.—Visited two schools, heard the classes, visited three families, preached in the evening, eighteen present.

19th.—Visited the four schools, examined the classes at Miss Nash's, Mrs. Baskin's, and Mr. Hogg's, prayer-meeting in the evening, fourteen present, the meeting very fervent and devotional.

20th.—Visited a sick Christian, prayer; visited an old Christian to whom I gave a pound, sent to me for him by Mr. Hall of Mereton; visited a woman beaten by the priest for sending her child to school, to whom I gave a small sum to purchase tapes, pins, needles, as she carries a basket, supporting herself by the sale of these articles, but latterly losing her customers, given to me by Captain Graydon for her, distributed clothes to poor boys and girls given me for them by Miss Mason of Dublin, secretary of the Ladies' Association, and by Miss Pretty, a member of Mr. Wills' church of Ramsgate, now residing here.

21st.—Taught Sunday school from eleven till twelve, examined six candidates for baptism; preached at noon from Job xvii. 9, forty-two present, among whom were four Roman Catholics; preached at seven P.M. from I John iii. 8, forty-five present; new members from the thirty-third Regiment came to see us this evening, the quarter-master offering his aid at schools and devotional exercises, one also from the Royal Artillery. "Bless the Lord, O my soul!"

22nd.—Visited a candidate for baptism, visited a sick friend, visited Mr. Hogg's school, my wife having visited the female schools; wrote to Mr. Groser, spent the evening with a pious family from Baylin, those in whose house I preach; expected other friends to a social prayer, the great rain prevented their attendance.

Thus, my dear brother, am I occupied, blessed with excellent health, and with the strongest confidence that God's work is progressing, and that the truth must prevail. I proceed to give you a synopsis of the month up to this date from which you will see that I have made twenty-three visits to schools, that I have visited eighty-seven families, distributed sixty tracts, held six meetings for prayer, at which I have delivered short addresses, examined eight candidates for baptism, baptized one Christian, preached once in the open air, listened to by Roman Catholics sometimes, and preached fourteen sermons, the distance travelled to out-stations being one hundred miles. In addition to which I may add that I have another sabbath school entirely composed of Roman Catholics, taught in Mr. Hogg's school-room by Mr. Hogg and my son, forty sometimes in attendance

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
L. M.	100	0	0
J. E. G., Thank-offering	1	1	0
Abingdon, by Rev. R. H. Marten—			
Burry, Mr.	0	5	0
Coxeter, Mr.	0	5	0
Dickey, Mr.	0	6	0
Faulkener, Mr.	0	5	0
Jackson, Mrs.	0	6	0
Leader, Mrs.	1	0	0
Marten, Rev. R. H.	0	5	0
Payne, Mr. E.	0	10	0
Sedgefield, Mr.	0	10	0
Williams, Mr. J.	0	10	0
Collection	3	0	0
	7	2	0
Amersham, Moiety of Collection by Rev. W. A. Salter	5	0	0
King Stanley, Collected by Miss E. King—			
Alder, Mrs.	0	5	0
Heaven, Mr.	0	5	0
Hoare, Miss	0	5	0
King, Mrs. P.	1	0	0
King, Miss.	1	0	0
King, Miss E.	0	5	0
Friend	0	2	6
	3	2	6

	£	s.	d.
Lay's Hill, Herefordshire—			
Collection by Rev. J. H. Jones	0	6	8½
London—			
Bellamy, Mr.	0 10 0		
Chandler, Mr. J.	1 1 0		
Hoby, Rev. Dr.	1 1 0		
	2	12	0
Lybrook, Gloucestershire, by Rev. J. H. Jones—			
Collection	1 1 6½		
Sunday School	0 5 0		
	1	6	6½
Tottenham, Collection by Rev. R. Wallace	3	6	0
Westbury, Wilts, by Rev. J. Preece—			
Cousins, Mrs.	0	2	6
Woolwich, Mrs. Postle	30	0	0
Yorkshire, Collected by Rev. R. Brewer—			
Beverley—			
Akrill, Mr.	0 3 0		
Arnott, Mrs.	0 2 6		
Atkinson, A., Esq.	0 11 0		
Drewry, Mr.	0 3 6		
Duggleby, Mrs.	0 4 0		
Gregson, Rev. G.	0 5 0		
L. J.	0 5 0		

	£	s.	d.	£	s.	d.
Shaw, Mrs.	0	2	6			
Smithson, Mr.	0	2	6			
				1	19	0
Bridlington—						
Barrow, Miss	0	2	6			
Barrow, Mr. G.	0	2	6			
Bellby, Mrs.	0	5	0			
Coverley, Miss	0	2	6			
Cowton, Mr.	0	2	6			
Edwards, Mrs.	0	5	0			
Forth, Mr. A.	0	2	6			
Forth, Mr. W.	0	5	0			
Garton, Mr.	0	2	0			
Johnson, Mrs.	0	2	6			
Packering, Mr.	0	2	0			
Stockill, Miss.	0	1	0			
				1	15	0
Driffield—						
Angus, Mr.	0	10	0			
Angus, Mr. H.	0	10	0			
Belshaw, Mrs.	0	3	0			
Drinkrow, Miss	0	5	0			
Friends	0	2	0			
Hogg, Mrs.	0	1	0			
Normanton, Mrs.	0	1	0			
Whiting, Mrs.	0	5	0			
				1	17	0
Hull—						
Aston, Mr. W. P.	0	5	0			
Barnby, Mr.	0	10	0			
Cardill, Mr.	0	10	0			
Dalton, Mr.	0	2	6			
Grant, Mr.	0	5	0			
Gresham, Mr.	0	10	0			
Harker, Mr.	0	2	6			
Hill, Messrs. J. and J. H.	1	1	0			
Hyde, Mr. (don.)	0	10	0			
Irving, Mr.	0	5	0			
Raynor, Mr.	0	10	0			
Simonson, Mr.	0	5	0			
Sykes, Mr.	0	10	0			
Viccars, Mr. G.	0	5	0			
West, L., Esq. (schools)	0	5	0			
Collection, George Street	2	5	0			
Collection, Salthouse Lane	0	14	0			
				8	15	0

	£	s.	d.	£	s.	d.
Scarborough—						
Barry, Mr.	0	10	0			
Barry, Mr. W.	0	5	6			
Bottomley, Mr.	0	10	0			
Clark, Mrs.	0	10	0			
Hill, Mrs.	0	10	0			
Petch, Mr.	0	10	6			
Prentice, Mr.	0	5	0			
Rawson, Mr.	0	10	0			
Rowntree, Mr. W.	0	10	0			
Russell, Mr.	0	3	0			
Tindal, Mr. Jos.	1	0	0			
Weldon, Mr.	0	10	0			
White, Mr.	0	5	0			
				5	19	0
York—						
Allen, Mr. James	0	10	0			
Hill, Mr. D.	0	10	0			
Meek, Mr. Alderman	0	10	0			
Meek, Mr. jun.	0	5	0			
Tuke, Mr. S.	1	0	0			
				2	15	0

SUMMARY.

Beverley	1	19	0			
Bridlington	1	15	0			
Driffield	1	17	0			
Hull	8	15	0			
Scarborough	5	19	0			
York	2	15	0			
	23	0	0			
Deduct local expenses	2	10	7½			
				20	9	4½

SCOTLAND.

Bunessan, McQuarie, Rev. C.				1	0	0

LEGACIES.

The late J. B. Wylde, Esq., less duty				45	0	0
The late Mr. C. Waghorne, Maidstone, by Mr. James Waghorne				15	0	0

Parcels of Magazines and Tracts have been received from Mrs. Normanton, Driffield, Yorkshire; Mr. J. Redding of Hackney, and Mr. Harris, for which the Committee tender their thanks.

Collecting Cards and Boxes may be had on application to the Secretary.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. He wishes also for books suitable to assist in the formation of congregational libraries. Among others, volumes of the Baptist Magazine, especially if bound, will be cordially welcomed.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

THE MISSIONARY HERALD.

THE FOURTH AVATAR OF VISHNU.

THE MISSION FIELD.

CHARACTER OF NATIVE CONVERTS IN BENGAL.

It is interesting to observe that conversions to the gospel of Christ have not been confined to any particular class or classes of the native population of Bengal. Not a few brahmins have laid aside the scarlet cord and submitted to the laws of our Great High Priest. Still more numerous have been the conversions from the writer caste. In the earlier period of the Serampore mission a very considerable proportion of converts was derived from the superior castes, while in Jessore numerous additions to the church of Christ have been made from the Mohammedan population. Many wandering fakirs and sanyasis have staid in their pilgrimages at the cross, and have there found a Saviour; while of late years, in the southern part of the country, agriculturists and fishermen, in considerable numbers, have listened to the call of Christ. Thus the gospel has proved itself adapted to meet the spiritual wants of every class of Indian society. The intelligence contained in the sheet now in our reader's hands, will show still further how widely ramified is the influence which Christianity is exerting on the masses of the population.

It is, however, a matter of still greater importance to inquire what is the spiritual character of the converts. Obviously much of the future welfare of the church of Christ in India, depends on the purity of faith and the depth of piety of those who constitute its first members. Considerable differences of opinion exist on this point. There are some who deem the profession of Christianity by natives as little better than hypocrisy; whose estimate of the native character is such as to lead them to the conclusion that no good thing can come out of Nazareth. And indeed it must be admitted that many features of Hindoo society, and the morals prevalent in its bosom, are vile in the extreme: so vile as to render apparently hopeless the attempt to regenerate the corrupt and offensive mass. Fraud, lying, impurity, seem the natural habits of the population, intensified and rendered abiding by the worship their gods demand. The vices of the heathen constitute the great barrier to the progress of a religion the first and last principles of which require moral purity. Multitudes are ready to admit the absurdity of idol-worship. Thousands will be careless of caste, especially in the presence of sensual indulgence; brahmins themselves will mock the deities they serve; but with fearful tenacity every class clings to the vile indulgences their religion sanctions, and in the practice of which they are but imitators of their gods. It is no wonder that many, intimately acquainted with native society, refuse to believe that from the unclean that which is clean can come.

On the other hand, pious people, who are acquainted with the power of the Spirit of God to change the heart, who know what the gospel of Christ can effect in transforming the servant of sin into a servant of God, are often sceptical of the sincerity of native converts, and doubt the genuineness of the work which it is hoped has been begun. Their standard is naturally a high one. Even if they pass by the examples of holiness afforded by apostolic men, they fix their eye on those who have exhibited the power of religion in circumstances far more favourable for its development than can be discovered in heathen lands. They overlook the

early training of a pious home; the influence of youthful acquaintance with the precepts and promises of the revealed word of God; the purer atmosphere of the social circle in which they have been nourished to man's estate; the innumerable influences meeting them at every turn in the land of their birth, in the literature, in the laws, in the language, in the intercourse, in the public events and Christian worship of their native country. All this and much more is wanting in a heathen land. The convert cannot escape the polluting atmosphere around him; he cannot banish from his ear the sound of the gong which summons to temple worship the votaries of sin; he cannot escape into some vast wilderness and be at once free from the presence of the vices he would flee; he cannot at once and for ever destroy the habits and associations of a life of ungodliness and idolatry. The recollections of its filthiness cling to him. Circumstances are ever occurring to remind him of his former indulgences. Old temptations assail his every sense, and his weak faith has to withstand assaults of a potency unknown to the novice of happier climes.

Ought we to wonder if the religion of Jesus should in some, perhaps in many instances, be presented by converts from heathenism in a garb scarcely recognizable? Can it create surprise if there should cling to the new disciple some rags and remnants of the old clothing? Yet are there some godly persons who expect the Hindoo to present a pattern of piety to match the piety of the purest times of the church, and the produce of the most favourable circumstances. They are shocked, and question the reality of the work, if offences that met the reproof of apostles in churches planted by apostolic men are found existing in communities which, like those of primitive times, have but just emerged from the abyss of heathen immorality and crime.

The past history of our mission, however, abounds with examples of exalted piety and earnest devotion, exhibited by men once the servants of sin, the worshippers of idols, and addicted to every species of impurity. The gods they honoured have become to them vanities, and have lost for ever their hold on their affections. With obedience to Christ they have escaped the slavery of caste, and the bondage of priestly power. Christ has become their only hope. Thenceforth they worship but one God, the Creator. Their hymns bear witness to the simplicity of their faith, and their humble reliance on his compassion. Jesus is "the only perfect one," "the only Friend of sinners," "the only true riches," "the only Pilot over the ocean of this world," "he is all and in all." In such expressions as these they breathe the affectionate emotions which the Saviour's love inspires.

The test of their sincerity has also been of the severest kind. Let it be granted that Hindoos are naturally deceitful and not to be trusted, it is also true, says an excellent witness, Mr. Geo. Pearce, "that in no country is the sincerity of their conversion to Christianity put to a severer test." With caste the convert has to surrender, and for ever, the relationships of life, the comforts of home, and till of late his property. A storm of rage, hatred, mockery, rushes upon him from the entire circle of his acquaintance, at times leading to midnight assault, and even imperilling his life. Not a few examples are given in our missionary annals of men shrinking from the trial, and yet cherishing in the hour of death a hope in the Saviour's mercy. "The fortitude and earnest desire for salvation they evince," says Mr. Pearce, "furnish grounds for admiration and

thanksgiving for the grace of God so manifestly and abundantly poured upon them."

The subsequent history of Hindoo converts is, however, of a less obtrusive character. Perhaps partly owing to natural causes there is in the Hindoo a deficiency of emotion, a want of energetic action, and great self-distrust. Hence they rarely exhibit any prominent zeal to extend the gospel, or without missionary superintendence any wish to undertake any useful enterprise. For fifty years the example of Krishna Pal, the first convert, has had no imitator, in erecting a small place, at Serampore, for the purpose of preaching the gospel to his countrymen. Yet apostacy to idolatry or Mohammedanism is rare. Their profession of Christianity has beyond question been faithfully adhered to by the great body of the baptized. The deities of their former homage are most contemptuously treated. Idolatrous legends are discarded from their intercourse. The true sayings of God are ever on their lips. No Christian Hindoo will be found to resort to the festivals of the gods. The simple and devout service of the true sanctuary is their delight, and the ordinances are duly observed, while their seriousness and emotion leave no doubt of the sincerity of their devotion.

With respect to moral character, the lives of Hindoo converts in communion with the church exhibit a striking contrast with that of their heathen neighbours. They may be wanting in deep acquaintance with the spirituality of the divine law, or the breadth of its requirements. In this respect they have much to learn, which only longer and more thorough acquaintance with the scriptures will impart. "The converts," says Mr. PEARCE, "when compared with the stature of a perfect man in Christ Jesus, are diminutive indeed; but when they stand side by side with idolaters, they have immeasurably the advantage." *

There can then be no question that in all that constitutes the essentials of the Christian character, the converts are found possessing them. Time must however elapse before their presence can greatly influence the tone of Hindoo society. In numbers the converts are few, but very few in comparison with the myriads of heathen around them. To the mere passing traveller their existence would hardly be known, while the opprobrium of forsaking their ancestral religion, and the persecution to which a confession of the gospel surely awakens, tend to keep in the shade the lowly disciple, and to render his adherence to the gospel unobtrusive. Still, the rapid progress of late years, the increasing annual ratio of converts, and the evident waning influence of idolatry and caste, betoken with God's blessing a more visible enlargement of the churches, and will draw forth into more obvious relief the graces of the Christian character.

* Quoted from a valuable paper by the Rev. G. Pearce, in the "Calcutta Christian Observer" for 1846, on the Extent and Character of the Conversions to Christianity from among the natives in the presidency of Bengal. It was prepared for the Calcutta Missionary Conference, and printed at their request.

THE FOURTH AVATAR OF VISHNU.

Vishnu, the favourite god of the Hindoos, is said to have had not fewer than nine avatars, or incarnations; the tenth is yet to come. Our readers may form some idea of the objects of Hindoo idolatry, and the legends by which it is

supported, from the annexed engraving, and the following explanation taken from Coleman's work on Hindoo mythology.

"In this *avatar* Vishnu took the form of another monster, to punish the wickedness of a profane and unbelieving monarch, Hiranyacasipa, the brother of a gigantic demon, and his successor on the throne; who, being not less wicked than his predecessor, refused to do homage to Vishnu. He had a son named Prathaud, who disapproved of his father's conduct, and, in consequence, banished and sought to kill him. A reconciliation, however, at length took place; but the king still contended against the supremacy of Vishnu, boasted that he himself was lord of the universe, and asked wherein Vishnu was greater than himself. Prathaud replied, that Vishnu was supreme over all, and was everywhere. "Is he," said Hiranyacasipa, "in this pillar?" (striking it at the same moment with his sceptre): "if he be, let him appear." In an instant the magnifient column was rent in twain, and Vishnu, in the form of a man, with the head of a lion, issued from it, and tore Hiranyacasipa in pieces."

INDIA.

MONGHIR.

By the kindness of Mr. Millard of Andover, we are enabled to present to our readers a letter from our excellent missionary Mr. PARSONS, in which he gives three letters addressed by the native preacher SOODEEN to Mr. and Mrs. Millard. SOODEEN has long been an efficient preacher of the gospel to his fellow countrymen, and his own account of some portion of his labours will be found of great interest. The first letter is thus introduced by Mr. PARSONS:—

It relates to a tour he made, with our esteemed brother Lawrence and Nainsookh, to the Hajeepore mela, from November 16th to December 16th of last year, during which time Bundhoo was my only and a pleasant and efficient helper in the duties of my station. It commences thus, in the native style of beginning letters:—

"Many salaams and love to the Lord's servant and handmaid, Mr. and Mrs. Millard. We are as yet, by the Lord's goodness, well and happy, and constantly desire from the Lord your welfare. I now write you some account of a tour, which I took in the latter half of November, with Mr. Lawrence, the pastor of our church, and Nainsookh, who is by far our elder native brother, and very zealous in the work of the Lord. We three went to the Hareehur Chetr mela, commonly called the Hajeepore mela, about one hundred from Monghir. The reason of this mela is that the junction of the Gunduck with the Ganges river occurs there, and Hindoos consider it a great merit to bathe there at the time of the full moon. Therefore many thousand Hindoos assemble, and many merchants also bring a great variety of things for sale; so there is a very large fair. We preached for several days in that fair among thousands of idolaters. People are now somewhat attentive to the gospel, and do not, as formerly, make noises to interrupt the preaching, nor tear up the books often, so far as we can discover. There are many who understand the gospel, but caste is the stumbling-block in the way of their salvation.

"When we were returning from that mela, we came to a large village, named Bar, and preached the gospel there, and the people there also heard attentively. We also proclaimed the word in several villages round. Then we heard that at the ghaut opposite this village, a mela would take place at the eclipse of the sun, so we staid there till that time. It was Saturday, when a large assembly gathered there. The people from the Tirhoot district came to bathe in the Ganges, rajahs and landholders and some thousands of poor people, and they listened well, and we distributed many books among them. Through the goodness of God, much seed of the gospel has been and is sown, but the showers are in the Lord's power. It is for

him to send them down, and cause the seed to grow to his glory, that many persons may become heirs of eternal life.

"Yours respectfully in the Lord,

"SOODEEN.

"*Monghir, Jan. 18th*, 1853."

Sooden's second letter.

Soodeen's next communication refers to a tour in which I was one of his companions, but I prefer giving you the narrative in his words:—

"Dear Sahib and Maim (*i.e.* Sir and Madam),

"I now, by the favour of God, give you an account of another tour, which commenced at the close of December, and was for a whole month. I and brother Bundhoo, and dear Mr. Parsons, went on this journey. There is another Gunduck river (besides the one mentioned in the former letter), that runs through the district of Tirhoot, to the north of Monghir; on that river we went. there are many villages on either bank of it, and we went forward, preaching the gospel, as we went, in these villages, to the distance of about fifty miles by land by the straight road, but very much further by boat, because the boat goes round the long windings of the river. We preached in twenty-five or twenty-six villages, in some of which the people heard us well. They seated us, and then sat down themselves, and heard the word of the Lord.

Progress of enlightenment.

They are all beginning to be enlightened about their gods, and there are many who have in their hearts no confidence in them, and in one village the people were themselves all deriding their gods, and saying they would dig up the images, and throw them away, for that the worship of devotees was of no use. On the other hand, some take their part, saying, "This is the custom of our ancestors, so we cannot relinquish it.' Many say 'If your Lord Jesus has given his life for the salvation of us all, then let him himself turn all our hearts to believe on him, and so show us his power.' And truly this must be the way, for the people of this land are confined by two powerful bonds, one that of sin, and the other that of caste: of which the tie of caste seems, especially, to have bound people down. Those who understand things, and know that their religion is false, and Christ is true, are nevertheless kept under, and cannot muster courage to come forth. And now what remains for the Lord's people is to pray for this land, that God may shed down more of his Holy Spirit, and deliver the people from their bonds, and make them free, and with power manifest his kingdom, and take the dominion.

"With brother Bundhoo's and my Christian love,

"Yours in the Lord,

"SOODEEN.

"*Monghir, January 20th*, 1853."

Indian scenes.

On the tour of which Soodeen has given the above concise account, I was accompanied by my beloved wife. She used often in the evening to go with me into the villages, and stand by my side, while I spoke of the things of God: and it was so great a novelty for the villagers to see a European lady among them, that they assembled in greater numbers, and the children would flock round, forming the inner circle of the crowd, and gazing with astonishment. And I think if some of our young friends could on a sudden be set down among such a scene, surrounded by a congregation of swarthy Asiatics, with their half-clothed bodies, and tamarind and palm trees, and fields of tobacco, mustard, linseed, and wheat behind, they would look on too with no whit less interest. I dare say all your dear children and young ladies have heard of the vampire, or flying fox. Only let them detach from the vampire of India all ideas of its sucking men's blood at night, for it is perfectly harmless, except to the fruit trees. What would they think of seeing some hundreds of them hanging by their feet, on one tree, and screaming and chattering incessantly, as we saw them on the outskirts of a thriving, wealthy, native town, named Roosra, that tree having been for many generations the vampire's roost by day, whence they issue at night to eat what fruits, wild or cultivated, they can find in all the country round! A man of the village told us they were creatures of good omen, and the merchants of the town would not have them disturbed on any account, for they attributed the prosperity of the town to the existence of this colony of vampires in its neighbourhood.

Village Christians.

Soodeen has omitted to mention that in the course of this tour we paid a most pleasant visit to the few poor native Christians, weavers by trade, who live at and near a village called Muriaro, far from any mission station, but in connexion with the missionaries at Mozufferpore, in the district of Tirhoot. They are indeed a light in a dark place, a little flock among wolves, and delightful it was to witness their zeal and love for all the Lord's people, and we could not but pray that soon such colonies might be multiplied all over the country. But I must reserve space for Soodeen's remaining narrative, which I think will excite your thanksgiving.

Sooden's third letter.

"My dear Mr. and Mrs. Millard,

"I now write to you on a third subject, viz., some account of a brother and sister, who by the grace of God have recently been born anew into Christ, which you will be glad to hear. They are man and wife; the brother's name is Juwaher, and the sister's Lutchmin. Brother Juwahir was servant to a native prince, who is living in Calcutta, but sent his lady to Monghir for the benefit of her health, and sent brother Juwahir along with her to take care of her, because he was an old and trusty servant. After he had been in Monghir for some months, he heard a missionary preach in the bazaar (this was the Rev. J. Lawrence), and once, for some time sat and listened to the preaching in our bazar chapel, and then again went on in his accustomed ways. After this, Bundhoo and I went to preach at a small mela, held at a hot spring in the neighbourhood of Monghir, called Seetakoond, and there he saw us, but we had no conversation with him. However, from that time, his mind became anxious, but he did not know my residence, therefore, though he sought for me, it was a long time before he found me out. At length he met me on the road one evening, and I showed him where I lived. The next day, he visited me, and I explained to him at large the history of the Saviour's birth, and the fifth chapter of Matthew, which he heard with much thoughtfulness, and the tears stood in his eyes. From that time he began to visit us frequently, and converse with the brethren, and his heart was much drawn towards the word. When his heart was in a measure brought to believe in and love the Saviour, then he began to speak to his wife, and said, 'We are sinners before God, and how are we to be saved? Come, let us embrace the Lord Jesus.' She was very angry when she heard this, and began to weep and to make a great disturbance, and went and told her mistress that her husband was going to become a Christian. Her mistress replied, 'He is going out of his mind, give him some cooling medicine.' She also sent her moonshee to him to persuade him not to be a Christian, but a mussulman, and then it would be well with him. Juwahir, however, began to say such hard things of Mahommed that the Mahommedans put their fingers in their ears, and went away from him. When the princess could no longer influence him, she tried to work upon his wife, saying, 'Never go with him to be a Christian: I will provide for you all your life.' She so far succeeded that she became cool towards her husband. Then Juwarhir came to me much distressed, and began to weep; but I said, 'Do not be cast down, brother; have patience, and treat your wife all the more kindly, and pray for her to the Lord.' He did so; and one day he invited his wife to come with him, and see the Christians, and hear what they had to say. She consented, and he brought her to brother Nainsookh's house, and when the brethren had talked to her, she was very pleased with their conversation, and the Lord had mercy on her, so that all her fear about being a Christian was taken away, for they had frightened her by several false reports. From that time, she began to attend on religious instruction, and appeared more earnest than her husband, and more attached to Christ, and she came oftener than he did to attend chapel. Then their mistress thought to herself, that they were both ruined, and instead of being kind to her as formerly, she would scarcely have anything to do with her. After a time, the Mohurrum festival occurred, and her mistress said, 'Lutchmin, go with me to see the show.' Lutchmin replied, 'Our Lord Jesus does not permit us to honour the dead in that way." An earthquake took place just then, on which the princess remarked, 'Shame on you, the very earth mourns for Hussan and Hosein, and yet you openly despise them. What a wretched creature you are.' She replied, that such worship as her mistress was going to attend to was of the devil, and God was very angry with it. The princess used to be very liberal to her, but when the other servants saw the change in Juwarhir and his wife, they told the princess that if she kept these on, they would all leave her service. The prince, when she wrote to him about it, advised her not to turn them off, but she listened to her servants in preference, and Juwarhir was turned off, and came to live among us on October 29th, 1852. He is a rather old man, and had never learned to read, but from that time has tried hard to learn. Both of them have been so diligent that in two months they could read a little in the Testament. By the grace of God, both are zealous in serving him, and abundant in faith, and in public and private prayer, and meek, and humble, and loving towards all the church. They, and a young women about fourteen, daughter of a native brother, who died in the Lord long since, were baptized on Thursday, February 3rd, at five P. M. by Mr. Parsons, in the presence of the native and European congregation. It is a great disadvantage to us, that Hindoos and Mahommedans will not have servants who are Christians, but all classes oppose us. May the Lord look on this land, and stretch out his hands to bestow more mercy.

"Yours affectionately and respectfully in Christ,

"SOODEEN."

CHITOURA.

Under the missionary labours of Mr. SMITH, the work of God is extending. In a letter dated May 13th he says :—

I am thankful to say prospects are very encouraging in our neighbourhood. Preaching has been carried on with a good deal of regularity this year. We visit fifty villages monthly, and a number in our immediate neighbourhood weekly, and the gospel never excited more attention than it does at present. Numbers are aroused from their usual dormant state to think, and there is considerable manifestation of life in some villages.

The Zemindar.

In the village of Digneer, which is four miles from us, there are about fifty who profess to be favourable to Christianity. We are helping them to build a place for a chapel and school, and shall immediately commence regular services there. This movement has been brought about by an old man, a Kabir Panthi of considerable influence in the village, he is a Zemindar of a large family, and very respectable, and should his life be spared a few years, he may lead many in the right way. His attendance at the house of God is regular, and we can find no possibility of his being induced to adopt such a course from worldly motives, as he wants nothing from us, but is spending time and money in adopting the Christian religion. We have another hopeful inquirer from Uncha, a village nearer to us than Digneer, and another at Dhimsu three miles in the opposite direction ; these all attend divine service at Chitoura on sabbath days, and frequently remain all night for more conversation on religious matters.

New fields.

I have now five native assistants, all I hope, genuine disciples, and anxious for the advancement of the Redeemer's kingdom. I have therefore been thinking of stationing two of them at Pennaught, a small town on the banks of the Chambal, twenty miles from Chitoura. The district around this place is hopeful, yet destitute of instruction. It is on the borders of the Gwalior territory, the river only separating it from the Company's Raj. It will consequently be easy to visit many places in a district hitherto neglected. Two of our brethren are just leaving for a fortnight's trial. I have in my eye another outpost, which if spared I hope soon to see occupied; it is Rajah Kehra, only twelve miles from Chitoura, and belongs to Dholpore. This is a town of some importance, and on the last visit we made to it we found several engaged in perusing the word of God. One object in view in taking up these places is to keep our operations as much as possible separate from other denominations, and here we are alone without rivals or opponents.

The Gosain converts.

On the first sabbath in this month, I had the pleasure of baptizing the Gosain who accompanied me from the last Bhuteshwar mela, his wife and family have joined him, and he is employed daily going from village to village preaching the gospel. His being a Brahman with a good knowledge of Sanscrit, as well as a Gosain, gives him much influence among the people, and I hope he will be the means of doing much good.

Another Gosain the fruit of the labours of our brethren at Monghir, has been here some weeks; he left the place of his spiritual birth, because he was always unwell there. I am not sure whether he will settle here or elsewhere; he appears however to be a true believer, and wherever he goes he will be able to be useful, his knowledge of medicine makes him a man of influence, and hence I shall be thankful if he sees it his duty to remain at some of our mission stations.

The Schools.

Our schools are doing very well and appear to have got over their difficulties ; at Shamshabad (the school supported by the sabbath school in connexion with the church under the pastoral care of Mr. Russell), we have more than sixty scholars, and shall soon I hope number a hundred. The school at Dhimsu is also doing well, and our own at Chitoura flourishes.

Can you do nothing to render us a little help ! we receive no boxes nor indeed any help from England. Our chapel is so full as to make it quite uncomfortable on sabbath days; and rather than spend a large sum in unsatisfactory repairs and enlargement, we have determined to build another more substantial and better suited to our wants. A subcommmittee has been appointed to plan and appeal, and when the matter is matured I will write again on the subject. We shall hope to receive some help from England.

The Saviour found.

Two of our native brethren have informed me to-day of an interesting inquirer, residing in a village called Powsai three miles distant. A short time since he received the new testament, and such an impression has it made on him, that his neighbours say he is mad and they will turn him out of caste; he is a Brahman, indeed a family priest who attends to marriages and births, &c., and it appears he goes about among the villages with his testament, telling the people that Jesus is the Saviour. Bless the Lord for every token of his favour. May these manifestations of his goodness be as the drops before the shower.

EASTERN BENGAL.

It is in this district that it is proposed chiefly to extend the mission. Since the settlement of Mr. BION at Dacca, a large portion of it has been traversed, and many encouraging incidents have from time to time been reported as arising out of his widely-extended journeys for the diffusion of the gospel of Christ. In the following letter Mr. BION has favoured us with much interesting information respecting this part of our missionary field, and calculated to lead to a wise decision as to its occupation. The date of the letter is May 31, 1853:—

The zillahs I have traversed with the gospel are Dacca, Tipperah, Silhet, Mymensing, Gowalpara, part of Assam, Pubna, and Furreedpore.

Tipperah.

I will begin with Tipperah. This zillah is not very large, but populous, Comillah being its capital, where the Europeans reside. Its population is about 750,000, in the proportion of ten Hindoos to six Mahommedans. The east of Tipperah is chiefly inhabited by Hindoos, whilst the north and west are almost half by Hindoos, and half by Musselmans. Among the Hindoos, there are in the western part the disciples of the Satya Gooroos (true teachers), who have abolished caste and are guided by a chief (Mahanto), who, in former times, was frequently visited by our native brethren. Since he made himself inaccessible to us, we left him. He took many things from the gospel, and made a mixture with them and his own corrupt religion.

The work at Comillah.

There are to the east of Comillah an interesting people, of whom Mr. Johannes has baptized a good number; but who received tracts and scriptures, and heard the truths first from our native brethren, as you will learn from our annual mission report. The people in every part, particularly to the east of Comillah, listen with gladness to the gospel. Hence, in brother Robinson's and my own judgment, it would be far more desirable to place a missionary in Comillah than in Chittagong. The new Christian native congregation would be only one and a half day's journey from Comillah, whilst from Chittagong it would be three days' journey, and, of course, accompanied by travelling expenses, as well as many inconveniences which would not be felt if Comillah were supplied with a missionary. The only difficulty would be in procuring a house, as there are very few healthy houses there, and those few are, as far as I know, occupied.

Mymensing.

Mymensing is one of the largest zillahs in Bengal, yet without a missionary. Its population is 1,350,000, of whom, in the year 1821, the Mahommedans were in the proportion of six to ten Hindoos. At present, I believe the Mahammedans are increasing. Important towns like Mymensing (its capital), Jumalpore (now a military station), Islampur, and Serajgunje, on the Jumna, are inviting as fields of labour. The whole country is interspersed with large and numerous villages, markets, and fairs. On my journeys through that zillah, I almost every day met with large fairs, where hundreds of people crowd together from the interior, and, without any exception, I everywhere met with a hearty welcome from the people. Indeed I can say that in every village there are some who know me and our native brethren so well, that when we put our boats to shore, they run off and return with a crowd of their neighbours to hear us. In some places many think much, and diligently read the gospel, and scarcely ever have I experienced any rough treatment, but in almost every place they treat me as a welcome friend. I intend to go on a journey in the rains, July or August next, when the whole country is under water, and when I can reach villages in the interior, which in other seasons are inaccessible. The last cold season I felt often my departure from certain places very painful, as if I had to leave dear friends, and often the question was put to me: "When will you come again? Come soon, and bring more of your true shastras." A missionary stationed at Mymensing, Jumalpore, or Serajgunje, might, I believe, soon reap the fruits of the seed which has been sown.

Pubna.

I visited the eastern part of it in January last. It is still more populous, and has a still greater number of villages than Mymensing; but the zillah is not so large as that. Its population may be between one million and one and a half million, of which two-thirds are Hindoos and one-third Mussalmans. The part I traversed has never been visited by any missionary, and from my journal, which, I trust, will appear in the "Oriental Baptist," you will learn with satisfaction how very anxious the people are for instruction. Many wealthy, respectable people live there. The Brahmans in all parts received us most cordially, and were

eager to hear of our Saviour. At one place, some of them were running six miles after us to receive a gospel. At another place one of them said to me, after I had finished my address to them: "You must be a very happy man to be constantly preaching such good and pure words." He seemed deeply impressed. Another, hearing us only once, gave up idolatry the same evening, and would have come with us, but his relations kept him back, and began to persecute him. He was with us in the boat, and we conversed with him for a good time, and I gave him the four gospels. In the town Pubna there are several Europeans, but whether a missionary would find a place to live in I cannot say. The case is the same at Mymensing also, but a bungalow can be easily erected at the cost of 600 to 700 rupees, until a more suitable house can be found.

I always live in a boat when I am out, as without one we cannot travel in the eastern part of Bengal.

A happy death.

A Brahman told me in the Pubna zillah, whom we met quite accidentally, that his son was one of our disciples, but, tears rolling down his cheeks, he said: "He died last month (December)." He said, moreover, "that he read our bible day and night, and would not leave it till his death. Ah, how he loved your shastras!" This is one of the many cases unknown to us, in which the word of God is read, though for years no missionary may visit them. This zillah is, I think, a most encouraging one for the gospel. I rejoice in hope, that soon a fellow labourer will announce to these immense multitudes the acceptable year of the Lord to set the captive free.

Furreedpore.

Furreedpore is in the zillah of Dacca, but beyond the Pudma or Ganges. Its population is 800,000, seven parts of whom are Hindoos, and nine parts Mahommedans. I went there once, our native brethren more than once, but our uniform impression is that Furreedpore is by far not so favourable as Tipperah, Mymensing, Pubna, Rungpore, and Gowalpara. I would go to that place last, as a missionary at present has no prospect whatever of success. The people on the whole are rather indifferent.

It is the seat of the stronghold of the fanatical sect called the Ferajees. They have a chief, who is a most fierce fanatic. He murdered a European some years ago, and burnt down a factory. The government was obliged to send a military force from Dacca to subdue the spirit of these Ferajees. I myself, three years ago, experienced some unpleasant, rough treatment from them. Of course by this I do not mean to dissuade any one from going there, but merely state that, as there are large zillahs around void of missionaries which long for the gospel, I should think these ought to be supplied before Furreedpore. How matters stand at the present time I am unable to say. For Dacca itself six missionaries would not be too many for the 70,000 of its inhabitants, among whom half of the number are Musselmans, and the other half Hindoos. The zillah, excluding Furreedpore, is said to consist of 461,146 inhabitants.

A Martyr.

That hopeful man at Gopalgunje, zillah Mymensing, whom I met on my journey, has, we have much reason to fear, been killed, and so died a martyr. We heard that he went to his home to get his bag and then join us, but nobody has ever since heard anything of him, and some of his friends suspect such a wicked murder. Here in town I carry on preaching on a new plan. We began at one end of the city and proceeded gradually onward, leaving no lane or road unvisited. Our boldness aroused some surprise on the part of the wealthy natives. Now and then we have a little annoyance, but not worth speaking about. Disputes also are more frequent. We go on trusting in the Lord, and praying to him for the outpouring of his Spirit upon these dead masses.

CEYLON.

We cannot withhold from our readers the earnest appeal of Mr. ALLEN to the British churches. It is a missionary's cry. It comes from the region of moral ruin and spiritual death. It is the testimony of an eye-witness to the necessity of those labours in which we are engaged. May it be pondered, prayed over, and give wings to Christian pity and love. After referring to the acceptance of Mr. Carter for missionary service, he says:—

May he be speedily followed by others, until your wants with regard to men are met; and that among them there may be men of some experience in the work. India, in whose utmost isle we are located, and of which we are therefore a part, is beyond all question a most important field. The myriads that swarm her cities have a strong claim on the British churches, and I wonder much that the churches can listen so calmly and ap-

parently unmovedly to the constantly reiterated cry, "Come over and help us." It is saddening and distressing to see the multitudes marching to death and to the awards of eternity, and to know, at the same time, that they are not "made meet to be partakers of the inheritance of the saints in light;" and that there are few or none to tell them how they may be saved. How can Christian brethren at home enjoy their privileges and hug their comforts unmoved at the appalling sight the heathen world presents to their view, and deaf to their cry for succour and for help? Would that Christians at home, and here, and everywhere, could learn to look at the world in the clear, pure light of the bible, and as the Saviour looked at it, until they could realize the scene, and feel as he felt, and weep as he wept over it. Then, perhaps, they would arise in numbers, and go everywhere, preaching the gospel, and telling of the sovereign remedy for the woes and sorrows of a ruined world.

Men are needed everywhere, but each will urge his own peculiar claims, and I might entertain the wish that the first for the east might come to Ceylon. But, as your letter has it, it may be as well not to rest on this, rather wait the Lord's time. By many or by few he can work. Yet it is hard work to keep pace with work. My time is fully occupied. I am labouring hard at languages in prospect of promised help. A part of every Tuesday, Thursday, and Saturday is occupied with a pundit, and soon, in some way or other, I shall have to devote yet more time to it, as they have made me one of the revisers of the new edition of the bible, much against my will, because so pressed with other work, and yet it may be right, for the bible is to be translated. Words are not to be transferred, and Elliott and myself are the only baptists on the committee. The remainder of the week is occupied with journeys to the jungle stations, and the wants of the Pettah. Early and late, I am obliged to ply the mind and pen, and am often wearied out.

Since I last wrote to you I have made many visits to our churches and schools, and every visit only serves to strengthen the conviction that I am wanted oftener. In the first half of May I visited Grand Pass, Kolonawa, Wellunpitiya, Matakooly, lying within a circle of five miles of my house. Hendella, Hoonoopitiya, Gonawella, Kottigahawatte, about eight miles in various directions. Byamville, Keluwalgoda, Makawitte, Hanwallu, Weilgama, from ten to twenty miles in opposite directions. At all these places good congregations may be assembled whenever a missionary can go, and numbers besides are to be met with in the villages or on the wayside as you pass along, and opportunities are afforded for conversation, preaching, tract distribution, as the case may be. During the latter part of the month the floods prevented me from doing much outside work. This month, up to the present time, I have gone over the same ground, and have made excursions to some other places besides, where a European does not often go. There is enough, however, to repay him for his toil, and the more as the people are rigid Buddhists. I have gone this month to some of our native churches on the Lord's day morning. The last Lord's day morning, I went to Hendella and Hoonoopitiya, about seven miles away, and two miles apart, and returned about three in the afternoon, so as to be able to go to the Pettah at half-past five for the evening service. I found good and interesting congregations at each place. At Hoonoopitiya the people are anxious to build a larger *bungalow*, the present one being too small. As well as I could count the heads, there must have been about one hundred and twenty present, and amongst them are a dozen who expressed their anxiety to be admitted into the Christian church. Here I found they needed some instruction in connexion with public worship. To me the most instructive part of these services is the course pursued after the sermon. I generally fix on some one, and put the question as to what they have learned from the preaching, and this brings out what they know, continuing, as it does, for half-an-hour, and sometimes longer. Having done this, I go my way to the next place, and so on. The native minister is present to listen only. This method serves also to improve my conversational powers, which are not so great as I wish they were.

On Wednesday (this is Friday) I left home at eight in the morning for Ambeteli, some nine miles from Colombo, where there is a school. After examining the school, I preached to a small congregation, and crossed the river to another place at some distance, and pursued a similar course. Here, however, the congregation that we got together was a Buddhist one. I began by saying a few plain things to them before attempting to preach the gospel to them; and yet even that was the gospel. I find it far better to preach to their consciences, than to argue about the follies and errors of Buddhism. I said to them, "I should like to ask you a question, which I hope you will answer, if you have ability to do so;" and I got their attention at once. The question was, How shall man be just with God? I said a few things about God; read to them a few verses about him from Psalm cxxxix., and various parts of the New Testament, and continued, "In a very short time we must all appear before God, and give an account, &c. We cannot appear before him in peace without a better righteousness than we have. Indeed, we have none; we have no merit, &c. We are great sinners, and God is angry, and will punish,

unless we can appear before him in a righteousness that shall cover our sins," and so on. "Now will you tell me how I can be justified in the sight of God? I am very anxious to know. I wish to go to heaven. Will you tell me the way, and show me how I can get there." Then there was silence. At length one said, "We cannot tell." "Very well," I said, "since you cannot answer that question, I will endeavour to do so. Now give ear for about half an hour." And so I preached to them justification by faith in Jesus. At the close I commenced the catechetical process, as usual, and as I was about to leave an old man said to me, "Why cannot I go to heaven." I took the bible again, and read the sixteenth verse of the third chapter of John, and said, "Simply because you do not believe that statement." After a little more conversation, I passed on to another village about three miles further, and preached to another group of Buddhists, about fifty in number; and, by the time I had finished there, it was half-past four o'clock. I returned to the place where I left the horse and bandy, and drove home, reaching it about six o'clock, weary and exhausted with the work and the walk, under a scorching sun, having eaten nothing all day.

WEST INDIES.

JAMAICA.

The Annual Report of the present year contains an interesting statistical account of the churches in the Western Union. In communicating this to us, our esteemed friend the Rev. B. Millard also forwarded a brief sketch of the spiritual condition of each church. As our interest and that of our readers in the fruits of our missionary labours in Jamaica is by no means diminished, we have thought that it will be a source of gratification if we present to our readers as opportunity may arise these brief notices. Mingled feelings will attend their perusal; yet on the whole a spirit of hopefulness may be indulged. Amid all the trials that have befallen the churches, a very large number steadfastly adhere to the truth, and adorn by a holy life the doctrine of our Lord and Saviour.

ANNOTTA BAY, METCALFE.
BUFF BAY, ST. GEORGE'S.
S. JONES, *Pastor.*

Respecting these churches the pastor says, "At Annotta Bay we have enjoyed uninterrupted peace in the church, and we trust that peace has not been a death-like peace, but that it has been a union of sentiment to do what is right. There has been the greatest readiness to exercise discipline on offending parties when their offences came to light, which disposition has afforded much pleasure to the pastor. The attendance on the means of grace has on the whole been good, but not quite so regular as it was in the previous year, when the ravages of the cholera were fresh in the minds of the people. During the protracted and painful prevalence of small pox, both our attendance and our finances suffered a very considerable diminution, which has been painfully felt by us, and has tried our faith and our patience, but we are thankful that about the end of the year, this scourge was removed and its effects mitigated, although they are not entirely obliterated. We bless the Lord that we have had a little increase to our number, and also have hopeful prospects that more will become the willing disciples of the glorious Redeemer.

"At Buff Bay during the first part of the year matters were considerably deranged, and our feelings much pained on account of the very wicked conduct of the senior deacon, the ill effects of which were prolonged by the reluctance of those who knew of it to come forward and make it known. However this difficulty has been overcome, the offender has been dealt with according to his crimes, and peace has been restored. At this station there is a pleasing prospect of success."

PORT MARIA, ORACABESSA, } ST. MARY'S.
D. DAY, *Pastor.*

The report of these stations for the past year is of a mixed character. The attendance at both Port Maria and Oracabessa has been good, although considerably interrupted by sickness and long continued rainy weather. The poverty and distress involved in the late visitation have had a depressing effect on the zeal and energy of the people generally:

but it is hoped that the blessings which accompany sanctified affliction have not been withheld from many who have had to mourn the loss of health, property, and friends. At both stations there is a goodly number of inquirers, and at Port Maria fifty-three have been added to the church by baptism.

MOUNT ANGUS, ST. MARY'S.

W. TEALL, *Pastor.*

The past year has been one of great trial to this church. "At the commencement of the year," writes Mr. Teall, "great activity was manifested. A suitable site was selected for a mission house, a large amount of labour was given in preparation for the building, and several members gave timbers for the erection. In addition to this, a special effort was made and the sum of £25 raised towards liquidating the chapel debt, the church having been most generously relieved of the balance of £65 on the immediate payment of that sum. This pleasing state of things continued till about the middle of the year, when small pox made its appearance. This terrible plague at once closed our school, thinned our congregations, stopped our building preparations, crippled our resources, and obliged us to postpone the ordinance of baptism. It has been the painful duty of the church to exclude from its communion twenty-one members, three of whom held the office of deacons. The church is in peace, and a good spirit is evident. We are encouraged to hope that a blessing from the Great Head is upon his people.

SPANISH TOWN, ST. CATHARINE'S.

SLIGO VILLE, ST. THOMAS-IN-THE-VALE

J. M. PHILLIPPO, *Pastor.*

Of these churches the pastor reports that, "peace and prosperity as a church have continued uninterrupted since the termination of the outrages in 1850. Thirty-two persons have been added to it by baptism during the past year, making a total during the last two years, including such as have been received from other churches and restored, of about 200. The congregation steadily increases in numbers, and evidence is afforded from week to week that the word preached is not in vain. The sabbath school is also increasing in number and interest. Everything connected with us, excepting the great poverty experienced from the depressed state of the country, is such as to call for thankfulness to God, and to evince his presence and blessing.

"Passage Fort being intimately connected with Spanish Town, and the greater part of the people of the district attending at the latter, service is not so regularly or so frequently performed there as formerly. This indeed under existing circumstances is impossible. Whenever service is performed, however, either on the week-day or on the sabbath, the congregation is large and interesting.

"The branch church at Sligo Ville is also gradually increasing, as is also the congregation. The Sunday school is large, and the prospects generally auspicious and promising."

MOUNT NEBO, ST. THOMAS-IN-THE-VALE.

J. GORDON, *Pastor.*

The congregation at this station has been good during the past year, and the people appear to have been benefited by the word preached. There is reason to believe that the church is thriving. The exclusions this year have not been so numerous as during the previous one, and on the whole there seems to be a growing zeal and love for the Redeemer and his house. In common, however, with other churches, the members have had to struggle against the common foe. Sickness and hard times have had their influence, but He who allows clouds to gather will doubtless disperse them in his good time.

MONEAGUE, ST. ANN'S.

W. M'LAGGAN, *Pastor.*

The church at this station since the commencement of 1852 has decreased considerably. Worldly-mindedness has been greatly manifested by the members. Some have withdrawn, not to other churches, but to the service of sin and Satan. The house of God is sadly neglected on the sabbath, and those who used to attend regularly are hindered by extreme poverty.

ST. ANN'S BAY, OCHO RIOS, COULTART GROVE, } ST. ANN'S.

B. MILLARD, *Pastor.*

At each of these stations the means of grace are regularly administered by the pastor, aided by the teachers and deacons. The congregations generally are good. The deacons' and leaders' prayer-meetings have been punctually attended to, both on the week and sabbath days. The penitent class at Ocho Rios has received much attention from the deacons and each of the churches. Several who have repented of their sin and turned to God have been restored. During the prevalence of small-pox many were called to another world, and by their dying testimony of love to God and dependence on the atonement of Christ, greatly cheered the hearts of the pastor and officers of the churches. Though, from a variety of causes, no additions have been made to the church by baptism, several candidates are expecting ere long, publicly to put on the Lord Jesus. Whilst, however, there is much over which to rejoice, those who love the Redeemer most have to mourn over the carelessness of some, and the deadness of heart which in too many cases is manifested by those who have been greatly afflicted.

HOME PROCEEDINGS.

At the close of the month of July, a series of very interesting and effective meetings were held in Birmingham, at which the Hon. and Rev. B. W. NOEL and the Rev. G. PEARCE, aided by our esteemed brethren on the spot, advocated the claims of the heathen on a Christian's sympathies and prayers. Mr. PEARCE has also visited North Devon, and is at present engaged in the East Riding of Yorkshire. The Rev. F. TRESTRAIL has traversed the districts of Cornwall on behalf of the society, with many encouraging tokens of the divine blessing. The Rev. H. CAPERN and Mr. UNDERHILL, the senior treasurer occupying the chair, have also endeavoured to foster the missionary spirit at Regent Street, Lambeth.

From various parts of the country we are cheered by the kind assurances of friends, and by the efforts being made to re-organize auxiliaries, or to form them where hitherto they have not existed. The chief element of success, it should be borne in mind, is personal effort, and no organization ought to be regarded as complete that does not endeavour to reach every individual in our churches and congregations.

As in the two ensuing months missionary meetings will be very numerous, we would urge on our friends to present frequently the subject of missions, and of those of our own society in particular, at the throne of grace. It would rejoice us to hear, and add incalculably to the value and interest of missionary meetings, if in every case a special prayer-meeting were previously held to implore the divine blessing upon the occasion.

NOTICE.

The Annual Report of the Society is now ready, and will be supplied to subscribers on application at the Mission House or to the officers of local and district auxiliaries. Any suggestions for its transmission, free of cost, or in the most economical way, will be gratefully received by the Secretaries at the Mission House.

The following papers on the proposed scheme for twenty additional missionaries for India, have been prepared, and may be had in any required quantity on application to the Secretaries.

1. Appeal for twenty more missionaries for India.
2. Notes of missionary operations in Northern India.
3 Suggestions for raising funds to send out and maintain twenty additional missionaries in India.
4. Statistics of missionary operations in Bengal and the North West Provinces of India.

The first two of these papers are calculated for general and wide distribution, and should be placed in the hands of every subscriber, or individual it may be desirable to interest in our great work.

FOREIGN LETTERS RECEIVED.

AFRICA.....	CAMEROONS	Saker, A.....	May 24.
	CLARENCE.....	Saker, A.....	April 14, June 24.
AMERICA	NEW YORK	Colgate, W.....	July 26.
ASIA	AGRA.....	Jackson, J.	June 13.
		Makepeace, J...	June 10.

	Barisal	Page, J. C.	May 31.
		Sale, J.	June 1.
	Benares	Heinig, H.	June 2.
	Bombay	Cassidy, H. P.	No date, received Aug. 5
	Calcutta	Thomas, J.	July 2.
	Cawnpore	Williams, R.	June 10.
	Colombo	Allen, J.	June 23.
	Dacca	Bion, R.	May 31, June 24.
		Robinson, W.	June 28.
	Serampore	Trafford, J.	June 30.
Bahamas	Nassau	George, J. S.	July 5.
Haiti	Jacmel	Webley, W. H.	July 26.
Jamaica	Bethsalem	Sibley, C.	August 1.
	Falmouth	Henderson, J. E.	July 14.
	Kingston	Rouse, G.	July 11.
	Mount Carey	Hewett, E.	July 6.
	Providence	Claydon, W.	July 7.
	Salters' Hill	Dendy, W.	July 21.
	Savanna-la-Mar	Clarke, J.	July 11.
		Hutchins, M.	July 7.
	Spanish Town	Phillippo, J. M.	July 26.
St. Domingo	Puerto Plata	Rycroft, W. K.	June 10, July 8.
Trinidad		Procter, D.	July 19.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. J. B. Job, Truro, for a barrel and a case of provisions, for *Haiti;*

A Friend, for a parcel of books, for *Rev. J. Davis, Ceylon;*

Mrs. Collings, for a parcel of magazines;

Rev. W. Norton, Egham, for 500 copies of Gospel of Matthew in Spanish, for *Rev. W. K. Rycroft*, and 250 copies for *Rev. J. Law.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from July 21 to August 20, 1853.

	£	s.	d.
Annual Subscriptions.			
Bellamy, Mr. G.	1	10	0
Chandler, Mr. J.	2	0	0
Hoby, Rev. Dr.	5	5	0
Hassall, Mrs.	1	1	0
Donations.			
A Friend to Missions	1	0	0
A. Z.	5	0	0
Buxton, Sir E. N., Bart.	25	0	0
Educational Committee of Society of Friends, for *Haiti Schools*	20	0	0
H. B.	0	10	0
Hoby, Rev. Dr., for *India*	10	0	0
Peto, S. M., Esq., M.P., for *Jamaica Institution*	50	0	0
Legacies.			
Menzies, Mr. Robert, late of Dumfries (less expenses)	43	18	0
Waghorne, Mr. C., late of Maidstone, by Mr. James Waghorne	10	0	0
Wylde, John Butler, Esq., late of Leeds, by Rev. J. Acworth, LL.D.	90	0	0
London and Middlesex Auxiliaries.			
Bloomsbury, on account	75	15	0
Camberwell— Contributions, for *India*	138	1	0
Cromer Street— Sunday School, by Y. M. M. A., for *Biagama School, Ceylon*	6	10	0
Devonshire Square— Contributions, Sunday School, by Y. M. M. A., for *Schools*	3	5	4
Hammersmith— Contributions, quarterly	7	0	3
Islington, Cross Street— Contributions	4	1	5
John Street— Bible Class, for *Demetagoda School, Ceylon*	4	10	0
Bedfordshire.			
Luton, Old Meeting— Contributions, quarterly	4	8	4

	£	s.	d.
BERKSHIRE.			
Abingdon—			
Contributions, for *India*	12	0	0
Reading—			
Contributions, on account	11	18	9
BUCKINGHAMSHIRE.			
Amersham—			
Collection	24	11	5
Contributions	47	18	0
Do., Sunday School	1	17	0
	74	6	5
Less expenses	0	19	2
	73	7	3
Speen—			
Collection	4	0	11
Contributions	0	9	8
Do., Sunday School	0	5	9
DERBYSHIRE.			
S. G.....A.S.	2	0	0
Do., for *Jamaica Institution*	1	0	0
DURHAM.			
Sunderland—			
Contributions, balance for 1852-3	4	1	6
ESSEX.			
Langham—			
Contributions	27	5	6
Donation	50	0	0
Sampford, Old—			
Contributions	3	13	0
HAMPSHIRE.			
Andover—			
Baker, James, Esq., for *India*	5	0	0
Emsworth—			
Sunday School Teacher, for *India*	0	7	6
KENT.			
Dover—			
Contributions, Ladies' Auxiliary, for *Haïti Chapel*	12	0	0
Faversham—			
Contributions	4	18	6
LANCASHIRE.			
Rochdale—			
Kelsall, Henry, Esq., for *Outfit of Missionaries to India*	100	0	0
Do., for *Jamaica Schools*	20	0	0
NORTHAMPTONSHIRE.			
Bugbrook—			
Contributions	6	19	0
Less expenses	0	7	0
	6	12	0
Clipstone—			
Collection	15	1	0
Contributions	2	10	5
Northampton, College Street—			
Collection	20	18	0
Contributions	48	10	7
Do., Sunday School, Nelson Street	2	5	9
Do., do., Compton Street	0	10	4
Do., Bible Classes	8	19	4
	81	4	0
Less expenses	1	4	0
	80	0	0
OXFORDSHIRE.			
Bicester—			
Contributions	1	0	0
SOMERSETSHIRE.			
Bristol, on account, by G. H. Leonard, Esq.	275	0	0
STAFFORDSHIRE.			
Burton on Trent—			
Contributions	1	10	0
STAFFORDSHIRE.			
Coseley—			
Collection at Public Meeting	2	5	6
Darkehouse Chapel—			
Collection	4	13	6
Contributions	2	11	5
Do., Sunday School, boys' box	1	0	0
Providence Chapel—			
Collections	7	1	2
Contributions	7	7	1
Willenhall, Gomer Street—			
Collection	2	9	3
Contributions, by boxes	0	12	2
	27	19	9
Less expenses	1	15	3
	26	4	6
WARWICKSHIRE.			
Coventry—			
Collections	23	1	7
Contributions, Juvenile	31	14	6
Subscriptions	52	9	6
	107	5	1
Less expenses	1	13	0
	105	12	1
Birmingham, on account, by Mr. J. H. Hopkins	450	9	3
Bond Street—			
Contributions	3	3	7
Do., for *India*	1	0	0
YORKSHIRE.			
Salendine Nook—			
Contributions	1	10	0
SOUTH WALES.			
PEMBROKESHIRE—			
Pembrokeshire Association, by Rev. E. Thomas	8	16	0
SCOTLAND.			
Bunessan—			
Contribution	1	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

J. HADDON AND SON, PRINTERS, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

OCTOBER, 1853.

MEMOIR OF THE REV. JOHN THOMAS,

FIRST BAPTIST MISSIONARY TO THE HEATHEN IN BENGAL.

BY THE REV. C. B. LEWIS OF CALCUTTA.

PART III.—FROM JUNE, 1793, TO OCTOBER, 1796.

Of the voyage Mr. Thomas wrote:—"For my part I expected a very uncomfortable and lonely passage, having agreed to mess with the servants. We agreed for two cabins only, and two persons to mess at the captain's table; but He that gave Joseph favour in the sight of Pharaoh, had graciously provided for us and our little ones, far beyond our expectation. We found the captain a very well-bred Englishman. He neither would suffer me nor Mrs. Carey's sister to absent ourselves from his table, and received and entertained us all along as though we had been people of consequence; so that he has often shown kindnesses that we could no otherwise account for, than by the good hand of God being upon us. . . .

"We have preached twice on each Lord's day and have a tolerable choir of singers: some that came to hear us at first have entirely left us, and others have heard us constantly; but to our great sorrow we do not see the blessing of God on our labours; some profane customs on the sabbath and in common conversation have been left off, but the one thing needful is lacking; and now we remember the words which the Lord spake to Ezekiel, 'Not to many people of a strange speech and of a hard language . . . . surely had I sent thee to them, they would have hearkened unto thee.' We have reason, nevertheless, to be thankful for some sweet and precious seasons of grace on board, which we have relished among ourselves, both on sabbath-days and in family worship, which we enjoy regularly twice a day. We have finished a translation of the book of Genesis on the passage; and brother Carey helped me out in passages which I could have made nothing of

without him. So let the goldsmith help the carpenter, and the carpenter the goldsmith, that the work of God be done."

It is interesting to read in this letter that the captain promised to recommend the missionaries to the Danish governor at Serampore; "which," Mr. Thomas adds, "will be no small favour or convenience, if the Company should consider us as trespassers on their ground."

We cannot tarry to record other particulars relative to the voyage. The foregoing extracts will give some idea of the way in which the months passed by. Mr. Thomas did all he could to instruct Mr. Carey in Bengali, and at the end of the voyage the latter wrote, "The more I know of him the more I love him: we maintain the greatest affection for each other; he has completed his translation of the book of Genesis on our passage, at which he laboured indefatigably, so as I think to have hurt his health; but through mercy is now recovered." About the same time he also wrote, "[Mr. Thomas] is a very holy man; but his faithfulness often degenerates into personality: though not to me, for we live in the greatest love." This observation is not unimportant in an estimate of Mr. Thomas's character.

The missionaries left the ship on the 10th of November. Mr. Carey's account of the landing contains interesting evidence of the zeal and success with which Mr. Thomas immediately resumed his labours among the Bengalis. "We came," says he, "in a *pansi* from the ship, and at slack water we lay to at a bazar, or market. Mr. Thomas soon began to discourse with the Hindus, and presently the people all left their merchandise and came under a hovel to hear the gospel, to which they listened with great attention for three hours, and appeared to be much pleased. One of them prepared us a dinner; a plantain leaf served instead of dishes and plates, and instead of knives and forks we used our fingers as the natives do. When we left them they entreated that we would build us a house, and come and live among them."

On arriving in Calcutta, Mr. Thomas rejoined his wife and daughter, who had arrived safely in the *Earl of Oxford*, and had received many kind attentions from "Mrs. G. U[dney.]" Ram Basu was also there waiting for him; but, alas, he had gone back and had been bowing down to idols. This was a heavy affliction to Mr. Thomas; but both he and his colleague saw much reason to pity the backslider, and to hope that his sin was rather the result of ignorance and of the distressing circumstances in which he had been placed, with no Christian friend near him, than of any real apostacy from the truth. Mr. Carey employed him as his teacher in the Bengali language, and soon conceived as strong a regard for him as Mr. Thomas had previously done. Of Parbati and Mohan Chand very favourable accounts were heard, but they were residing at places far remote from Calcutta.

Arriving in Calcutta on the 11th of November, 1793, the entire company, consisting, with Mrs. Thomas and her little girl, of ten individuals, took up their abode there for about three weeks, while they disposed of their "venture," or the goods in which the sum of £150, devoted to the support of the two families during the first year, had been invested. As Mr. Thomas had lived in India before, he was left to make all the arrangements for the united households. But when previously in Calcutta he was alone and his wants were provided for by others; he was moreover constitutionally thoughtless of expenditure and improvident for the future. The goods they had for sale yielded tolerably

favourable returns, but the whole amount was, as we scarcely need to remark, ill-proportioned to the support of so many persons, and required to be husbanded with consummate economy, and even penurious care. The result may easily be guessed. Very shortly so much of the money was expended, that the missionaries saw that they must soon be quite destitute unless they could retrieve their circumstances. At the same time Mr. Thomas, was again harassed with the debts he had incurred. One of his creditors had sent his bond to India, and the dread of arrest once more fell upon him. His situation became most perplexing. Some of his friends suggested that he should extricate himself from his difficulties by practising as a surgeon in Calcutta; but Mr. Carey was anxious to remove to some village where they might reduce their expenses by a mode of life approximating as nearly as possible to that of the natives, and at the same time come into close intercourse with the people for whose spiritual benefit they had come forth, and Mr. Thomas decided to accompany him. They therefore removed to Bandell, near Hughly, about the end of November. Here they had thoughts of buying a house; but they were unable to command the requisite funds. They then deliberated on removing up the river to Nuddea, Cutwa, Gour, or Malda; and they paid a visit to Nuddea, where they spent Sunday, December 22nd. Several of the most learned pandits and Brahmans much wished them to settle there; and as Nuddea is a principal seat of Brahmanical learning, they were inclined to do so, especially as it is the bulwark of Hinduism, which if once carried, they thought all the rest of the country must be laid open to them. But the kind captain of the *Kron Princessa Maria* had promised to apply to some of the Company's officers for waste lands for them to settle upon, and they resolved to wait till they had tidings of his success. Carey writes: "In the meantime several of Mr. Thomas's friends entreated him to settle at Calcutta, and follow his profession; and some of the most opulent natives offered him their business, and at the same time expressed a desire that we would settle there, and instruct them, especially as there are 200,000 natives or more in this town, besides the suburbs, which are as populous as the environs of London. He was afraid of his creditors, who, if he did no business, would be quite out of patience; yet, determined to go with me if I went up the country." In a few days a situation in the Botanical Gardens was heard of, and Carey applied for it. Though too late to obtain it, he was encouraged to hope that something similar might soon open to him. "This, concurring with other circumstances above mentioned, induced Mr. Thomas to determine upon Calcutta for his residence," and Mr. Carey removed there with him in the beginning of January, 1794. But they now lived separately: Mr. Thomas rented a house in the city, and Mr. Carey took up his abode at Maniktollah, in a garden house which a wealthy native offered him as a retreat until he could decide upon his future course.

During all these movements the missionaries did not lose sight of their noble calling. In Calcutta and its suburbs, in Bandell and the villages near, and at Nuddea, opportunities to preach the gospel had been improved. Nor did Mr. Carey see cause to suspect the integrity and godliness of his companion. He did indeed greatly suspect his prudence, and recorded his opinion that he was "only fit to live at sea," where, with his daily business before him, daily provision would be made for him. But it is right to remark here that many of Mr. Carey's reflections on Mr. Thomas's extravagance, written at

this time, must be attributed to his own ignorance of India, and to his adherence to the theory, which he afterwards abandoned, that a missionary should live like the natives of the country in which he labours. Judging from his experience at Mudnabatty, we think that he also would have failed to make a monthly income of about 125 rupees provide a house and furniture and meet the wants of an English family of five adults, with as many children, in Calcutta.* Besides, Sanscrit and Bengali pandits were employed by the missionaries from the time of their arrival.

About the middle of January, Carey received intelligence of some waste land which might be obtained at Dehatta, eastward of Calcutta, and he determined to remove to it without delay. His share of the money had been left in Mr. Thomas's hands, and he now requested that it might be paid him. We grieve to record, that his companion had already expended the whole of it. This is a most painful fact, and we shall not attempt to palliate it, further than by referring to the perplexities of Mr. Thomas's situation at the time, and to his habitual want of carefulness. It was a heavy blow to his patient and prudent associate, who was thus left without money in a strange land. Still he did not believe that Mr. Thomas had wronged him deliberately, but ascribed his conduct to his inadvertently running into things which were incompatible with a just regard to the claims of others. We rejoice to know that Mr. Thomas speedily confessed his faults to his brother; and we have reason to believe that his mental sorrow on account of them was of no ordinary character. It is delightful to see that in August of the same year Mr. Carey could allude to this event with a declaration that he was convinced that the wrong done him was "only occasioned by temporal circumstances;" and could add, "From that time to this, the utmost harmony and affection has prevailed between us."

We refer the reader who wishes to know how wondrously God aided Mr. Carey in this day of his distress, to his memoirs. It is our object now to describe the career of his less known companion.

A gracious providence very speedily extricated Mr. Thomas from the perilous circumstances in which he was involving himself in Calcutta. We have already spoken of G. Udney, Esq., of Malda, as one of the gentlemen who contributed to his support during his residence in that place. The misunderstanding which broke up that arrangement had prevented Mr. Thomas from writing to him on his arrival in India; but an event soon occurred at Calcutta which brought about a reconciliation. As Mr. Udney's brother, with his wife, was crossing the Hughly, by night, the boat was overturned and both were drowned. Mrs. Udney, the mother, was bowed down with grief at this calamity, and her health gave way beneath it. Having heard this, Mr. Thomas wrote a letter of condolence to Mr. Udney, and, forgetting all former differences, stated that on hearing of his mother's illness he had almost set off to Malda to visit her, but that business prevented him. To this letter Mr. Udney replied with a very pressing and affectionate invitation, proposing to accommodate him at his expense, &c. The visit was accordingly made; and we extract the following sentences from Mr. Thomas's account of it. "Our first interview," he writes, "was very affecting: partly

* See Periodical Accounts, vol. i. 407. The reader may also refer to vol. ii. 146, where Mr. Marshman writing of the mission family at Serampore, including nineteen persons—nine adults and ten children—in the year 1800, says, "When the greatest frugality was exercised, we found £600 per annum insufficient."

from a tender remembrance of former friendship, and partly from the sad occasion of the present meeting, we were each of us overcome. Many tears fell, and some time elapsed before a word was uttered on either side. We went and mingled our tears with those of his dear mother who lay smarting under the afflicting hand of God, in body and mind: carrying about with her the deep marks of heart-breaking grief. The same morning I directed her to get a word from Christ, by preaching from Canticles viii. 13. I fatigued her body with long walks, hoping thereby to render her mind less capable of grief: and the Lord blessed abundantly the means, the medicines, and the meeting.

"I intended no other than to return to Calcutta; but, during my visit at Malda, Mr. Udney proposed that I should superintend one of his manufactories; and I have acceded to his proposal. It appears to me a great opening for usefulness; as it affords large opportunity of communicating knowledge by schools and stated instruction. Here I shall at length have perhaps five hundred of the natives in employ; and from November till June entirely at leisure to pursue my usual labours. Mr. Carey is offered another of the manufactories; but I have received no answer from him yet. If he accepts it, as I think he will, we shall be within twenty miles of each other. I consider this employment for us and our people as every way becoming and suitable; and I hope it will afford the Society pleasure and satisfaction."

It is most pleasing thus to see that as Mr. Thomas was the means of involving Mr. Carey in very painful difficulties, so he was, in about a month afterwards, the instrument of securing him the offer of a situation which provided him with the means of comfortable subsistence, was well adapted for missionary labour, and afforded him every facility to prepare himself for that career of remarkable usefulness which he afterwards ran at Serampore and Calcutta. The invitation to Malda reached Mr. Carey on the 1st of March, about twenty-three days after he reached Dehatta, and he immediately accepted it; but could not commence his journey until the 23rd of May. He rejoined Mr. Thomas, at Malda, on the 16th of June, 1794.

Much concern was felt by many of the friends of the Society in England on hearing that their missionaries had thus engaged themselves in the duties of a secular employment. In their circumstances, however, it cannot be doubted that they acted rightly; and the goodness of God was wonderfully manifested in thus providing for them. Had they not obtained the means of support by engaging themselves in Mr. Udney's service, it is hard to say how they could have subsisted. This will appear by the following extract from a letter written by Mr. Fuller to the Rev. A. Maclean. He says, "In the autumn of 1794, we sent out goods, as we supposed, to the amount of £145; but, by a strange oversight, the cask containing them lay at a warehouse in London till April, 1796. We then discovered that it was not gone, and sent it the next month. Now, if our brethren had not been provided for another way, such an oversight might have been very serious in its consequences." The only remittance previously sent to the missionaries was the sum of £50, so that, from the date of their arrival in India, in November, 1793, to the autumn of 1796, only the sum of £200 of the Society's money was available for their support. They could not possibly have subsisted upon this. As it was, being provided for by their engagement with Mr. Udney, both wrote home in July and August, 1794, releasing the

Society from all further charge on their account, but expressing their determination to maintain as close a connection with them, as if still dependent upon them for support.

The indigo factory of which Mr. Thomas took charge, was situated at Moypaldiggy, some fifty miles to the north of Malda. Mr. Carey settled at Mudnabatty, about seventeen or eighteen miles to the south-west of his colleague's station. The two families were thus able to have frequent communion with each other, and their fellowship was both profitable and delightful. In the illness and bereavement which Mr. Carey sustained in September, 1794, Mr. Thomas's medical attentions and affectionate sympathy were especially valuable, and the reader of Dr. Carey's memoirs will meet with numerous records in his journal of the spiritual refreshment which he then and afterwards derived from conversation with him. At an early period in their residence at the manufactories, they came to an agreement "to spend the Tuesday morning of every week in joint though separate prayer to God for a blessing on the mission." Thus did these good men strengthen each other's hands.

In October, Mr. Thomas accompanied Mr. Carey on an excursion up the river, partly designed for the benefit of Mr. Carey's health, and partly in quest of an eligible spot for an indigo factory, as Mr. Udney was desirous of placing Mr. Carey in a more healthy situation than Mudnabatty proved to be. Thomas and Carey moreover hoped to secure a new site for missionary operations. They intended to proceed to "the mountains which part Bengal from Bootan or Thibet;" but the season for travelling by water was too far advanced, and they returned to Moypaldiggy after an absence of ten days. On this journey they found favourable opportunities of proclaiming the glad tidings of salvation through Jesus Christ.

For some time after entering upon their new occupations the brethren had much to do in the erection of buildings, and in other matters of worldly business, so that they could not labour among the natives as much as they desired. About the middle of 1795, Mr. Thomas's family was visited by severe illness. But the missionaries were not negligent of their work. Mr. Carey was laborious in his endeavours to obtain a mastery of the colloquial and written Bengali, and Mr. Thomas found frequent opportunities for preaching with great freedom and acceptance to large companies of people. The translation of the scriptures also went on, in which work Mr. Thomas undertook the gospel by Luke and the Acts of the Apostles. Of this work he wrote to Mr. Pearce: "This great but not noisy part of our labours, I have set my whole heart upon. Much of the holy scriptures is already intelligible to the inhabitants of this country. Oh, that the light may not go out." For the work of translating the scriptures, Mr. Carey possessed extraordinary ability, which his companion very quickly discovered, and the translation was soon altogether resigned to him. Mr. Thomas was also engaged in studying the Sanscrit language. His pandit, Padma Lochan, a native of Nuddea, who taught him Sanscrit before his return to England in 1792, was not unaffected by his appeals, but was "quite silent, when asked, What think you of Christ?" In the letter to Mr. Pearce before quoted from, his master writes of him, "My pandit asks questions, sheds tears, and requires parts of the scriptures from us."

In the same letter Mr. Thomas refers to the very great dejection of spirits from which he suffered about the close of 1795, and which greatly hindered

him. No sooner had he recovered from this, in the beginning of 1796, than he began to labour with the utmost zeal, and had much encouragement to look for success. Thus he tells Mr. Pearce, "I, who but a little while ago feared to stand up and speak to the natives, now long to be thus employed, and say, 'I will speak that I may be refreshed;' and instead of preaching as out of a pump, I speak of the overflowings of my heart; and my congregation increases. . . . On the Lord's day we see the natives coming across the fields from all parts to hear the word of God," &c. As a medical man, Mr. Thomas was of unspeakable value to the poor people around him. His ear was always ready to listen to their tales of suffering, and his heart as ready to bleed for them; while his efforts for their bodily good were attended by a large blessing. Let the following sentences from one of his letters testify to the tenderness of his sympathy. He says, "*Do not* send men of *any* compassion here, for you will break their hearts. *Do* send men *full* of compassion here, where many perish with cold, many for lack of bread, and millions 'for lack of knowledge.' This country abounds with misery . . . In England the poor receive the benefit of the gospel, in being fed and clothed by those who know not by what they are moved. For when the gospel is generally acknowledged in a land, it puts some to fear, and others to shame; so that, to relieve their own smart, they provide for the poor:—but here,—oh, miserable sight!—I have found the path-way stopped up by sick and wounded people, perishing with hunger, and that in a populous neighbourhood, where numbers pass by, some singing, others talking, but none showing mercy; as though they were *dying weeds* not *dying men*. There is such a sweetness and blessedness in relieving the miserable, especially to those who have been accustomed to feel distresses of their own, that I wonder at any man's denying himself this pleasure who is able to give. What a luxury it is (and my eyes are full of sweet tears while I write it) to see poor helpless creatures who come to your door; despair half fills the countenances, and their bodies seem half dead—relieve them—and oh, behold their dead bodies spring into motion; down to the earth they fall in a moment, overjoyed with your small donation—again they look at you with tears of joy, and then look in their hands again for fear it should all be a dream. I say this is luxury, and the most luxurious pleasure I have tasted here, except only the exceeding riches of the grace of God to us in Christ Jesus; who, though he was rich, for our sakes became poor. O blessed Jesus!"—Did our space allow, we might quote from his letters other striking examples both of his compassion and success in alleviating misery.

We must now speak of the formation of the first baptist church in India. It was projected in June 1795; and Mr. Carey was about to visit Moypaldiggy on the 15th of that month, for the purpose of forming it. Circumstances prevented this, and it was on the first of November that the church was founded. The members were but four in number. Mr. Thomas records, "Mr. Carey preached a baptismal sermon in the afternoon at Mudnabatty. Mr. Long, [who was baptized by Mr. Thomas during his previous residence in India,] Mrs. Thomas, myself, my daughter, a Mr. Rebellio, Mr. Carey's children Felix and William, and my Portuguese boy, Andrew, were hearers—about forty natives were spectators — the text, 'Wisdom is justified of her children;' after which I addressed the natives at the water-side. Mr. S. Powell [who accompanied Mrs. Thomas in the *Oxford* from England, and who had since been

brought to Christ by Mr. Thomas's faithful exhortations], was baptized by Mr. Carey, the usual words pronounced both in English and Bengali. I then farther explained the nature of the ordinance to the natives; after which we, *viz.* brother Carey, myself, Powell, and Long, signified our desire to enter into a church state, and gave each other the right hand of fellowship. We then partook of the Lord's supper, administered by brother Carey." Surely Bengal has witnessed triumphs of divine grace since that day. Much cause as we have to mourn over the weakness and leanness of the churches of the baptist denomination, as well as of all others, we can yet say with gratitude, that the little one has become a thousand! About the same time they were cheered by receiving a letter from Dinagepore signed by five Hindus, who had never seen them, but had heard of the gospel through Mohan Chand, before the arrival of Mr. Carey in India. A copy of this letter may be interesting to the reader.

It is as follows:—"Three years ago, Mohan Chandra, Brahman, came to Dinagepore, and we then heard a little about the gospel of God. At that time he also promised to send us seven or eight chapters of the Bengali translation thereof. After this we sent to his house for the same, but did not obtain it. Now the Brahman is here again. Many people have heard the unparalleled words; but the promised translation we have not obtained, and he does not wish to stay here longer. On this account we write to you, that you would show favour to us sinners, and send us a few chapters of the translation, and also that you would order the Brahman to stay with us a few days longer, that he may make the way of the gospel plainer to our apprehensions, that we may cast off all our old idolatrous and evil customs.

"We are servants, and if we should leave our services to visit you, we should have nothing to eat. Should the brahman stay with you a little time, we will after that send to fetch him for a few days, if you will give us leave; and then we will hear again from his mouth, and will come with him to hear the word from you—the word of faith—the manner of prayer—the joyful news from heaven; and having heard it be blessed. This is our desire—this grant."

This interesting document was dated *Kartik* 15th, 1202, corresponding with the end of October, 1795. It must have been as cold water to the thirsty souls of the missionaries. Like other letters of the kind, it does not seem to have been followed by any satisfactory intelligence of conversions, but it served to keep alive hope, and to stimulate effort, until the Lord was pleased to grant his servants more certain assurances of his blessing upon their labours.

A letter written by Mr. Thomas in January, 1796, will show his love for his colleague, and illustrate the circumstances of the mission at this time. He says to Mr. Fuller, "You see in Mr. Carey and myself some differences in taste, manners, &c. and there are many differences between us which you do not see. Do not be alarmed, for our very noses are not alike, but our hearts are one: we may differ in faces but not in hearts. One heart, one soul, one Lord, one faith, one baptism. There may be one Lord, one faith, and two baptisms; but this is like a house on fire at one corner. I admire the grace of God, for knitting together different people like brother Carey and myself; for we never differ but we agree to differ, and in things respecting which it is no matter whether we differ or not. We often fall into each other's opinions, [are] always delighted to see each other, and we love each other fervently. This information, though you have had it

before, I consider far from uninteresting.

"We often lay our heads together, and form large plans, for all we produce such little executions, but we have difficulties you know nothing of. Sore troubles; implacable enemies; jealous eyes over us; and a variety of opinions formed on our conduct and designs. Some think we intend at bottom to turn this part of the world upside down, as missionaries; others think we have quite forsaken the mission, and gone after filthy lucre, in the way of Balaam: some think us wise, others think us foolish; some sober, others mad: and all these contrary opinions have their use, perhaps. On this paragraph I could fill a ream of paper.

"I will tell you of one of our difficulties. The people hereabouts speak a mixed language, part Persian, part Bengali, and part Hindustani or the Moor language; so that we do not understand them nor they us, half so well as though we were nearer Calcutta; but wherever we meet with brahmans, the case is different. The majority of the people here are not Hindus, but Muhammadans."

About this time the British residents in India were required to enter into covenant with the government, giving two securities each for the due performance of their engagements, and on this condition receiving certificates of permission to remain in the country for a specified period. Had the missionaries not engaged themselves as managers of indigo factories, it is not improbable that they would now have been driven from India on account of this regulation. As it was, Messrs. Udney and Carey became securities for Mr. Thomas, Messrs. Udney and Creighton for Mr. Carey, and Messrs. Thomas and Carey for Mr. Powell, who was assisting the former in the works at Moypaldiggy. Here was another striking manifestation of God's kind providence in making room for his servants, that they might dwell in the land.

Debt was still a heavy burden to Mr. Thomas. In January of this year he says that but for his engagement at Moypaldiggy, he would probably have been imprisoned: adding in a very characteristic manner, "I praise God I am out of jail; and I should have praised him more, perhaps, if I had been in it." The engagement with Mr. Udney ensured a monthly salary, and also a commission upon all the indigo made; and Mr. Thomas thought it probable that the profits of a good year would enable him to pay all his debts, besides leaving much for the printing of the scriptures in Bengali and other missionary purposes. The year 1795, however, proved a very unsuccessful one; nearly all the indigo being drowned by a flood.

Towards the close of 1796, we find the following estimate of Mr. Thomas by his invaluable colleague. "Mr. Thomas is a man of great closet piety, and has lately preached much amongst the natives. I have great hope of some people there. Mr. Thomas is very compassionate to the poor, and in instructing those who are inquiring he is indefatigable: he has excellent aptness for that work, being perhaps one of the most affectionate and close exhorters to genuine godliness and a close walk with God, that can be thought of."

With this testimony we must close our present paper.

REMINISCENCES OF THE LATE REV. FRANCIS AUGUSTUS COX, D.D., LL.D.

In the absence of such a biographical account of this venerated servant of Christ as would be satisfactory to the public, some pleasure may perhaps be given by a few extemporaneous sentences from one who was recommended by him as his successor in his first pastoral charge, above forty years ago, and who has enjoyed his friendship ever since.

Rather more than seventy years back, in the spring of 1783, the birth of their only son gladdened the hearts of his parents, at Leighton Buzzard in Bedfordshire. From his grandfather, who was long a respected member of the baptist church in that town, he inherited considerable property. At a very early age, he became sensible of the value of religion, and engaged in religious exercises with some of his youthful associates. He was only sixteen, we believe, when he was admitted to the college at Bristol, then under the superintendence of Dr. Ryland. On the completion of his studies there he went to Edinburgh, and at the expiration of the regular course in that university he took his degree of master of arts.

Clipstone in Northamptonshire was his first ministerial station. This large village, eleven miles from Northampton, eleven from Kettering, and nineteen from Leicester, was at that time the residence of many prosperous farmers and graziers, and Mr. Fuller was accustomed to speak of the baptist residents as a singularly intelligent people. The ordination services were conducted, on the 4th of April, 1804, in a manner corresponding with the high hopes that were entertained respecting the results of the union. Mr. Sutcliff of Olney addressed the young minister from the sentence, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." Mr. Fuller of Kettering preached to the church from the language of our Lord, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." In the evening Mr. Hall, then of Cambridge, delivered a discourse from the impressive prayer of Solomon, "And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father." Messrs. Wake of Leighton, Keely of Northampton, and Cave of Leicester were engaged in the other exercises of this auspicious day. Thus, at the outset of his public life, our deceased friend was brought into connection with men of the highest eminence; and being located where his opportunities of associating with them were frequent, his habits of thought were greatly influenced by theirs, and he underwent a kind of tuition in practical business which was invaluable. To those who knew him and them, the results of his personal intercourse with some of these men were perceptible to the end of his days.

In the first two years of his pastorate at Clipstone he baptized fifty-six persons. The increase of the congregation called for the erection of a larger chapel, and everything went on pleasantly. After some years of usefulness, however, it was thought desirable that he should occupy a post of greater prominence; and when Mr. Hall had resigned his charge at Cambridge, Mr. Cox occupied the pulpit of the baptist church there twelve months. This had been a temporary arrangement, and at the expiration of the term it was not renewed. Mr. Cox then returned to Clipstone;

but not feeling at home there, he spent some months at the house of his father-in-law, Jonathan King, Esq. of Watford, and visited several of the principal churches of the baptist denomination which happened to be vacant. At length his steps were directed to Hackney, where a small church existed, which had been formerly under the care of Mr. Rance, but was now without an under shepherd. It met in Shore Place, and in a building which has since been removed recognition services took place on the 3rd of October, 1811, in which Mr. Newman of Stepney, Mr. Hughes of Battersea, Mr. Collison of Hackney, and some others united. It was not long, however, before the commodious structure in Mare Street was erected for the increasing congregation, and everything was placed on a new footing. Numerous additions were made to the church year after year, and a foundation was laid for that harmonious and efficient co-operation for which the church at Hackney has long been distinguished.

Natural disposition united with his Northamptonshire training to lead him when once settled in London, the centre of all business, to take an active part in philanthropic enterprises, and in the management of religious institutions. He had indeed begun to do so before he came to town. In 1809, he and others commenced the Baptist Magazine. He was one of the original proprietors who advanced the requisite capital. An essay from his pen appeared in the first number. He was a frequent contributor. At a time when it was conducted by several editors he was of the number. When it was determined to place it under the control of one individual, he was one of the sub-committee who selected the present editor and requested him to undertake the charge. The year after he settled at Hackney his name appeared in a list of the Committee of the Baptist Missionary Society; or rather of additions recently made to that Committee. It had been the opinion of Mr. Fuller that it was best that the management of that society should be in the hands of a very few. The missionaries in India had written to suggest the desirableness of enlarging the number. Some names they specified, and some were left wholly to the choice of those who already held the reins. This was privately agreed to, and the fact was made known to the individuals elected, but not to the public. Mr. Fuller's notions on such subjects were different from those which now prevail. One of the new men took the liberty to say to him, "As we are now members of the Committee, it would be well perhaps to mention the fact in the Periodical Accounts, that the friends of the society may know it;" but his reply was, "I shall mention it to our brethren in India when I write, who will refer to it in correspondence which will be published here, and thus it will come out." In 1812, however, a list of new members of the Committee was published, and Mr. Cox's name was included.

In 1814, the Baptist Society for Promoting the Gospel in Ireland was formed. Mr. Cox advocated it warmly, and accepted the secretaryship of a ladies' auxiliary. Henceforward he took part in almost every society connected with the baptist denomination, and with many of a more general character. For three years, the usual term of service, he was Secretary to "the General Body of Dissenting Ministers of the Three Denominations residing in and near London and Westminster." It would indeed be difficult to enumerate all the secretaryships which at different times he sustained, or all the societies, existing and extinct, in which he took an active part. He was ready for every good work of the kind. Two things especially adapted him for public busi-

ness, and conduced to his prominence. One was his habitual good temper: an important quality for a committee-man. It was a rare thing for him either to give or to take offence. Another was his talent as a public speaker. Being ready, fluent, discreet, and attractive, when an impression was to be made he was an ally whom it was always desirable to secure. The writer has sometimes said of him playfully, in his presence, that if he were called out of bed at any hour of the night and required to make a speech on any subject whatever, he would do it, and it would be a respectable speech. His ability in this way, combined with his kind willingness to aid every good undertaking, caused him to be sought for by the projectors of religious enterprises and the managers of charitable institutions, out of our own circle as well as in it. Esteemed and trusted as he was by those who knew him thoroughly, for qualities which cannot be ascertained at first sight, he was also accustomed to make a favourable impression upon strangers. His appearance was prepossessing, and his manners were always gentlemanly and bland. In the earlier part of life he was tall, thin, and graceful; but as he increased in years, his form became portly, the remains of his dark curly hair became perfectly white, and his whole aspect was that of a fine old man.

Mr. Cox was one of the projectors and founders of the London University. It was with a few dissenting ministers that this institution originated. They consulted Henry Brougham, at a time which preceded his elevation to the woolsack, when he was disposed to co-operate with dissenters, and he introduced them to some of his political friends. The plan was adopted and carried into effect by the political gentlemen with whom they were associated; but it was determined that no minister of religion should be on the council. Our deceased friend became librarian, but did not retain the office long. Lord Brougham was made rector of the University of Glasgow, and he then procured for Mr. Cox, with whom he had acted in the London institution, the degree of LL.D. Waterville added the title of D.D. while he was in America.

His earliest publication, we believe, was a sermon on the Value of Christian Knowledge, which issued from the press in 1805. Soon after his arrival in London, he was appointed to preach at "the monthly meeting of ministers," then held, a sermon on Apostacy: this was also printed at the request of his hearers. In 1815, an octavo volume on the Life and Times of Melancthon followed, and soon afterwards another on Female Scripture Biography, which has recently been reprinted. In 1824, he published a vindication of the sentiments and practice of the baptists, against attacks which had been made upon them by doctors Dwight, Ewing, and Wardlaw. In 1836, he published, in conjunction with Dr. Hoby, a Narrative of the journey in America which they had performed the previous year at the request of the Baptist Union. Many other pieces of various sizes have proceeded at various times from his pen; but his principal work was the History of the first fifty years of the Baptist Missionary Society, which he produced in 1842, the year in which the Jubilee of that institution was celebrated.

Dr. Cox might with propriety be called a prosperous man. He was successful in his most important undertakings, beloved by his intimate connections, and honoured in general society. Many have wished that they had possessed his advantages, and some have regarded his position with envy. It would be a great mistake, however, to suppose that Dr. Cox was an exception

to the general rule that whom the Lord loveth he chasteneth. He has had his full share of trouble in connection with his enjoyments. More than once he suffered pecuniary losses; and in his domestic circumstances there has often been much to exercise his faith and resignation. Death has frequently looked in at his windows, and disturbed the serenity of the inmates with his ghastly countenance long before he carried away his victim. Dr. Cox's first wife was one of the loveliest of women, and there seemed to be nothing wanting to render their home a complete paradise; but soon after their marriage she suffered greatly from bodily indisposition, and while she was yet young, an illness of very distressing character left him a widower with a motherless son and daughter. His second wife was well adapted to supply the place of the first, and was permitted to remain with him seventeen years; but during the last seven, an incurable and painful malady was preying upon her constitution, and depriving her and her husband of repose. His two daughters and two of his sons he followed at different times to the family vault; one of them, a promising young man, while pursuing a course of theological study at Stepney became consumptive and died. The memoir which his father wrote, and which was published in this magazine in February, 1842, indicates the parental anguish which this bereavement occasioned. All was not bright either with regard to the survivors: in some of them there were perceptible tendencies to the same disease, rendering desirable a warmer climate; and though that was not the case with all, yet so it was, from one cause or other, that the father of seven children had not one of them at hand to cheer him in his last days. Of his three surviving sons there is not one in Europe. His own health was generally good; yet ten or twelve years ago, he endured great pain for some months which was only removed by a severe surgical operation, and for some time preceding his decease his bodily sufferings have been acute. Half a year ago the writer perceived with regret that the habitual vivacity of his friend was greatly lessened, and that his physical energies were declining. Pains in the region of the stomach of a peculiar character, which medical skill could not remove, and the cause of which was enveloped in mystery, combined with a total inability to take food, undermined his constitutional vigour, and were terminated only by that event which separated him from all earthly distresses and comforts on the morning of the 5th of September. A *post mortem* examination on the following day showed that the cause of his sufferings was a large internal cancer.

In reviewing the whole course of his revered friend, the writer has been most impressed with its eminent consistency. He has known him as a young man, a middle-aged man, and an old man, but he has always been the *same* man. There has been no waywardness of temper, or change of aim, but a steady perseverance in the path in which he first set out. There has not even been any variation of sentiment. His theological system has been to the last precisely the same as in the beginning. On questions respecting which good men differ, the side which he took in 1853, is precisely the side which he would have taken in the earliest years of his public career. His character has been uniform, and his reputation unspotted.

Yet there has been perceptible improvement. His preaching has been in the latter half of life more richly imbued with evangelical truth than in the former, and more decidedly spiritual. The great doctrines of the gospel he held firmly at the beginning, but of late

years he has brought them forward more fully, more experimentally and with greater simplicity. The exuberance of ornament with which his early productions were chargeable has long since disappeared. He never was a mere rhetorician, but there has been no danger of late of his being mistaken for one. He has been in appearance, as well as in reality, a serious, earnest, sober-minded man of God. His excellences were matured; and he came to his grave "in a full age, like as a shock of corn cometh in in his season."

RECOVERY OF TRUTH LONG LOST FROM 2 CHRONICLES XXII. 2.

BY MR. JOHN FREEMAN.

WHILE numerous communications to the Baptist Magazine conduce to the pleasure and profit of its readers, the writer of this paper, having intermeddled with knowledge derivable from the collation of manuscripts and from other sources, has thought it desirable to use his acquired facts and principles for the erection of a useful fabric. Whether Paul accounted the Romans Greeks or barbarians, he regarded himself their debtor. "I am," says he, "a debtor both to the Greeks and to the barbarians, both to the learned and to the unlearned." Thus, though the ages of barbarism have passed away in Europe, the acknowledgment of a debt to all existing parties has apostolical authority.

Biblical criticism, wisely managed, has been of great service to the Christian world. But, in addition to what the term biblical criticism usually comprises, the doctrine of causes, brought to bear on various readings, is always useful. Nay, there are some classes of causes which will solve difficulties otherwise insurmountable. Physicians say, "The cause of a disease being discovered, the cure is half wrought." But, in the said classes of causes, the discovery of the cause is the cure itself. For error, traced to its source, brings us to a line of demarcation, on one side of which we behold error as such, while, on the other side, truth presents herself in all the loveliness of her original beauty and native simplicity.

In 2 Chron. xxii. 2 what we shall find to have been the genuine record of the years of Ahaziah's age on his accession to the throne of Judah has given scope for a degeneracy which it is the writer's object to correct.

To correct one passage by another is a *harmonizing process* which will *remove* error, if 2 Chron. xxii. 2 be corrected by 2 Kings viii. 26, but which will *double* the amount of error, if 2 Kings viii. 26 be made to agree with 2 Chron. xxii. 2. Thus the discovery of the *cause* of error is of essential importance in showing which of these passages ought to be assimilated to the other. And though the complicated cause, to be adduced on the present occasion, has not in itself alone all the overwhelming force of some other causes, yet what is wanting to *make* it overwhelming will also be adduced.

The Hebrew mode of announcing an age is not to be here overlooked. If, on Jacob's having been introduced to Pharaoh, the French idiom had been used, the monarch would have said, "What age have you?" and the patriarch's reply would have been, "I have a hundred and thirty years." But Jacob spoke not thus. Like his grandfather Abraham he had sought the heavenly Jerusalem spoken of in Heb. xi. 10, and there called "the city that

hath the foundations." Jacob, therefore, having had "no continuing city" here, and living such a pilgrim's life for the sake of a better assemblage of mansions, answered as one of those who "confessed that they were strangers and pilgrims on the earth."

Under these circumstances the king of Egypt received from Jacob the following answer: "The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not been commensurate with the days of the years of the life of my fathers in the days of their pilgrimage."

At this early period the Hebrew for "sons of Asshur" meant "descendants of Asshur." But, as time advanced, the word Asshur, by a transition of thought, began to mean Assyria or Asshur's territory. And inasmuch as the Hebrew for sons, as connected with Asshur, underwent a corresponding change, the phrase "*Sons of Asshur*" acquired the meaning of "*Possessors of Assyria.*" In this sense we behold the phrase used in Ezek. xxiii. 23, where, in the Hebrew, Assyrians are spoken of as "Sons of Asshur," and Babylonians as "Sons of Babel," which Hebrew word Babel, not being a man's name, serves to decide the signification of "Sons of Asshur," while it shows that the Hebrew for "Sons of Babel" must signify "Possessors of Babylon."

Under such circumstances scope was given for the Hebrews using their word for son with a like meaning in other connections. Thus in Deut. iii. 18 the Hebrew literally rendered "*all sons of courage*" signifies "*all possessors of courage,*" or, as the phrase is expressed in our English bible, "all that are meet for the war."

With such a signification of the Hebrew for son, something like the French idiom was adopted in expressing a king's age at his accession to the throne. Thus in 2 Kings viii. 26, where Ahaziah's age is rightly given in Hebrew, the literal English of that Hebrew is,

"Ahaziah was a possessor of twenty and two years on his becoming king; and he was king one year in Jerusalem."

Exactly such too, as investigation will show, was the Hebrew of 2 Chron. xxii. 2, which, in a freer translation, may be thus expressed:

"Twenty-two years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem."

With what facility two letters may escape from the mind in the few seconds that elapse between reading a passage and recording it, may be seen where *departide* has become *deparde* in a manuscript of Wickliff's Bible, which manuscript designated *Bib. Reg.* 1 C. VIII is at the British Museum.

With *de* meaning *asunder*, and *partide* having the pronunciation and signification of our word *parted*, that manuscript has in Gen. xv. 10, the assertion, "He departide not the* briddis," it being thus intended to be said of Abraham, "He divided not the birds." In the former part of the verse, however, where *tho* in *those* means *them*, and where reference is made to what Wickliff calls "a cow," "a goet," and "a ram," it is said with respect to Abraham, "Which took alle these thingis and deparde tho by the myddis," *deparde* being no allowable abridgment, but being intended for *departide* as written in another part of the same verse, and the meaning being, "Who took all these things, and divided them in the midst." Thus the obvious fact is, that some transcriber having intrusted to his mind

* By Wickliff and the Lollards who transcribed his writings, this word *the* was expressed by two letters, the first of which, sounded *th*, was called *thet*, and somewhat resembled our *y*. Thus *y* is now thet's representative where a printed *y* with *e* over it is put for *the*.

more than it could conveniently hold in safe custody, two letters escaped in the interval between his reading what he had to write, and his recording what he had read.

By just the same omissive process from inefficient mental custody, the letters *shin* and *resh*, (sounded *shr* by the Arabs of the desert,) escaped from the middle of the Hebrew for twenty, as originally found in 2 Chron. xxii. 2; and thus, in that verse, the Hebrew became what may be thus literally translated:

"Ahaziah was a possessor of violence * and two years on his becoming king; and he was king one year in Jerusalem."

In this state it was impossible for the said degenerate Hebrew to remain. For to any transcriber who thought as well as wrote, it must have been obvious that the Hebrew for violence was a fragment of some number. Nor was it likely for twenty to be thought of, as the fragment had not the chasm it would have had, if the cause of the omission of shin and resh had been the extinctive process destroying legibility without destroying space. Thus the greatest of all probabilities was that inasmuch as the Hebrew for violence was precisely the latter half of the Hebrew for forty, the whole of the Hebrew for forty was what was original and correct.

Thus while, in Bib. Reg. 1 C. VIII, we behold in fresher ink *ti* and a *caret* giving us, by the restorative process, Wickliff's word "departide;" we have, on the other hand, a specimen of the misrestorative process when the Hebrew for violence was converted into the Hebrew for forty, and so produced in 2 Chron. xxii. 2 degenerate Hebrew thus literally rendered:

"Ahaziah was a possessor of forty and two years on his becoming king; and he was king one year in Jerusalem."

Thus, for the last fifteen centuries, and both in the Hebrew Bible, and in the Latin Vulgate, 2 Chron. xxii. 2 has contradicted 2 Kings viii. 26. Yea, even now, in our English authorized version, and in bibles all over the world, and in various languages, 2 Chron. xxii. 2 not only contradicts 2 Kings viii. 26, but makes it out that Ahaziah was born two years before his father.

According to 2 Kings viii. 16, Jehoram, Ahaziah's father, began to reign in the fifth year of Joram, king of Israel; while, on reading to the twenty-fifth verse, we find that Ahaziah began to reign in the twelfth year of Joram, giving us to understand that Jehoram was king of Judah in eight* of the years of the reign of Joram king of Israel. This period is called eight years when we read concerning Ahaziah's father, both in 2 Kings viii. 17, and in 2 Chron. xxi. 20, "Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem." Thus Jehoram was forty years old at his death, making it impossible that Ahaziah his son should then begin to reign at the age of forty-two years, as stated in 2 Chron. xxii. 2.

By ascending, therefore, from effects to causes, and by corroborating the conclusion thus arrived at, by the scripture statements just adduced in reference to Jehoram, we ascertain that the Hebrew originally existing in 2 Chron. xxii. 2, was that which may be thus translated:

"Twenty-two years old was Ahaziah

* See Is. xi. 15, where the Hebrew literally rendered "His wind of violence" means "His wind."

* In the eleventh and twelfth years of Joram, king of Israel, Ahaziah's farther Jehoram, was an *afflicted* king, which affliction terminated in death the latter of these two years, as intimated in 2 Chron. xxi. 19. Thus, though Ahaziah became king in the said twelfth year, his officiating as king for his father is called in 2 Kings ix. 29 his beginning to reign in the eleventh year of Joram.

when he began to reign; and he reigned one year in Jerusalem."

Inasmuch too as this statement perfectly coincides not only with the Hebrew of 2 Kings viii. 26, but also with the Greek translation of that Hebrew, as given in the Septuagint, we find that we have happily recovered truth long lost from 2 Chron. xxii. 2, which truth, even to a letter, as far as Hebrew is concerned, is that which has been safely preserved in 2 Kings viii. 26, to this day.

As, therefore, a man deaf with one ear has reason to bless God for having given him two ears; and as a man blind with one eye is convinced that without the other the darkness of the dead in their sepulchres would perpetually surround him; so, when scripture is compared with scripture, we see how greatly we are indebted to divine wisdom and goodness for giving us line upon line, and precept upon precept.

Maryland Point, Stratford, Essex.

SALT-PANS.

In the autumn of the year 1823, Dr. Chalmers was removed from the pulpit of St. John's in Glasgow to the chair of Moral Philosophy in St. Andrews. On his way to St. Andrews, he paid a visit to Dairsie-moor. Saunders and Robert Edie accompanied him to a neighbouring village, and, as they went along, were expressing freely their views as to his removal.

"I don't think," said Saunders, "that you should give up preaching for teaching."

"Let me ask you a question, Saunders," rejoined the Doctor; "does the man who salts a pig, or the man who makes the salt which will salt many pigs, do the greatest service?"

"The man who makes the salt," to be sure."

"Well, I have all this time been salting the pig, and now I'm going to make the salt."

"Then the sooner you're in the salt-pans, Sir, the better."—*The Missionary of Kilmany.*

RED SPOTS IN WOOLLEN CLOTH.

The manufacture of woollen goods requires great care in the selection of the material. A practised eye alone detects those defects or qualities, which guide the stapler in assorting his fleeces, and a mistake at the commencement is often followed by bad results at the close; not unlike errors indulged in youth which grow into the sin that "more easily besets" the man in his future life. The "gray fibres" interspersed in coarse wools sometimes escape detection by all parties, until a far advanced stage of the manufacture, when they re-appear as red spots on the cloth, injuring the colours, and marring its value after the mistake is irremediable, and the disappointment which they then cause might remind the artizan of the solemn words spoken by Moses to the Israelites, "Be sure thy sin will find thee out." A process and a time will come by which and when the red spots on the web of many lives will come up, irremediably and for ever destroying their character and their

happiness. "Nothing is secret that shall not be made manifest," Luke viii. 17, and hence the solemn necessity resting on all men to accept and follow the injunction, "Be diligent that ye may be found of Him in peace without spot, and blameless." 2 Peter iii. 14.—*Troup's Art and Faith.*

THE FINAL VINDICATION.

When fully acquitted and adjudged to eternal life on the ground of the finished work of Christ, their interest in which has been proved by "their work of faith and labour of love," they shall at once and for ever be freed too from all the opprobrium which has been cast on them by ignorant and malignant men. The sentence of the last day shall wipe off all such reproaches. The world's fools shall appear truly wise,—the objects of their contempt, the truly "excellent ones;" and the infamy with which it was attempted to brand them, shall prove the source of "shame and everlasting contempt" to their calumniators, world without end. Then may be given forth the challenge and the defiance, "Who shall lay anything to the charge of God's chosen ones? Who is he that condemneth?" Then shall be fulfilled what is written in the prophets, "No weapon that is formed against thee shall prosper: and every tongue that riseth up against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me,"—or rather, This is the chartered right which I have secured them, "saith the Lord."—*Dr. John Brown on "The Dead in Christ."*

THE TRIUMPHANT CHRISTIAN.

WRITTEN BY THE LATE REV. DR. COX IN 1805.

Soon the night will pass away—
I shall reign in endless day;
Soon, oh happy thought! appear
With the saints in glory there.

Sins and sorrows, doubts and fears,
Pains, temptations, groans, and tears,
Then no more,—my soul shall raise
Never ceasing songs of praise.

Praise to Him who died for me,
Shed his blood on Calvary,
Burst the bars of death, then rose
Victor over all his foes!

Though by stormy winds I'm tost,
I a heavenly mansion boast;
Soon shall reach fair Canaan's shore
Where the tempests howl no more.

REVIEWS.

Sacred Symbology; or, an Inquiry into the Principles of Interpretation of the Prophetic Symbols. With Explanatory Observations on the Symbolic Figures and Exhibitions of the Sacred Scriptures generally. By JOHN MILLS. Edinburgh: Johnstone and Hunter. London: R. Theobald. 1853. 8vo. pp. 296.

IT is evident that years of labour have been expended in the preparation of this treatise. The writer has read much and thought much on the topics to which it relates, and has produced a work more scientific, and better adapted to assist the researches of inquirers than any other book on the Symbols of Scripture with which we are acquainted. Having said this, we must add that we are not prepared to acquiesce in all that he advances. In some cases we are not quite certain that we understand him, and in others we have not derived conviction from his arguments. It would not, however, be dealing justly with the learned author, or yielding due homage to the paramount interests of truth, to pen hastily a series of objections and doubts relating to details, and send them into circulation under the name of a review. The volume deserves to be considered as well as read. It is on a subject of great difficulty and of equal importance. If it does not meet our wishes in every particular, it approximates too nearly to a satisfactory performance to be treated with levity.

Mr. Mills maintains the sound principle, as we deem it, that no true canon of interpretation for the imagery of the bible can be obtained from any other source than its own pages. "Some modern writers have taught that an acquaintance with ancient pagan hieroglyphics and Egyptian mythology is necessary, and that these furnish a key which will unlock every mystery. But, while our author admits that some aid may be derived from acquaintance with the symbology of pagan antiquity, in so far as it may be found to accord with the laws of nature, and constitution of the world, he yet maintains that the arbitrary uses that were made of them, and the differences in the systems to which they were attached, render them unsafe guides. He observes that "Proofs in abundance of the fanciful and changeable character of the symbols of antiquity may be found in Bishop Warburton's works, in Bryant's Ancient Mythology, and other writings of kindred character;" that "from the bible alone the true principles of symbolic interpretation may be satisfactorily established; and that by a more intimate acquaintance with those sacred writings, much greater light may yet be thrown on that important subject."

Another of the leading principles of the work before us, we are happy to say, is this: that symbolical prophecies are not to be regarded as the ingenious inventions of holy men of old, but as faithful descriptions of scenes presented to their imagination by God himself. Moses Stuart, writing of Daniel, says, "Dreams, visions, sensible representations, in which that is acted out, in view of the prophet, which he is to record as a prediction, constitute the whole of his prophecies. In these respects he is the exemplar of the Apocalypse, whose author, although indeed no imitator, in a servile sense, of

any other writer, would seem still to have given a decided preference to Daniel's method of representation above that of other prophets." And again, "I have called this work" (the Apocalypse) "an epopee, because it has all the leading qualities of such a work,—continued action of the deepest interest, wonderful actors, great events, much display of imagination and fancy, poetry in respect to its conception and diction, a general unity of design, and catastrophes of higher import and more thrilling interest than all the catastrophes of other epics united." On this Mr. Mills very correctly observes, "If, as is here implied, the book were the *work* of John, that he wrote it from his own imagination and fancy, according to his own conceptions of what would best make known the truths he had to communicate, it might, perhaps, be called a poem, or epopee. But as the whole book is nothing else than a plain narration of what John saw and heard in vision, a revelation from God, it does not seem safe, to say the least, to term it a poem. Poetry, according to our general conceptions of it, seeks to adorn its subject in the drapery of a vivid imagery; but the symbolic exhibitions of the prophets are not intended to adorn, but to represent and delineate truth. Whether the Apocalyptic scenes may embody the poetic element, is not our question. If, however, the Apocalypse be a poem, its author is no other than the God of wisdom. But if poetry be *an imitative art*, as we are told it is, we have here a *ne plus ultra*. Professor Stuart, however, views John as the poet, but as divinely inspired, and thus qualified to conceive and choose the form and manner in which he should write the Apocalypse. John, however, has told us very plainly that he received the whole from Jesus Christ."

The connexion between the symbology and rituals of Egypt and Assyria, and those of Israel, is well described by Mr Mills in his preface. "As invisible realities can be more easily conceived of when represented by visible objects, an emblematic analogy seems indispensable in communicating spiritual instruction. In the beginning of time the Almighty revealed his purposes by emblematic and typical representation. If it be supposed that the Hebrews borrowed their symbology from the Egyptians, it may be asked, Whence did the latter obtain theirs? Was it from Assyria? Or is it not more likely that both Egypt and Assyria had derived their ceremonial and their symbology from the same source? It is evident that the representative system, as connected with Divine worship, had its rudiments, to say the least, in the infancy of our race. The lamb that Abel offered to the Lord was an emblematic type of Christ as offered on the cross. The fact, therefore, of a resemblance between the ceremonial of Egypt and that of the Mosaic institution, affords no proof that the great Lawgiver had copied from the Egyptians; or that the Almighty had accommodated, as some presume, his own institutions to the prejudices of the people. We have no occasion to disregard the opinion, that in some instances there was a resemblance between some of the rites practised in Egypt and those appointed for the Israelites. But instead of supposing that the institutions of Sinai were designedly similar to those of the Egyptians, it seems more reasonable to ask, Whence were derived the instituted rites of any of the ancient nations? It is true, we read of no rites or institutions at the time when Noah appeared as the head of a renovated world, except the altar and the offerings. But we cannot infer from this, that the father of our race received no instruction respecting the form and manner in which those offerings should be pre-

sented. It is generally admitted that the religious system of Noah and his immediate descendants was gradually corrupted; and that this corruption continually increased throughout the nations. But there are reasons that may be assigned in favour of the opinion that all the nations had not corrupted the true worship to a like extent. In the time of Abraham the worship of idols abounded; but there was then living at Salem, Melchizedec, a king and priest of the Most High God. By Job, as well as by his friends, the true God was known and worshipped. From the brief account we have of the interview between Abraham and Melchizedec, it appears that tithes had been appointed for the priesthood; and also that the priest interceded with God for blessings on the people. From this account of the king and priest of Salem, it is evident that he was acting in accordance with some divinely-appointed institution; yet respecting such institution the Bible is silent. More than this, it is stated in the Epistle to the Hebrews, that this Melchizedec was a type of the Redeemer, and that he belonged to a certain order or succession. Such an order, thus recognised, must have been of Divine appointment; nor is it unreasonable to suppose, that in connection with such a priesthood, some kind of ceremonial should have been also appointed. And if there were rites existing of Divine appointment, it does not seem improbable that some kind of sacred structure, either tabernacle or temple, might also exist. It is not very probable that any of the ancient institutions, as existing in the different nations, were at first originated only by human invention; but it is far more likely that the rites and institutions, as also the symbolic representations of Egypt and Assyria, with those of other nations, derived their origin, in part at least, from some anterior institution originated in accordance with Divine direction. From a consideration of the brevity of scripture history respecting those early ages, the silence of the Bible on the subject cannot well be adduced as an argument against such an inference.

"In so far then as a resemblance existed between the ceremonial and symbology of ancient nations and those of the Israelites, the reasonable inference would seem to be, that to a like extent those nations had retained the forms of a worship originally pure. We need not infer from this that the Mosaic institution was merely a restoration of previously existing institutions which had been corrupted; but we may yet conceive, that as the Almighty has in all ages been instructing his people in the same truths, there would be types and symbols of those truths of a like character employed for that purpose, so long as representations of an emblematic or typical nature should be required."

It is obvious that our design in this article is not so much to examine the interpretations of Mr. Mills as to induce our readers to procure his book and form a judgment of its contents for themselves. After four preliminary chapters, he gives "A general summary of the principal symbolic and emblematical figures and exhibitions in the sacred scriptures with explanatory observations." Here he enters into detail, expounding the terms Abaddon—Apollyon — Abyss — Air — Altar — Angels—Ark, &c., &c., as used in prophecy, in alphabetical order, and it is only in detail that it is possible to notice them. We copy with pleasure, however, his own retrospective view of the work given in its concluding pages.

"From what has been advanced on the subject of our inquiry, a hope is entertained that some of its difficulties are removed, but it must not be expected that none are yet remaining.

"In the interpretation of the inspired prophecies, correct views of the doctrines of the gospel, and of the nature and constitution of Christ's kingdom, are indispensable. And as all scripture is given by Divine inspiration, the enlightening influence of the Holy Spirit is especially requisite in studying the writings of the prophets. . . .

"Nor ought it ever to be forgotten that many of the Divine predictions are designedly obscure. By this arrangement of infinite wisdom, the faith and patience of believers are kept in lively exercise, and their dependence on Divine teaching more constant and sincere. . . .

"One great purpose of the Almighty Father in granting to his children prophetic revelations of his will in regard to futurity, would doubtless be to elevate their minds to the highest and noblest conceptions of his own nature and character. How needful, then, is that humility which will lead us to lie low at his footstool, and to wait patiently for the gradual unfolding of those heavenly mysteries, of which he has given us so many delightful intimations by his servants the prophets.

"If the gospel of salvation has been given for the purpose of instructing us in the knowledge of Christ, it surely behoves to take heed to ourselves, that in all our endeavours to understand the scriptures we keep him before us as the supreme object of our desire—the way, the truth, and the life."

The Cloister Life of the Emperor Charles the Fifth. By WILLIAM STIRLING, *author of "Annals of the Artists of Spain." Third Edition, enlarged and corrected.* London: Parker and Son. 8vo. pp. 342. 8s.

WE have not met with a better book than this for many a day. We have read it twice, and hope to read it again. It is equal in interest to "Borrow's Bible in Spain," and displays an amount of historical learning combined with power of deep, discriminating, and comprehensive thought, to which Borrow can lay no claim. Our readers will see that we are not alone in our favourable opinion of the work, when we tell them that it has passed through three editions in thirteen months. "But what is the book about?" "What does it prove?" It proves several things which are, or *ought* to be, matters of interest to all intelligent, thoughtful, pious people.

First, it proves that *some* members of parliament do not spend all their time and waste all their energies upon mere speechifying within the walls of St. Stephen's chapel, but devote them to far nobler pursuits. We admit that the name *parliament* may be derived from the verb *parler*, to *speak*, but we do not admit that he who speaks most is the best member of that great but sometimes garrulous assembly. The author of this book is an M. P., yet we do not remember to have seen many speeches of his in the "Times;" for aught we know he is as taciturn a member as "single speech Hamilton" was, or as that silent senator who spoke only once in forty years, and then to ask Mr. Speaker to allow a window to be shut. Mr. Stirling has atoned for his silence in the senate by his labour in the study; for the results of this volume are not like the speeches of some "honourable members," *vox et præterea nihil.* How often is the German proverb true—"Speech is silver, but silence is gold!"

Secondly, this book is worth an attentive perusal, because of the new light which it throws, and that copiously, upon more than one part of the life of the renowned emperor, Charles V. A great legal luminary once scandalized his brethren of the bar, by terming history "*an old almanack;*" and we remember that the father of the shrewd but supercilious recluse of

Strawbery Hill said to a friend, "Don't talk to me about history, for we *know* that that's false." Without entirely assenting to the above sweeping condemnation of Clio, we assuredly sometimes think that her laurels must have been mingled with poppies; for verily her trumpet often gives "an uncertain sound." No one can read Walpole's "Historic Doubts," or Carlyle's "Cromwell," without concluding that many an historian, like Sheridan's friend, "has sometimes had recourse to his *imagination* for his facts." We more than suspect that if the history of the Anabaptists, for example, were truthfully written, more than one "grave and reverend senior," who has scarcely known which more to condemn, the dipping or the depravity of the men of Münster, would be as clearly convicted of historical *leasing*, as Dr. Robertson has been convicted thereof by Mr. Stirling in the matter of the monkery of Charles V. "Our own Robertson has told the story of the emperor's life at Yuste with much dignity and grace, and still more inaccuracy;" so says Mr. Stirling, and he *proves* what he says. The doctor, for example, supposed that the convent in which Charles played the monk was dedicated to *Saint* Justus, Just, or Yust; but it derives its name "not from a *saint* but a streamlet, which descends from a sierra behind its walls." According to Robertson, Philip II., the successor of Charles, acted with such horrible unnaturalness as to withhold, or at least dole out with great irregularity, the yearly allowance for which his father stipulated when he stepped from his mighty throne to make room for the ascension of his son. Of this assertion Mr. Stirling shows that there is scarcely the shadow of a proof. Surely Philip has sins enough to answer for at the bar of history without our laying this extra one to his charge. The doctor, moreover, gives an elegant and edifying account of the emperor performing his own funereal obsequies, following his own coffin with shroud on back and burning taper in hand, and then, having laid himself down in his wooden cell, allowing the church gates to be closed in his face. The following appears to be the *historical* material from which the artistic skill of Robertson has produced his world-wide-famous romance. "Siguença's account of the affair, which I have adopted, is that Charles, conceiving it to be for the benefit of his soul, and having obtained the consent of his confessor, caused a funeral service to be performed for himself, such as he had lately been performing for his father and mother. At this service he assisted, not as a corpse, but as one of the spectators, holding in his hand a waxen taper, which, at a certain point of the ceremonial, he delivered to the officiating priest in token of his desire to commit his soul to the keeping of his Maker. There is not a word to justify the tale that he followed the procession in his shroud, or that he simulated death in his coffin, or that he was left behind shut up alone in the church when the service was over. In this story respecting an infirm old man, the devout son of a church where services for the dead are of daily occurrence, I can see nothing incredible or very surprising. It is surely as reasonable for a man on the brink of the grave to perform funeral rites for himself, as to perform such rites for persons who had been buried many years before. Superstition and dyspepsia have driven men into far greater extravagancies." Preface, p. 15.

Robertson is also wrong in saying that Charles laid aside the cares of the monastery when he formally laid aside its crown. The plans and pursuits of forty years are not so *easily* laid aside. It is true we read of the emperor Diocletian, who with royal dignity laid down his

sceptre, and then with rustic ease took up the spade to cultivate cabbages at Salona: but, though Gibbon institutes a parallel between the abdicating Roman and the abdicating Fleming, Charles certainly did not concentrate *his* energies upon vegetables, feeling as he did the yearning after old pursuits which the retired chandler mentioned in the "Rambler" felt, who could not be happy unless he were at his old occupation, at least, "on dipping days." On the very day that the emperor signed the first order for money to be spent on his retreat at Yuste, he cheated the only daughter of his favourite sister of a husband, in order to marry his son and successor to Mary Tudor, who had just sent word to Charles that she "had inherited the throne of England, and had sent him an early hint of her gracious willingness to become his second empress." The emperor having resolved to enact the monk, of course could not accept the offer of marriage, but he resolved that his son should. "In her childhood, the lady Mary had been betrothed to Charles, and she was now eleven years older than his son. But Philip, who was preparing to marry an infanta of thirty-three, was quite willing to transfer his affections to a queen of thirty-seven." "The Portuguese cousin was thrown over, and when the bigot Philip was duly linked to the bloody Mary, Smithfield contributed no inapt torch to hymeneals simultaneously illumined by the *autos da fé* of the Spanish Inquisition."—*Quarterly Review, Dec.* 1852.

Having with characteristic piety signalized his resolution to lay down the crown and take up the cowl, by this cold-blooded stroke of state policy, he continued to the last to have "an eye to business;" for whenever there were royal rivals to circumvent, rich merchants to fleece, or accursed heretics to [illegible], he was as active as Macbeth's witches round their cauldron. Read Stirling's sixth chapter, entitled "State Craft in the Cloister," and you will see that the

"—— old man broken with the storms of state,"

had still some work in him, and that he did it.

Moreover, to give you, gentle reader, a glance at "his table neat and plain" (vide Robertson), and to afford you an idea of what Charles' commentary would have been upon the text,

"Man wants but little here below,"

take the following from the racy, graphic pages of our "genial" author:—"Roger Ascham, standing hard by the imperial table, at the feast of the Golden Fleece, watched with wonder the emperor's progress through 'sod beef, roast mutton, baked hare,' after which 'he fed well of a capon,' drinking, also, says the Fellow of St. John's, 'the best that I ever saw: he had his head in the glass five times as long as any of them, and never drank less than a good quart of Rhenish wine.' Even in his worst days of gout and dyspepsia, before setting out from Flanders, the fulness and the frequency of the meals which occurred between his spiced milk in the morning and his heavy supper at night, so amazed an envoy of Venice, that he thought them worthy of a special notice in his despatch to the senate. The emperor's palate, he reported, was, like his stomach, quite worn out; he was ever complaining of the sameness and insipidity of the meats served at his table; and the chamberlain, Monfalconet, protested, in despair, that he knew not how the cook was to please his master, unless he were to gratify his taste for culinary novelty and chronometrical mechanism, by sending him up a pasty of watches. Eating was now the only physical gratification which he could still enjoy, or was unable to resist. Like Frederick

the Great, who died of his polenta, he continued, therefore, to dine to the last upon the rich dishes, against which his ancient and trusty confessor, Cardinal Loaysa, had protested a quarter of a century before. The supply of his table was a main subject of the correspondence between the *mayor domo* and the secretary of state. The weekly courier from Valladolid to Lisbon was ordered to change his route that he might bring, every Thursday, a provision of eels and other rich fish (*pescado grueso*) for Friday's fast. There was a constant demand for anchovies, tunny, and other potted fish, and sometimes a complaint that the trout of the country were too small; the olives, on the other hand, were too large, and the emperor wished, instead, for olives of Perejon. One day the secretary of state was asked for some partridges from Gama, a place from which the emperor remembered that the Count of Osorno once sent him into Flanders, 'some of the best partridges in the world.' Another day sausages were wanted of the kind which the Queen Juana, "now in glory," used to pride herself in making, in the Flemish fashion, at Tordesillas, and for the receipt for which the secretary is referred to the Marquis of Denia. Both orders were punctually executed. The sausages, though sent to a land supreme in that manufacture, gave great satisfaction. Of the partridges the emperor said, that they used to be better, ordering, however, the remainder to be pickled. The emperor's weakness being generally known or soon discovered, dainties of all kinds were sent to him as presents. . . . . One day the Count of Oropesa sent an offering of game; another day, a pair of fat calves arrived from the archbishop of Zaragoza; the archbishop of Toledo and the duchess of Frias were constant and magnificent in their gifts of venison, fruit, and preserves; and supplies of all kinds came at regular intervals from Seville and from Portugal. Louis Quixada, who knew the emperor's habits well, beheld with dismay these long trains of mules laden, as it were, with gout and bile. He never acknowledged the receipt of the good things from Valladolid without adding some dismal forebodings of consequent mischief; and along with an order he sometimes conveyed a hint that it would be much better if no means were found of executing it. If the emperor made a hearty meal without being the worse for it, the *mayor domo* noted the fact with exultation; and he remarked with complacency his majesty's fondness for plovers, which he considered harmless. But his office of purveyor was more commonly exercised under protest; and he interposed between his master and an eel-pie as, in other days, he would have thrown himself between the imperial person and the point of a Moorish lance."—Pp. 60—62.

After the perusal of the above, the reader will not be much surprised to learn that, although the royal mind and soul could be content to feed upon a library containing some thirty-one volumes—Boethius de Consolatione in French, Italian, and Castilian; and Cæsar's Commentaries in Tuscan, being among them—yet the following "creature comforts" were often in requisition, namely:—

27 pairs of spectacles.

A number of gold tooth-picks.

18 files, to file his majesty's teeth.

14 feather bolsters.

37 pillows, with much Holland bed-linen of all kinds.

His majesty's arm-chair, with six cushions and a footstool.

16 long robes, lined with eider-down, ermine, Tunis kid-skin, or velvet.

"A piece of gold, to be put into hot water or wine, for the use of his majesty (weighing upwards of five and

a half ounces). Add to the above, 13,000 ounces of silver plate, besides jewels many, and precious stones not a few, and if you conclude that his most catholic majesty practised about as much self-denial and mortification of the body in his monastery, as Sir John Falstaff or George IV. would have recommended under similar circumstances, you will not be far wrong.

Thirdly, this volume reads to us a most valuable lesson upon the inexpressible worth of mental freedom and religious liberty. Three centuries ago, as every student of history knows, the regal sway of Spain was marvellously mighty. Charles the Fifth was by far the greatest monarch whom the world had yet beheld. His brief motto, *plus ultra*, inscribed upon the pillars of Hercules, was expressive of the insatiable ambition, and at one time seemed prophetic of the universal dominion of him, who had made a political cipher of our "bluff King Hal," imprisoned Francis I., sacked Rome, and brought to his feet even "our lord god the pope." What is the Spanish nation now? Almost below contempt. She owes her ruin to Rome. And if you would see the sowing of the seeds of her destruction read chap. ix. of this volume, "The Inquisition; its Allies and its Victims." It is by her priests that she has been taught to be so dead to national honour and honesty, that she submits to be called "bankrupt and thief" in the money markets of the world; and forbids a word of prayer to be uttered over the bodies of the protestant strangers who may have the misfortune to expire on her inhospitable shores. "The year 1558 (the year of the emperor's death) is memorable in the history of Spain. In that year was decided the question whether she was to join the intellectual movement of the north, or lag behind in the old path of mediæval faith; whether she was to be guided by the printing-press, or to hold fast by her manuscript missals." She clung to her missals, and hence her misery; she rejected the printing-press, and freedom hath forsaken her: she spurned the gospel, and now Ichabod is written upon her once flourishing commerce, busy arsenals, beautiful palaces, and *invincible armadas*. The same year in which Spain was handed over, bound hand and foot, to "mediæval missals," a bigoted priesthood, and the bloody Philip,—he who helped Mary Tudor to light the fires of Smithfield, and who said to an ancient friend accused of false doctrine, "I would burn my own son were he a heretic as thou,"—in that same year England made her election of Elizabeth, the printing-press, and the bible. Compare England and Spain now.

"Look here upon this picture and on this:"

They are as unlike as "Hyperion to a satyr." Reader, hold fast to the printing-press protestantism, and the Bible; ages of national greatness and glory will be the result: we shall then be, as now, a Goshen of light and liberty to the nations of the earth. When we fall, if fall we must, we shall not fall by *felo-de-se*, we shall not be mastered by the missal, nor conquered by the crucifix; like the lion of Timnath we shall fall by more than monkish or *mortal* power, and like that royal beast, England will be nath of value even in her death, yielding sweet and strengthening food to nations yet unborn. "Them that honour me I will honour, and they that despise me shall be lightly esteemed."

We must not linger longer over this valuable work. But to those who can appreciate a literary production, combining the grave dignity of history with the gracefulness of romance; a production as graphic as that of Gibbon, but happily unsullied by his sneers, his infidelity, and filth; a work as full of

life-like portraits as "Boswell's Johnson," but free from poor Bozzy's pedantries, puerilities, and conceit: to all such we earnestly say, purchase the book and peruse it for yourselves. We conclude our notice with Mr. Stirling's touching account of the emperor's death-bed, and the fate of his royal remains.

"Towards eight o'clock in the morning, Charles asked if the consecrated tapers were ready. He was evidently sinking rapidly. The physicians acknowledged that the case was past their skill, and that all hope was over. Cornelio retired, Mathys remained by the bed-side, occasionally feeling the patient's pulse, and whispering to the group of anxious spectators, 'His majesty has but two hours to live—but one hour—but half an hour.' Charles meanwhile lay in a stupor, seemingly unconscious, but now and then murmuring a prayer and turning his eyes to heaven. At length he raised himself and called for 'William:' Van Male was instantly at his side, and understood that he wished to be turned in bed, during which operation the emperor leaned upon him heavily, and uttered a groan of agony. The physician now looked towards the door, and said to the archbishop, who was standing in its shadow, '*Domine, jam moritur!*' 'My lord, he is now dying!' The primate came forward with the chaplain Villalva, to whom he made a sign to speak. It was now nearly two o'clock in the morning of the 21st of September, St. Matthew's day. Addressing the dying man, the favourite preacher told him how blessed a privilege he enjoyed in having been born on the feast of St. Matthias the Apostle, who had been chosen by lot to complete the number of the twelve, and in being about to die on the feast of St. Matthew, who for Christ's sake had forsaken wealth, as his majesty had forsaken imperial power. For some time the preacher held forth in this pious and edifying strain. At last the emperor interposed, saying, "The time is come, bring me the candle and the crucifix." These were cherished relics, which he had long kept in reserve for this supreme hour. The one was a taper from our Lady's shrine at Montserrate, the other, a crucifix of beautiful workmanship, which had been taken from the dead hand of his wife at Toledo, and which afterwards comforted the last moments of his son at the Escorial. He received them eagerly from the archbishop, and taking one in each hand, for some moments he silently contemplated the figure of the Saviour, and then clasped it to his bosom. Those who stood nearest to the bed now heard him say quickly, as if replying to a call, '*Ya, Voy, Señor,*' 'Now, Lord, I go!' As his strength failed, his fingers relaxed their hold of the crucifix, which the primate therefore took, and held it up before him. A few minutes of death wrestle between soul and body followed; after which, with his eyes fixed on the cross, and with a voice loud enough to be heard outside the room, he cried, '*Ay, Jesus!*' and expired."

"The church of Yuste was merely a temporary resting place of imperial Cæsar, dead and turned to clay. The emperor, in his will, had confided the care of his bones to his son, expressing a wish, however, to be laid beside his wife and his parents in the cathedral of Granada, in the splendid chapel-royal, rich with the tombs and trophies of Ferdinand and Isabella . . . With his empress, Charles was laid in a vault in front of the high altar. By the side of this magnificent altar, in a lofty niche, lined with precious jaspers, their monument forms an appropriate ornament of the most splendid chapel ever created by the sombre genius of Castillian art, and the lavished wealth of the New World. Wrought in bronze by Leoni, their fine effigies, in mantles superbly

emblazoned, kneel in the attitude of prayer, with joined palms and uncrowned heads, and eyes fixed on the holy shrine. . . . . Eighty years afterwards the repose of the emperor was again broken. Philip the Second had provided a very simple vault for the reception of the ashes of his house, saying, 'I have built a dwelling for God, let my son, if he will, build for his bones and ours.' Philip III., accepting that humbler share of the work, commenced the celebrated Pantheon, which after the labour of thirty-three years, was finished by Philip IV. . . ... As the body was deposited in the marble sarcophagus, the coverings were removed to enable him to come face to face with his great ancestor. The corpse was found to be quite entire, and even some sprigs of sweet thyme, folded in the winding-sheet, retained, said the friars, their vernal fragrance after the lapse of fourscore winters. . . . Once again, at the distance of four generations, the emperor's grave is said to have been opened. . . . Mr. Beckford used to relate that when he was leaving Madrid, Charles III., as a parting civility, desired to know what favour he would accept at his hands. The boon asked, and granted, was leave to see the face of Charles V., in order to test the fidelity of the portraits by Titian. The finest portraits of Charles, as well as his remains, were then still at the Escorial. The marble sarcophagus being moved from its niche, and the lid raised, the lights of the Pantheon once more gleamed on the features of the dead emperor. The pale brow and cheek, the slightly aquiline nose, the protruding lower jaw, the heavy Burgundian lip, and the sad and thoughtful expression, remained nearly as the Venetian had painted them, and unchanged since the eyelids had been closed by Quixada. There too were the sprigs of thyme, seen by Philip IV., and gathered seven ages before in the woods of Yuste.

Yuste itself, like its former lord, is now only a melancholy, though interesting, ruin. "Within and without the buildings time has dealt gently only with the great walnut-tree at the gates, which rears its giant head, and spreads forth its broad and vigorous boughs over the mouldering walls to shroud and dignify the desolation. Yet in the lovely face of nature, changeless in its summer charms, in the hill and forest and wide Vera, in the generous soil and genial sky, there is enough to show how well the imperial eagle had chosen the nest wherein to fold his wearied wings."

BRIEF NOTICES.

Sacred Cantata on the Millennial Glory. The Words, by various Authors, selected by WILLIAM JOHN; *the Music composed for Four Voices, with an accompaniment for the Pianoforte or Organ, by* W. C. ELLIS. London: Novello. 1853. Folio. Pp. 59. Price 7s. 6d.

Beautiful verses from popular hymns, productions of many esteemed poets, judiciously arranged and set to appropriate harmonies, are in this work presented to the lovers of sacred music in a style of unusual elegance. The universal diffusion of the gospel, and the effects which that gospel is destined to produce constitute the theme, and the sentiment pervading the whole is in our view consistent with the sound interpretation of inspired prophecy. The religious tendency of the performance is excellent, and the scientific skill evinced highly satisfactory. Respecting the musical composition, Mr. Ellis observes that he "was desired to write it in so easy a manner as to be within the reach of all amateur players and singers, and yet it was to possess difficulties enough to please accomplished and scientific musicians." Whether

he has succeeded or not, he leaves to the public to judge: we think that he may await the sentence with great composure. Our vote at least shall be in his favour; and what is of far more importance to him, he has already those of Her Majesty and Prince Albert.

The Future State of the Church and the World, or A Discourse on the Millennial Glory, the Certainty of its Approach, and the Means by which it will be effected. By the Rev. J. NEAVE, *Southsea.* Portsea: Horsey. Pp. 27.

This excellent sermon was occasioned, we believe, by the performance of the "Sacred Cantata" mentioned in the preceding paragraph; and if that composition should call forth similar discourses wherever it is rehearsed, it will be doubly desirable that it should meet with the popularity which we have anticipated for it. Taking for his text the words, "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," which has furnished the subject of a pleasing frontispiece to Mr. John's work, Mr. Neave gives three reasons for his hope of a happy future; the first derived from analogy, the second from the nature and design of Christianity, the third from the express language of scripture. He then assigns reasons for believing that the conversion of the world—the happy future which he expects—will be effected by the universal diffusion of the gospel, and a very large effusion of the Holy Spirit on those who hear it. He concludes by specifying the blessings which he anticipates from the universal diffusion of vital Christianity: he looks for the time as that when the saving knowledge of Christ shall be vastly, if not universally, extended to mankind; when the church shall be eminently holy, resuming the simplicity and spirituality of early times; when great temporal blessings will flow from this altered state of things, and when a great change will take place in the dispositions and manners of men generally. The language of the text, in his judgment "indicates, not that savage beasts will change their nature, but that men shall be changed; cruelty and deceit and every sort of wickedness will disappear."

Gems of Metrical Psalmody, containing a Selection from the most Ancient and Celebrated Masters, to which are added a few Original Tunes and Chants, with an Accompaniment for the Organ and Pianoforte, Edited by W. BIRD, *Author of Original Psalmody, Anthems, &c. Dedicated by permission to the Most Honourable the Marquis and Marchioness of Cholmondeley.* London: 64, White Lion Street, Pentonville. Pp. 29. Price 3s. 6d.

The design of this work is to furnish Christian congregations with a few pleasing melodies not in general use, harmonized in a manner at once simple and thoroughly scientific, perfectly suitable therefore for public worship. Generally, they are the compositions of men of celebrity who flourished in the seventeenth and eighteenth centuries; and they are entirely free from the levity which a few years ago characterised the tunes commonly sung to cheerful hymns, and sometimes to those which related to the most awful solemnities. Many of them are very beautiful, and their introduction into general use would be advantageous. We need some new tunes now, because the best of the old ones have been effectually spoiled by modern improvers. They have been newly arranged, and harmonised so differently in different collections, that unless the tune book used in the congregation be before every worshipper, fierce discords must be continually breaking forth. Imagine twelve persons singing together an excellent old tune in its various parts, four looking at the Psalmist, four at the Union Tune Book, and four at one of the books which were in common use before the Psalmist and the Union Tune Book were published. What a scene of confusion must ensue! Let any company of singers make the experiment.

Horæ Biblicæ Quotidianæ. Daily Scripture Readings, by the late THOMAS CHALMERS, D.D., LL.D. *In two Volumes. Volume II.* Edinburgh: Constable and Co. 1853. Pp. 524. Price 5s.

The former volume was noticed in May last. This extends from the commencement of Chronicles to the end of Jeremiah.

Saul, the First King of Israel. A Scripture Study. By JOSEPH AUGUSTUS MILLER. *Windsor.* London: John Snow, Paternoster Row. 1853. Pp. 315. Price 5s.

The history of Saul is full of interest and instruction. From its study the useful lesson may be learned, that all natural excellence is of little value unless the corruptions of the heart be restrained by the grace of God, and that without God's blessing the life that opens most full of promise may close in the deepest gloom and wretchedness. In this volume the leading features of Saul's character are fairly drawn, their developments in the progress of events is carefully noted, and the circumstances attendant on his career are, for the most part, well explained.

Scenes in the Life of Christ. A Course of Lectures, delivered on the Thursday Mornings during Lent, 1853, in the Parish Church of St. Peter's, Cornhill, London. By the Rev. HENRY CHRISTMAS, M.A., F.R.S., F.S.A., F.R.G.S., *&c., &c. &c., Thursday Morning Lecturer, Minister of Verulam Chapel, Lambeth, and Chaplain to the Sheriff of London and Middlesex.* London: Smith, Elder, and Co., 65, Cornhill. 1853. 8vo. Pp. 191. Price 3s. 6d.

Our readers may scarcely expect much to interest or profit them in a volume of *Lent Sermons;* but these are not ordinary sermons. We scarcely remember any course of lectures that we have read with greater pleasure; though of course they contain some things in which we do not concur. They bring us into communion with Jesus in the temple, on the mount, in the desert, on the sea, by the wayside, in the garden, and on the cross. The author has evidently visited the scenes of our Saviour's career

and ministry, and he presents them with all the vividness of life to the imagination of his readers. We realise Christ our pattern in every page, whilst depths of evangelic truth and sweetness are constantly opened up.

"Take Heed unto Thyself." An Address delivered at Upper Norwood Chapel, on the Evening of Sunday, August 21, 1853, *having reference to the Appalling Accident at the Crystal Palace on the preceding Monday. Published by Request.* London: Houlston and Stoneman. 12mo. Pp. 24. Price 2d. each, or 1s. 6d. per dozen.

A few prefatory sentences addressed to the Workmen employed in the construction of the Crystal Palace, being signed, Joseph Tritton, Bloomfield, Norwood, authorise us to ascribe this discourse to the respected Treasurer of the Baptist Magazine. Availing himself of the excitement occasioned in the neighbourhood by the terrific occurrence which terminated suddenly the earthly course of twelve persons who were employed at the time in their usual occupation, to call the attention of survivors to their own eternal interests, Mr. Tritton admonished a large and attentive assembly that death must overtake them all—that the judgment-seat of Christ awaited all—that enmity to God had characterised all—and that persevering in that enmity, eternal ruin was before all. He exhorted them to improve the warning by prayerful reflection—by resolute effort—by humble submission—and by devout thanksgiving; referring them in conclusion to the events of daily life as impressing the warning—to their present religious advantages—and to the reality of sacred things. The profits arising from the publication will be handed over to the widows and orphans of the deceased sufferers.

A Warning Cry from Niagara. By the Author of "Come to Jesus," "It is I," &c. London: Snow. Price 2d.

An ingenious comparison of the river Niagara with sin. It is a broad river; it is always flowing; the current is sometimes imperceptible; it is a river that flows to death; it is an ancient river. The condition of sinners is then illustrated by the circumstances of three unfortunate men who having moored their boat to the shore a considerable distance above the Falls laid themselves down in it and slept, till they were aroused from their fatal slumber when it was too late to escape from destruction.

A New Testament Church and the Church of England. By the Rev. G. C. CATTERALL. London: Hall, Virtue, and Co. 1853. 12mo. Pp. 54. Price 6d.

Property to the value of forty pounds, belonging to twelve householders, having been seized and publicly sold to pay church rates which amounted together to six shillings and four pence half-penny, the pastor of the baptist church thought that it was desirable to enlighten his neighbours on the degree of similarity between the church for whose support this was done, and the churches instituted by the inspired servants of Christ. As spectators, residing at a distance, and therefore somewhat disinterested, though we wish well to all parties, we feel that we cannot congratulate the ecclesiastical authorities of Boroughbridge on the result; for this pamplet will certainly damage the local reputation of the State Church more than the six shillings and four-pence half-penny which it has obtained will promote its interests. We hope, however, that these pages will be freely circulated, and lead many who had not considered the subject before to receive and hold fast those scriptural principles which the author maintains.

History of France, from the Invasion of the Franks under Clovis, to the Accession of Louis Philippe. By EMILIE DE BONNECHOSE. *Translated from the latest Paris edition, by William Hobson, Translator of Michaud's History of the Crusades.* London: Routledge and Co. 1853. 16mo. Pp. 725. Price 5s.

This is not the first translation of the work of M. Bonnechose, but it is a good one, and the style in which it is presented to the reader is thoroughly respectable. The history itself is written, of course, not as an Englishman would write it, but under the influence of feelings natural to a Frenchman; yet it is free from many prejudices and bad tendencies by which French works are usually disbonoured. The writer is, we apprehend, a protestant; at any rate he is a friend of liberty, toleration, and revealed religion. We are pleased to find him saying, "One of the great maladies of our times, the malady of which we see the symptoms in all parties, is that impatience which often becomes fury, and which is nothing but the sad result of the want of morality." And again, "These errors, these vices, and above all, the too frequent forgetfulness of the Christian principle, are the springs from which flow the obstacles to the necessary developments and the strengthening of our social institutions." It would be a happy thing for France if these sentiments were general among its sons. When M. Bonnechose wrote, he anticipated more good from the accession of Louis Philippe to the throne than the event realized; but who among the English friends of freedom can blame him for this? Was it not so also with us?

The Course and Tendency of History since the Overthrow of the Empire of Napoleon I. By PROFESSOR G. G. GERVINUS. *Translated from his "Introduction to the History of the Nineteenth Century." By Moritz Sernan, Ph.D. Assisted by the Rev. J. M. Stephens. To vindicate Professor Gervinus from his English Translator in Henry G. Bohn's One Shilling Series.* London: E. Marlborough and Co., Ave Maria Lane. 8vo. Pp. 35. Price 1s.

We do not deem ourselves competent to pronounce an opinion upon the mysteries of German politics, but any of our friends who wish to study them may advantageously avail themselves of the aid of a man whose reputation stands so high as that of the author of this pamphlet.

Outlines of Literary Culture from the Christian Stand-Point. By the Rev. B. FRANKLAND, B.A. London: Partridge and Oakey. Pp. 203.

There are many things to commend in this neat little volume. It displays a respectable amount of learning, much critical discernment, and not a few beauties of composition; it is evidently the production of a well-informed, well-balanced, elegant, and pious mind; but it lacks point and power. It is rather too much like the portrait of herself which Queen Elizabeth ordered, that was to contain no *shades*: the style is too regular and monotonous The author would not be far from perfection if he could manage to blend with his correctness of style, and copiousness of matter, a portion of the deep reflection and energy of expression which characterize John Foster's essay "On the Aversion of Men of Taste to Evangelical Religion."

I've been Thinking; or The Secret of Success. By A. S. ROE. *Edited by the Rev. Charles B. Taylor, M.A.* London: Clarke, Beeton, and Co. 1853. 16mo. Pp. 306. Price 1s. 6d. boards.

A publication of the Uncle Tom class, but not relating to slavery. The design is to encourage temperance, industry, forethought, independent effort, and reliance on God. The scene is laid in America, and it is the American language in which it is written, but the characters are principally English. We do not think that all that it records could have taken place anywhere; yet it is an interesting story. The writer understands the gospel and loves it; and a Christian spirit pervades the book, though it does not treat in a great degree on religious matters. If we *are* to have works of fiction, it will not be easy to find any more unobjectionable than this is.

Juvenile Tales, for all Seasons. By MARIA J. M'INTOSH, *Author of "Conquest and Self-Conquest," &c. &c. With Illustrations by Kenny Meadows.* London: Routledge and Co. 1853. 16mo. Pp. 247.

Blind Alice — Jessie Graham — Florence Arnott—Grace and Clara—and Ellen Leslie, are the titles of Tales from which many of our young friends will remember that they derived pleasure when they were published separately, two or three years ago. They are now brought out together in one volume, prettily attired in red cloth.

The Philosophy of Atheism Examined and Compared with Christianity. A Course of Popular Lectures delivered at the Mechanics' Institute, Bradford, on Sunday Afternoons in the Winter of 1852, 1853. *By the Rev.* B. GODWIN, D.D. *Third Edition.* London: Arthur Hall, Virtue, and Co. 16mo. Pp. 322. Price 3s.

We are happy to learn that the demand for this excellent volume continues, not only in the town in which the Lectures were delivered, but also in the manufacturing districts around.

Spare Moments. Third Thousand. London: Hamilton, Adams, and Co. 1853. 12mo. Pp. 70.

A series of short papers on interesting and important subjects, any one of which may be read in five minutes and supply useful materials of thought.

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The World's Greatest Benefactor: a Lecture delivered by ALEXANDER WALLACE, Edinburgh, on Sunday afternoon, May 22, 1853, to a large Meeting of the Working Classes of Bradford, and Published at their request. Third Thousand. *London: Hamilton, Adams, and Co.* 16mo., *pp.* 24.

Address to the Walworth Sunday Scholars and their Teachers, on the Occasion of the Sunday School Union Jubilee, at York Street Chapel (Rev. George Clayton's), on Sunday afternoon, July 10, 1853. By WILLIAM BRODIE GURNEY, Esq. *London: H. Teape and Son, Printers.* 32mo., *pp.* 16.

The Church-Rate Question. The Braintree Case. Gosling *v.* Veley. An Argument against the Validity of the Rate, upon the Doctrine of "Lost Votes." By JOSEPH STAMMERS, Barrister at Law. *London: William Freeman.* 8vo., *pp.* 15.

The Difficulties and Encouragements of an Infant Church. By the Rev. ROBERT AINSLIE. *London: William Freeman.* 24mo., *pp.* 15.

British Infidelity: its Aspects and Prospects. By WILLIAM MARTIN, A.M., Professor of Moral Philosophy and Logic in Marischal College and University, Aberdeen. *Edinburgh: Johnstone and Hunter.* 16mo., *pp.* 32. *Price* 6d.

The Sleeper Aroused; or the Christian Summoned to seek the Conversion of Sinners to Christ. By A. E. PEARSE. New Edition. *London: John Snow* 32mo., *pp.* 45. *Price* 3d.

The Eclectic Review. September, 1853. Contents: I. Merivale's Fall of the Roman Republic. II. The Philosophy of Help. III. The American Poets. IV. The French Pulpit—Flechier. V. Taylor's Life of Haydon. VI. Felice's History of the Protestants of France. VII. Vaughan's Monograph on Wycliffe. Brief Notices, Literary Intelligence. *London: Ward and Co.* 8vo., *pp.* 126. *Price* 1s. 6d.

The Christian Treasury: Containing Contributions from Ministers and Members of Various Evangelical Denominations. September, 1853. *Edinburgh: Johnstone and Hunter.* 8vo., *pp.* 47. *Price* 5d, *stamped* 6d.

The Journal of Health: a Monthly Magazine, Devoted to the Principles of Health, the Causes of Disease, and the Methods by which the former may be maintained and the latter cured or avoided. September, 1853. Edited by Dr. WALTER JOHNSON, formerly Medical Tutor at Guy's Hospital. *London: Simpkin and Marshall.* 8vo., *pp.* 24. *Price* 2d.

INTELLIGENCE.

AMERICA.

MEMOIR OF DR. JUDSON.

In the *Macedonian* for September we read as follows :—

"The publication of this important work has been delayed to the 9th of September, so as to secure the copyright in England, where it must be published before it is issued in this country. The American publishers have so promptly fulfilled their engagements, however, that the first edition of 15,000 is in fact now printed:—but the orders already received absorb it, and the second edition will probably be off the press before a copy of the first can be offered for sale. The two volumes will contain 1066 pages, beautifully executed, and with an almost faultless portrait;—and, from a somewhat careful reading of the sheets, we do not know how the same number of pages could have presented a more truthful and complete delineation of the life, labours, opinions, and character of a remarkable man moving in so many scenes and living through so many years. Well informed readers will of course find much in the work that they knew before, but the best informed will be surprised that so much could have been added to their knowledge of one whose history seemed familiar to them as a 'thrice told tale.' The closing chapter of the book is Dr. Wayland's discriminating and just estimate of the character and services of Dr. Judson;—a noble tribute to a good and great man, and a fitting close to one of the most intensely interesting biographies, of its class, ever issued."

ACADIA COLLEGE, NOVA SCOTIA.

A change has been made in the arrangements of this important institution from which its friends on the spot anticipate very advantageous results. Dr. Crawley, one of the founders of the college, who has been absent some years, returns, and in connexion with Dr. Cramp resumes an active part in the administration of its affairs. At a meeting of the governors, held on the 10th and 11th of August, it was resolved that there shall be henceforth in the University of Acadia College, an Institution for Literary and Scientific Instruction to be called Acadia College, and also an Institution for Theological Instruction to be called the Theological Institute; that each of these institutions shall be under a separate and independent Collegiate Government; that for the present the various branches of instruction in both shall be taught by the heads of each, together with one other Professor, or a Professor and a Tutor, the president of the College taking a chair of instruction in the Theological Institute under the principal thereof, and the principal of the Theological Institute taking a chair of instruction in Acadia College; that the presidency of Acadia College, together with the Professorship of Hebrew and Biblical Interpretation in the Theological Institute be offered to the Rev. Dr. Crawley, and that the principalship of the Theological Institute, together with the chair of Logic, Political Economy, and History in the College be offered to the Rev. Dr. Cramp.

These arrangements had been agreed upon by Doctors Cramp and Crawley, in consequence of a request that they meet together and discuss the whole subject, and were highly satisfactory to the Governors. It is expected that they will secure the sympathy and aid of an increased number of supporters and combine the energies of the denomination. The Christian Visitor, in a leading article, having referred to them "with unmingled pleasure and delight" says, "Subjects of extreme delicacy were under consideration, especially in reference to the respective positions which Doctors Cramp and Crawley should occupy in the College; but these were all discussed in the spirit of Christian kindness, and the whole matter so arranged as to give to both these gentlemen their true standing in the University, without compromising, in the slightest degree, the honour or dignity of either. For this delightful result, we must say, the Governors are deeply indebted to the highly honourable conduct and truly Christian spirit of those much beloved brethren. They did, in a personal conference between themselves, what others could not do—they amicably adjusted the delicate questions involved, so that the Governors had the unutterable pleasure of simply ratifying what they, in their wisdom, put before them. This being done, the Governors felt an intolerable burden removed from their minds; and they were prepared to address themselves, at once, with redoubled vigour to the extension of our Educational interests.

"With these two brethren at the head of our Institutions at Wolfville working harmoniously, and possessing as they do the whole-hearted confidence of the country, as gentlemen admirably adapted to their work,

may we not anticipate glorious results? Want of room forbids our enlarging at present. We can only say, that never did we feel the same powerful stimulus pervading our whole spirits and impelling us onward in the support of our beloved Acadia as at the present moment. May God succeed the endeavours of his servants with his richest blessing!"

FREDERICTON, NEW BRUNSWICK.

The Christian Visitor of August 12th says, "The Report of the Baptist Seminary in Fredericton, under the successful supervision of the Rev. Mr. Spurden, A.M., is an encouraging document. It exhibits the Institution as being in an unusually healthy and flourishing condition. The expenses of the past year have been much increased by unavoidable repairs upon the buildings; but by judicious management this additional outlay has not augmented the liabilities of the Executive Committee. The rigid economy that is observed in the management of the Institution must inspire its friends with renewed confidence in its financial expenditure, and give an impetus to the movement now in progress to remove the burden of debt that has too long interfered with its progress. The Seminary is rapidly rising in public estimation, and the country was never in a more prosperous state. The present, therefore, seems to be a most favourable time for removing all encumbrances out of the way, and for establishing the Institution upon a strong foundation. Let there be oneness of sentiment upon this subject, combined with persevering effort, and the necessary funds will soon be in the treasury. It is a good cause, and it must triumph."

ASIA.

THE CONVENTION AT MAULMAIN.

The committee on a pastorate for native churches reported that there are in Burmah and the provinces 117 churches with 10,000 members, and 120 native preachers, of whom ten only are ordained, and of these only four are settled pastors, the rest itinerants; recommending the ordination of native pastors, care being taken to select only such as have the qualifications prescribed in the epistle to Titus, chapter i.

The report of the committee on the different methods of evangelization, which had been recommitted, as revised by the committee and adopted, gives precedency to oral preaching as the grand means divinely appointed for diffusing the gospel; and as subordinate thereto, tracts, carefully prepared and distributed with discrimination,—bibles, given to those who can read and understand the scriptures,—Christian schools, having Christian teachers, Christian books, and for their chief object the teaching of Christianity,—and medical dispensaries at stations not otherwise supplied with medical aid, in which the natives may be gratuitously healed and instructed.

The committee on the wants of Tavoy and Mergui reported that there should be one Burmese and one Karen preaching missionary at each station, the Burmese missionary at Mergui to prosecute inquiries respecting the Salongs. Adopted.

The committee on native assistants reported on their qualifications, appointment, distribution, supervision, and support, the points referred to them, to the satisfaction of the convention, but were requested further to consider their duties. In a supplementary report, assistants were divided into two classes,—the first to preach to the heathen, to distribute tracts and to assist in sabbath schools; the second, to have the charge of churches, either as licentiates, as ordained pastors, or as itinerating evangelists; and with this addition the report was adopted.

The committee on the wants of Maulmain recommended that two preaching missionaries able to speak both Burmese and Peguan, a third to be pastor of the Burmese church, and a printer, should be stationed there. They were directed to report on the wants of the Karen mission, which they subsequently represented to require three missionaries, exclusive of teachers in the schools. The convention decided to leave the press and the schools out of view, and limiting themselves to the consideration of the preaching department, voted to assign to Maulmain two Burmese and three Karen missionaries, one of the Burmese missionaries to be qualified to labour in Peguan, the other to be a new man.

The committee on the principles which should govern missionaries in entering upon, continuing in, and relinquishing stations or duties assigned them by the Executive Committee, reported:—That the missionary, while he is primarily the servant of Christ, has entered into agreement with the Executive Committee to abide by their rules; that he is not at liberty to leave his field or enter a new one without the sanction of the Committee, or, in case of emergency, the sanction of the mission, subject to the after decision of the Committee; but that a mission may sometimes be justified in suspending the final execution of an order from the Committee, till they can present their reasons and receive a reply. The report was unanimously adopted.

MISSIONARY SPIRIT OF THE KARENS.

A year or two since, a man from the eastern part of Burmah came to Newville, a Karen village connected with the Tavoy station, where he heard and believed the gospel

He said that there were very many Karens where he came from, and proposed, after he should have been taught the way of the Lord more perfectly, to go back and communicate the truth to them. Quala, a faithful and experienced Karen minister in Mergui province, was much interested, and with a younger assistant proposed to accompany him. They made the proposal at the meeting of the Tavoy association, which was held at Newville, Jan. 11 and 12. A season of thrilling interest followed, which is thus described by M. Thomas.

There were difficulties. Quala is needed in the Mergui province. War is raging in Burmah, and it is also a time of special sickness. More than all was the following letter, received from the southern churches.

"Teachers and brethren assembled in Newville: Suffer us in our weakness a word while we offer a petition in respect of our brother and teacher, Quala. For our dear brother, according to his own desire, under the consent of the teachers, is about to go to a distant country, never more to return and dwell among us. But we do not consent that he should thus go. For among our people there is yet no man who understands the holy Scriptures like this man. Besides, there is no other man in this province upon whom hands have been laid. We are yet an imperfect people. We do but imperfectly. We cannot plan, we cannot accomplish, by ourselves. We do not yet understand of ourselves. During the past year, moreover, the unconverted have seemed to be generally shaken. They also are opposed to our brother's leaving us.

"For these reasons we are anxious that teacher Quala should remain and help us. Beloved teachers, have compassion upon us, we pray, and do not give teacher Quala permission to leave us, if he leaves us all our hearts will be sad, our tears will fall. For he has particularly instructed us in the word of God, nor have we ever once disputed with him." Signed by every assistant south of Tavoy, both Sgauand Pwo, and by their churches.

What was to be done? Here was a man who under various circumstances had been under the eye of the missionaries from boyhood. He had been for a long time pastor of the most important church in his vicinity, and had frequently visited other churches in the missionaries' stead, to settle difficulties and administer the ordinances of the Lord's house. And never had he been guilty of any thing requiring discipline. This man, for more than a year had desired to visit a distant region, a region never yet visited by a minister of the gospel, there to plant the standard of the cross. We looked at the subject carefully. We spoke, we wept, we prayed; and all—the very men who had signed the dverse memorial—arose, with tears, and ed to *approve his going.*—*Macedonian.*

EUROPE.

THE PRUSSIAN BAPTIST UNION.

Mr. Lehmann, in a letter addressed to Mr. Oncken, under date of Memel, Prussia, July 12, 1853, says:—

On the 27th of June I left the church at Berlin in a prosperous condition, a goodly number having been received, and our dear brother Bues, who meantime had been on a visit to Breslau and Voigtsdorf, had the delight at his return to baptize six believers, while others are on the point to follow such blessed footsteps. I spent a day or two at Stettin, where it appears they breathe again after the serious blow they have received. A carriage was ready for me at Königsberg, which brought me to Stolzenberg, where the annual conference of our Prussian union was to be held. Though from our western parts none but myself had come, and even our dear brother Gulzau was not present, yet from this part of Prussia so many came that there were twenty-nine delegates, and our conference was of the most interesting, profitable, and blessed character.

On Saturday, two days previous, eleven believers were baptized by brother Lenkeit, and on the following sabbath nine more were baptized by brother Weist. Still, eight more were not examined for want of time, of whom I afterwards witnessed the reception of five.

The services were of a quite extraordinary character. I saw for the first time the chapel erected here. It is neat, and properly arranged, without galleries, but can receive 350 persons. All these and more had thronged inside. The pillars were wound round with evergreens, and festoons of leaves and flowers were tastefully affixed to the walls and placed around the pulpit. Fabrics were beside erected outside, along the windows, and boards laid upon them to accommodate the many that had flocked together, about 500. These all, face near face, eyes sparkling of love and spirit, were a sight such as I never saw before. Our dear brother Niemetz preached to them in the morning, and myself in the afternoon. Brother Doerksen administered the Lord's supper, and at least 300 partook of the blessed elements. O, it was glorious! On the following Monday evening there was the love-feast, so original, beyond any I ever attended,—but to describe it requires too much time. Would that our American brethren could have looked into such a scene. In the course of the feast brother Niemetz solemnized the marriage of two happy pairs. Speeches, &c., went on in their usual way, but at the close, when I was to give the parting address, there was such an effusion of the Holy Spirit, with blessed weeping, that every one was overcome, and I was not the last. The wonderful things the Lord had done for us here,—how, in the course of a very few years, he had blessed the humble seed of our

missionary enterprize in Prussia, to grow to such a tree, now being the largest church in our union,—to see the living seals of our brother Weist's apostleship, those faces so full of love, fervour, and sacred joy,—O, it was overwhelming! One gave out a verse, at once sung with rapture, another stammered words in deepest emotion, again one prayed, mightily supported by all, again one drew into singing, &c., till darkness entirely separated us. Never saw I the like; a day, surely, to be remembered on the shores of the crystal sea!

It will be difficult to give even an outline of our transactions in the conference. I would chiefly say that more than ever we felt our great obligation to carry on the missionary work with all the energy we could awaken. Resolutions passed which go far beyond our present ability, but we feel bound to realize them, let the means come from what quarter they may. Only one thing was felt with the deepest regret,—the want of men to fill the necessary stations. We became convinced that one prayer above all must be offered incessantly, that the Lord may send labourers into his harvest.

In the following days I visited the various stations belonging to Stolzenberg, which are perhaps twenty German miles or more in extension. I preached, married, addressed, and enjoyed a measure of love and attachment which a poor worm of earth never could have dreamed of, but which of course belonged to the Great Head and Master who kindled that sacred flame.

PERSECUTION.

There was only one discord in the great joy prevailing here, and that on account of one station, Rositten. There, Satan from the beginning has raged most dreadfully, but just there the Lord has overcome him and his possessions most victoriously. There are now living there nearly seventy members, whose fervour and zeal are the most devoted I ever saw. In fact it is the gem of this church. There are also more brethren of fortune and good standing here than elsewhere. They had of late enjoyed a tolerable degree of peace, and they waited for the conference as a time of glory. But just before that, there was issued a decree which destroyed all those blissful hopes. The Schulze of Rositten assembled the bauerschaft, read the decree to them, and summoned them to assist him in driving away any baptist who has not a legal residence in Rositten. Even our brethren were told that they were bound, under penalty of a fine, to aid in expelling their fellow believers, should he summon them for that purpose. This decree excluded brethren Weist and Matthias, who were labouring there, and they were eagerly watched for, as their expulsion was the main point. Even their relatives, numerous in that region, were forbidden to visit them. Never has so monstrous a decree appeared. What was to me more wonderful, when I saw the president of government in Königsberg, he very politely declared that this measure had his full assent, and that he could not change it at all. He promised some instructions to the magistrates not to interfere with our conference, but they were not sent, and we were thus entirely excluded from Rositten. I had stated to the president and councillors the relations we were now in with the king, but as this availed nothing, I sent from Stolzenberg a petition to the king, and wait to see its effect.

Before I left that region, however, I ventured to visit Rositten. We had very sweet intercourse, important transactions, fervent edification in a small circle, and I was accompanied by the dear brethren and brought in a carriage further on, and Satan was not allowed so much as to roar. I am now convinced that three labourers should be placed here, one in Landsberg, one in Rositten, and one in Bladiau, most important places, where great gatherings take place; and that three new chapels must be built here, at least as large as that in Stolzenberg, when there will soon be as many churches. There is an amazing thirst for the gospel here, and the field quite white for the harvest. Here, no doubt, is our most interesting spot in Germany.

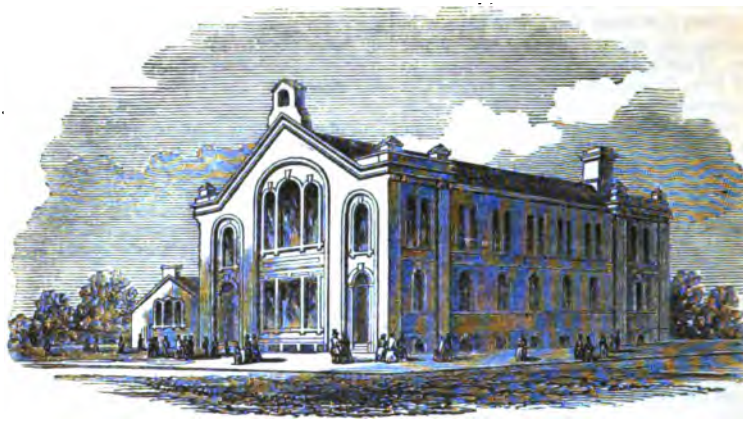
MEMEL.

Writing from Memel, Mr. Lehman says, "Our blind brother Matthias has accompanied us and has excited a great deal of interest. He has suffered much for the cause of Christ, and has evidently proved to be a great blessing to the church in Stolzenberg, where he chiefly goes round to preach at the stations. His boldness and straightforwardness make him a pioneer for Christ, and the Lord acknowledges his testimony. On my way backward I hope to visit the stations, Tilsit, Culmin Jennen, Untereisseln, Schwägerau, and then Elbing, Reetz, Hinterpommorn, and Stettin. Most likely I shall also make another trip to Hamburg, to transact with our brethren there various important measures in our work. Memel is now the most prominent place for our denomination. The chapel here occupies a very splendid situation, and can hold nearly fifteen hundred people. It is astonishing, what the Lord has done here for his people. Our dear brother Niemetz enjoys the confidence and love of all as far as I can see, and he deserves it fully.

HOME.

EAGLE STREET, LONDON.

The Rev. Francis Wills of Ramsgate, having accepted a cordial invitation from the church in Eagle Street, is expected to commence his stated labours there on the first Lord's day in October.



BEWICK STREET, NEWCASTLE-UPON-TYNE.

The place of worship which this cut depicts has been erected for the use of the church and congregation under the pastoral care of the Rev. T. Pottenger, formerly assembling at Tuthill Stairs. It is a neat stone building, in the Italian style of architecture, containing sittings for upwards of 800 persons. Its interior dimensions are 73 feet by 39, a vestry adjoining measuring 40 feet by 22. The chapel is galleried on three sides, and the interior is particularly chaste and elegant. The pulpit stands on a large platform, underneath which, and in the front of it, is the baptistery, with steps leading from the robing rooms on each side, the whole of which are covered over when not in use. The basement of the chapel contains a schoolroom (not yet completed) measuring 49 feet by 38½; together with class rooms and chapel-keeper's apartments. The chapel and schoolroom are heated with hot water. It was opened for worship on Wednesday, August 31st, when two sermons were preached, one in the morning by the Rev. C. M. Birrell of Liverpool, and one in the evening by the Rev. W. Brock of London. The congregations were large and respectable, and the collections amounted to £46.

NEW COURT, NEWCASTLE-ON-TYNE.

The recognition of the Rev. Isaac Davies, late of Cupar, Fife, as the pastor of this church took place on Thursday, Sept. 8, 1853. A numerous company of ministers and friends connected with all the evangelical denominations in the town took tea together at five o'clock, after which John Fenwick, Esq., senior deacon of the church, took the chair, who, having given an interesting historical sketch of the state of religion in the town, and detailed particularly the leading events connected with the church at New Court, cordially introduced the newly appointed pastor to the meeting. Mr. Davies then gave a brief account of his religious experience, and of his ministerial career, and expressed his confident hope that with the sympathies, the prayers, and the hearty co-operation of his people, the church, notwithstanding some discouraging circumstances, would, under the blessing of God, yet revive and prosper. The chairman then called on the Rev. Mr. Pottinger, who in an effective address cordially welcomed Mr. Davies as a fellow labourer in the work of the Lord. Addresses of congratulation and encouragement were also delivered by the Revs. J. E. Giles of Sheffield, J. D. Carrick of Shields, W. Whitehead of Shotley: also by the Revs. Messrs. Duncan and Bell, presbyterians, and Reid, independent, of Newcastle, who were followed by Dr. Bruce, Mr. Lemon, and other gentlemen.

The meeting throughout was deeply interesting, and will long be remembered by the church as a happy season. May it prove the precursor of times of refreshing from the presence of the Lord.

We understand that when Mr. Davies resigned his charge in Cupar the church unanimously passed a resolution, which was signed by all the deacons, expressive of their esteem and affection for their pastor, and of their regret at his leaving; and at a prayer-meeting held on the evening before he left the town, Mr. John Greig, in the name of the subscribers, presented Mr. Davies with a purse of sovereigns, as a token of their sincere regard for him.

POOLE, DORSETSHIRE.

The Rev. John Henry Osborne, late of Wells, Somerset, has received a cordial invitation from the baptist church, Poole, Dorset; and entered on his pastoral labours the first Lord's day in September.

HATCH BEAUCHAMP, SOMERSET.

The Rev. J. Teall, late of Naunton, Gloucestershire, having accepted the cordial and unanimous invitation of the baptist church at Hatch Beauchamp, has entered upon his labours with pleasing prospects of permanent usefulness and comfort.

SANDHURST, KENT.

The opening of the new baptist chapel in this village took place on Thursday, September 15, 1853. The Rev. J. Branch of London preached in the afternoon. After the friends had taken tea together, a public meeting was held, at which the Rev. W. Sykelmore of Smarden implored the divine blessing, and addresses were delivered by the Revs. W. A. Blake and J. Branch of London, J. Pearce of Lessness Heath, W. Wall of Rye, J. Whittemore of Eynsford, and J. Richards. The Rev. James Blake, who has supplied the pulpit for fifteen months, has accepted the unanimous invitation from the church to become its pastor.

ANTI-STATE-CHURCH ASSOCIATION.

As the Third Triennial Conference will commence its sittings at the London Tavern, Bishopgate Street, on Tuesday, November 1st, 1853, the Committee is anxious that the friends of the Society should appoint their delegates without delay. All necessary information respecting the proceedings to be adopted may be found in our number for September, page 568. But should any thing further be desired it will readily be given if application be made to the Secretary, Mr. J. Carvell Williams, at the Offices and Book Depôt, 41, Ludgate Hill, London.

RECENT DEATHS.

REV. S. WEST.

Samuel West was born in the parish of Long Compton, Warwickshire, July 14th, 1778. When about twenty-one years of age, on hearing some of Mr. Wesley's preachers he was brought to a knowledge of the truth. Soon after this he joined the Wesleyan society, and was appointed a local preacher. In this capacity he was very useful. He was the means of the introduction of the gospel into some of the neighbouring villages, while he continued in this society.

After some years he began to doubt the scripturalness of the Arminian tenets; and at length embraced those commonly called Calvinistic. In consequence of this change of sentiment his former connections were alienated from him, and he was expelled. A considerable number of the people however were attached to him, and requested him to preach in one of their cottages. The attendance was so encouraging that they were induced to purchase a small piece of ground, and to erect thereon a neat chapel, with a dwelling-house.

The chapel was opened August 2nd, 1825. The church having been formed on the congregational principle, he was ordained pastor, June 20th 1826. On this occasion the Rev. J. Mann, T. Coles, and S. N. Taylor, with several other brethren, were engaged.

The expense of the chapel involved the pastor in great and unexpected difficulties with which he had to contend for some years. At length his good friend and brother, J. Mann, of Moreton-in-Marsh, recommended his case, and introduced him to that Christian and philanthropic gentleman, Joseph Proctor, Esq., of London, who, by his liberal contributions and his recommendation of the case, soon extricated our friend the village pastor from all his pecuniary difficulties.

The whole amount being discharged, a day of public thanksgiving was held for the mercy of Divine Providence in thus raising up friends. In this place Mr. West continued to labour with increasing usefulness to the day of his death. Of his usefulness in the ministry of Christ many persons are now living witnesses; and others have died in the faith, ascribing under God their conversion to his instrumentality. Among other instances we may mention a living, respectable minister, pastor, and tutor, who dates his first serious impressions from a sermon he heard Mr. West preach on a sabbath evening from Numbers xi. 29. On seeing this neighbour, knowing him to be a scholar, he felt intimidated, and hesitated as to proceeding with the subject he had prepared: but he was enabled to go on. This by divine mercy was made effectual to the conversion of that person. This happy event reminds the writer of] this sketch of what the well-known Mr. Griffin related as to the worthy Captain Wilson, who gave a free passage to many missionaries. He exhorted them not to shrink from the declaration of the sovereignty of divine grace; avowing that himself was brought to God by hearing Mr. Griffin preach on that subject when he was a confirmed infidel.

Mr. West was greatly aided by the kind and affectionate labours of his only sister. By her the dear children were taught, and every kindness was rendered to the diligent village pastor. Her visits to the poor, the sick, and the dying were a powerful means of good to the neighbourhood, as well as to Long Compton. At length she was called home, after her faith had been proved by patient waiting for Christ in a long and trying affliction, during which the grace of God

truly was manifested. She died November 3rd, 1846, aged sixty. The time of Mr. West's departure was, by bodily weakness, proved to be fast approaching, though he ceased from his work only one fortnight. He died a conqueror through the blood of Jesus, April 2nd, 1853, aged seventy-five.

His funeral on the following Wednesday was attended by a large concourse of people from the village and neighbourhood. An address was delivered by his friend and neighbour, the Rev. S. N. Taylor, of Shipston on Stour; and the event was further improved on the following sabbath evening by the same friend to a still larger congregation, in a sermon from Titus ii. 13.

Our departed friend was of a truly catholic spirit, which he evinced by maintaining a sincere friendship with the author of this sketch, who was of another denomination. Mr. West and Mr. Taylor sympathized with each other in all their afflictions, and exchanged pulpits under domestic bereavements, weeping and rejoicing together according to their varied experience; until at length death translated our friend from all his earthly cares and sorrows to the joys of the heavenly world.

MRS. KENVYN.

The subject of this memoir was the daughter of Mr. Griffith Jones. She was born at Hirwain near Merthyr Tydvil, May 15th, 1819. Enjoying the privilege of pious parents, she was taught at an early age the principles of the gospel of Christ, and the result of that teaching, under the blessing of Almighty God, was a deep conviction of her lost state as a sinner, and an ardent longing after that inward peace which is found only in Christ. When a mere child her conduct was so different from that of ordinary children that her serious deportment was a subject of remark to her friends and neighbours.

When a little more than ten years of age she was immersed at Hirwain by the Rev. William Lewis of Aberdare. Her friends thought her too young to be baptized, but she overruled all their objections by her answers, which evinced so clear a knowledge of the meaning and requirements of the ordinance, as satisfied them of her eligibility, and indeed the whole of her after life proved that this important step had not been prematurely taken.

In 1839 she was married to Mr. Robert Kenvyn, a fellow heir with her of the grace of life (and a son of the Rev. Thomas Kenvyn, baptist minister, Talywaine near Pontypool), by whom she had five children, three of whom live to mourn her loss.

As a mother her affectionate concern for her children was truly great: for them she cared and wept, and her constant prayer to God for them was that they might be saved. She taught them to fear God, and pointed them to the Lamb of God that taketh away the sin of the world, and by example as well as by precept, she led them in the ways of the Lord.

She manifested great attachment to all the means of grace, whether public, social, or private, and it was her constant delight to speak of the love of Christ her Saviour, and she engaged in all religious exercises with peculiar pleasure and devotion.

During her whole life she was the subject of almost constant suffering, but all things seemed to work together for her good. She had learned resignation in the school of Jesus, and was enabled to bear all with Christian meekness and patience.

Her sufferings during the last four years of her life were so great that she was often confined to her bed for weeks together, yet, during the whole of this painful ordeal she allowed no expression of impatience to escape her, but seemed perfectly resigned to the will of her Heavenly Father. As she drew near the end of her journey her happiness seemed to increase.

On the day preceding her death she said to her weeping friends who were surrounding her bed: "Oh, what a triumph I am about to realize with Christ, my risen Saviour: I shall live and reign with him in heaven. In the evening her brother arrived to see her from Pembroke, for whom she had sent, and on his going into her chamber she asked him: "Pray repeat 'Pope's Dying Christian' to me:" it was an ode they had often sung together; during its recital she evidently sympathized deeply with the spirit of the poet, dwelling with peculiar pleasure on the words: "Sister spirit, come away." He then asked her if she was afraid to die. "No," she replied with a look of surprise, adding: "Why should I? Christ has taken away the sting of death." To her husband who stood weeping bitterly at her bed-side, she said: "Do not weep, Robert, trust in God, he will direct your way, we shall meet again in that

> ——"land of pure delight,
> Where saints immortal reign."

She spoke very little after this, but, sinking rapidly, fell asleep in Jesus, on Thursday, the 29th June, 1853.

MRS. MARTIN.

Died at Malmesbury, August 8, 1853, aged seventy-four years, Ann, the beloved wife of the Rev. T. Martin, baptist minister in that town. Mrs. Martin was an excellent woman, and a real Christian. An ornament to her profession as a member of the church, she walked worthy of her high vocation. She died in peace, love, and faith.

MRS. SHOOBRIDGE.

Died, August 23, 1853, Mary Ann, the beloved wife of the Rev. Samuel Shoobridge of Worlington House, Instow, aged fifty-two. Although the event was somewhat sudden, yet her end was peaceful and happy. For thirty years she had been a consistent member of the church of Christ. She had of late evidently become ripening for glory. The loss is great, and is felt not only by her bereaved and deeply afflicted husband and relatives, but by many ministers and friends who had shared her friendship and hospitality. Her funeral was attended by a large assembly of friends and neighbours, and many were the tears of sorrow chastened by Christian hope. Her death was improved at Worlington House, which had been previously opened for divine worship, by Mr. Arthur of Bideford, on Lord's day evening, September 4th, from the words, "Precious in the sight of the Lord is the death of his saints." The attendance was large, and the occasion solemn.

REV. P. WHEELER.

This esteemed minister, who had for nearly forty years usefully occupied the pulpit at Moulton, Northamptonshire, where Mr. Carey laboured before he removed to Leicester, has entered into his rest. He was taken with a paralytic seizure on Wednesday, the 21st of September, and died at 8 o'clock on the following evening.

COLLECTANEA.

UNCIAL MANUSCRIPTS OF THE GREEK TESTAMENT.

We know of nothing more monstrous in the whole history of criticism than that blind veneration for antiquity which has led such men as Griesbach, Lachmann, Tischendorf, and Tregelles, to exalt a MS. admitted to possess a text "singularly corrupt" above all the Uncial and Cursive MSS. written in an age less remote.....

A comparison as to the relative value of the texts of the ancient and modern manuscripts, has been instituted by two critics of the highest integrity and learning, from which it appears that the text of the Uncial codices, instead of being superior, is actually worse than that of the Cursive ones.....

If due allowance is made for the excessive estimation in which Griesbach held the readings of the western class, the testimony of that eminent critic will be regarded as clearly in favour of the oriental or modern manuscripts. The computation of Rinck is still more decidedly on the same side. We thus find all our presumptive arguments fully borne out by actual fact, and are inevitably led to the conclusion, that the ancient Uncial MSS., as a whole, are of less value than the great body of modern or Cursive ones—that the consent of the latter Uncials and the cursive manuscripts, or the great majority of them, for or against a reading, ought to be considered decisive in opposition to the most ancient Uncials and a minority of modern MSS.—and that a text founded as Lachmann, Tregelles, and some other critics desire, chiefly on the authority of the most ancient MSS., cannot possibly be a genuine text.—*British Quarterly Review.*

THE LATE REV. DR. COX.

The symptoms of his complaint being new and serious, his attached friend and usual medical attendant, Mr. Huxtable, had, indeed, thought it desirable that his own view of the case should be revised by the fresh eye of a skilful physician; but Dr. Hodgkin, who was called in, though insisting upon entire abstinence from intellectual exertion, and holding out no prospect of a speedy recovery, did not by any means despair of an eventual cure. The more obvious appearances being such as are commonly characteristic of established dyspepsia, that celebrated pathologist expressed a hope, that mental repose, with the salubrious air of Brighton, and tepid bathing, would produce a restorative effect. Before, however, his advice could be put in practice, the severer symptoms were aggravated to such an extent as to forbid removal to so great a distance. In the absence of Dr. Hodgkin, Dr. Jeaffreson was sent for. By this time, the sensations of the venerable patient were so palpable as well as painful, that there could no longer be a doubt of their arising from other causes than mere indigestion. The exact nature and precise seat of the disease, it is believed, neither Dr. Jeafferson nor Dr. Todd, who was taken into consultation, could to their own satisfaction finally determine. In all probability, a malignant tumour had formed in some vital part, perhaps from the liver, perhaps in the cavity of the stomach; but in either case, beyond the reach of medical skill. To a total loss of appetite, was added inexpressible and constant pain, preventing sleep; and thus, under an exhausting complaint, wholly unchecked by natural renovation, the powers of life were gradually extinguished.

Francis Augustus Cox was born at Leighton Buzzard, on the 7th of March, 1783. He was an only son, and his parents had no other child but a daughter, born to them after an interval of nearly eighteen years. This lady, first married to the late Rev. Mr. James, the intimate friend of Robert Hall, and afterwards to the Rev. W. Killingworth, still survives. Her lamented brother received the rudiments of education in an academy at Northampton, of which Mr. Comfield, a respectable member of the baptist denomination, was proprietor. His first religious

impressions in youth he referred to the perusal of the "Pilgrim's Progress" when he was not more than nine years old; and that those impressions were deep and enduring, may be inferred from his habit of gathering his school-fellows together in little prayer-meetings, and from the fact that his first sermon was preached in his native place when he was a lad of only fifteen years of age. His grandfather, we have heard it said, was extremely averse to the idea of his entering the ministry; but the character of this trial-effort overcame all the old gentleman's prejudices, and convinced him, that Divine Providence was guiding the pious youth to his proper destination. In due time, he was received as a student into the Baptist College at Bristol; whence, after the usual course, he was sent by his father to the University of Edinburgh, where, under the tuition of Professor Playfair and the other northern lights who then adorned the Modern Athens, he proceeded to graduation as Master of Arts. He was first called to the Christian pastorate by the baptist church at Clipstone, in Northamptonshire, the celebrated Andrew Fuller, and the not less excellent Sutcliff of Olney, taking the principal parts in the ceremony of his ordination. From Clipstone, he removed to Cambridge; but returned to Clipstone again before receiving an invitation to Hackney. In his twenty-eighth year, he was united in marriage to Miss King, of Watford, who, after bearing him two children, a son and a daughter, died young. Miss Savory of Plymouth, became his second wife; by whom he had four sons and one daughter. This most intelligent and judicious lady was spared to be his counsellor and helpmate during the greater part of his ministerial life, and died honoured and lamented by every one who could appreciate her singular worth. After a considerable interval, Dr. Cox contracted a third marriage with the widow of Mr. M. G. Jones, formerly of St. Paul's Church-yard; and to this estimable lady has fallen the sad and anxious office of attending him without ceasing, night and day, and watching his latest breath. Of Dr. Cox's children, three only survive their venerable parent,—his son by the first wife, and his two younger sons by the second; all of whom are either in Australia or on their way thither.—*Patriot, September 8th.*

EDITORIAL POSTSCRIPT.

A list of baptist ministers in England is being prepared for the December number which will be, it is hoped, more accurate and complete than any that has previously been published. Any additions to last year's list, or notices of removals, will be thankfully received; and to render these useful, the place should be mentioned which the individual has left as well as that to which he has gone, there being in some instances several ministers of the same name. A suitable form for the communication is this:—The Rev. A. B. has removed from C. to D. in the county of E. where he now resides. All baptist ministers residing in England, whether they sustain the pastoral office at the present time or not, if they have been pastors, are eligible for insertion.

An error which crept into the Hebrew copies of the second book of Chronicles, at some time between the formation of the Greek Septuagint and that of the Latin Vulgate, and which has contradicted a passage on the same subject in the second book of Kings, is examined and elucidated in an ingenious paper in an early part of this number. The fact that the reading in Kings was the correct reading has long been admitted, but we have never before seen the origin of the error traced so clearly as it is by our learned correspondent, and the article affords us great pleasure as a specimen of the service which Biblical Criticism may render, and we doubt not will render, in removing the contradictions which exist in the sacred writings as we now possess them. It is a science which has been so perverted of late years, that it is hard to say whether the amount of good or of harm which it has achieved is the greater; but it is a science from which if properly conducted, we have nothing to fear, but much, very much to hope.

It would greatly relieve the editor, if friends who wish for private answers to inquiries respecting institutions connected with our denomination would address them, not to him, but to the Secretaries of the respective Societies. The names of those Secretaries they may learn by referring to the Magazine for the previous December; and generally they may learn thence or from subsequent numbers the particulars which they wish to ascertain. When they write for information to the editor, courtesy seems to require that he should answer; yet if he does this, it impedes, and sometimes prevents, the performance of duties which really belong to him. Questions respecting the profits of the Hymn Book should be addressed to the Rev. Dr. Murch; Questions respecting the profits of the Magazine to the Rev. Dr. Hoby; and Questions respecting the Baptist Building Fund to Mr. John Eastty.

Many letters having been addressed to the editor at *Chelsea*, during the last month, it is necessary to repeat the announcement of his removal. His present residence is 14, Middleton Road, Dalston; but it is best that letters relating to public business should be addressed to him at the Baptist Mission House, 33, Moorgate Street, whenever they require immediate attention.

IRISH CHRONICLE.

OCTOBER, 1853.

SECOND LETTER FROM THE REV. C. M. BIRRELL TO THE SECRETARY.

Cork, August 5th, 1853.

My dear Sir,

I last wrote you when about to start for Connemara. It appeared to us in a high degree desirable to test the theories which were gradually rising in our minds, by a careful inspection of the system of operation conducted there.

It is, as you are aware, one of the wildest parts of the country. The road which the public car takes lies for some time along the bleak shores of Lough Corrib, and, although the first fifteen miles is pleasantly enough diversified by occasional patches of wood, a few rather ruinous country-seats, and some tolerable fields of corn, before the twentieth English mile is completed the scenery becomes desolate and stern. We pass the boundary of that great limestone field which extends over so large a portion of the island giving to it its characteristic emerald verdure, and get upon the inhospitable granite which supports nothing but a dreary succession of bogs and chilly lakes. As we approach the western shore the mountains rise to the altitude of two thousand feet, disposing themselves in striking groups; signs of cultivation begin to appear, and the far-reaching fiords which give the name to the district, Connemara, I believe, signifying "Bays of the sea," suggest the possibility of an easy shipment of produce. But it seemed pretty clear, at least to our eyes, that the soil was not intended to be fertile, and that whatever might be done by an immense outlay of capital upon some of the better spots, there are large tracts which could never be reclaimed with profit.

It was in these territories, as it might have been easy to have anticipated, that the famine fell with the bitterest severity. It will never, I suppose, be known on earth, what woes were poured out on the miserable inhabitants, nor even how many perished from hunger. It seemed to us, on questioning the children, that about one half of them were orphans, and the tales which reached our ears of the dying scenes were so sickening that I have never been able to repeat them.

It was from this period of distress that the religious movement which has attracted so much attention took its origin. The people were bigoted Romanists—descendants of those whom Cromwell, in the first instance, and William III., about a generation later, drove westward of the Shannon, and would, I suppose, with very little additional regret, have pushed right over the land into the Atlantic. Several ages rolled over them without any attempt to treat them even as we do the heathen by sending the glad tidings to their doors. The early and very imperfect schools of our own society, about forty years ago, were probably the first symptom of protestant compassion which reached them. When the famine came, with its irresistible appeals, great exertions were used, especially by a gentleman whose family property, which had, however, passed away from him, lay in that quarter. The hearts of the prostrate people were softened, and they gladly received religious instruction

along with temporal help. This docility grew so rapidly that applications were made for additional clergymen, and these in their turn applied for the erection of school-rooms and the maintenance of teachers. In a marvellously short time, all since 1848, the profuse liberality of persons connected with the Established church in England created the system now in operation. The persons who have declined attendance at the Romanist services, and attached themselves more or less to protestantism are, including all their children, computed at 6,000; upwards of 1,600 of these being in daily attendance in the schools.

The merits of the work have been variously estimated, and there have been exaggerated statements on both sides. That the country "from being characteristically Romanist has become characteristically protestant," is scarcely true, and that a movement so limited and so recent should be called "the New Reformation" is simply to invoke ridicule. To ascertain the exact amount of sincerity among a people proverbially pliant, courtly, and abject, ready of speech, and skilful in dissimulation, is most difficult under any circumstances, but when they are attracted by temporal considerations such as a free education and daily food for their children, besides a productive patronage, and numerous small sources of profit to themselves, it would be folly to pronounce hastily on the amount of true religion in the country. I would not be understood as conveying any charge against the truthfulness or the prudence of the leaders of the enterprise. I received the impression that they were fully sensible of the dangers which environ them, and are doing their best gradually to disentangle themselves from evils which the extreme poverty of the people, and the great scarcity of remunerative employment, especially for young men, impose upon them.

It certainly is most delightful to a Christian traveller, after passing through the dreary moors and ruinous villages of West Galway to emerge upon a country, though poor and infertile, bearing signs of industrious activity, turning out a tolerably clothed peasantry, and resounding with the shouts of childhood, a sort of music with which he is rarely regaled in the more miserable districts, while every few miles he is greeted with a neat school-house, and at somewhat wider intervals with a modest church. On entering these school-houses, I was in most instances favourably impressed with the intelligence of the teachers, and with the order and vivacity of the children. Usually after a short examination in the common branches, in which I did not think their attainments remarkable, I proceeded to the scriptures. The speeches and papers I had read respecting them were garnished with so many anecdotes of clever repartees and smart arguments, which every one knows the Irishman of any age can readily supply, that I feared their theological instruction would be found to have taken too much a polemical direction. I therefore framed my questions so as to elicit their acquaintance with history, doctrine, and experience, and I am bound as well as rejoiced, to say, that I found them on all these points exhibiting a very high measure of intelligence. The ability with which they handled their bibles, bringing up the most apt passages from all its parts to support a particular doctrine, tracing the course of events by blending accounts found in different books, and giving a fresh colouring to historical scenes by reciting them in their own language, and showing that the imagination had fully realised them, surprised and delighted me. Among the elder children, in not a few instances, I thought I discerned in the reverence and tenderness with which they spoke

of the more vital doctrines, evidence of divine teaching, while in all there was a clear intellectual acquaintance with the work of salvation, and memories richly stored with the choice passages of the Bible. The use of the weapon which Rome most dreads is certainly skilfully cultivated in these schools, and if, by the divine mercy, any considerable number of the children act out their instructions, they will prove no contemptible assailants of that proud despotism.

This system of instruction and evangelism is maintained at vast expense. There are school-masters and mistresses, missionaries, scripture-readers, and Irish teachers to be supported, not only with no pecuniary payment on the part of the scholars, but with the addition of one meal to each at least once every day. This last item is met by a fund separate from that of the Irish Church Mission—but it conveys some idea of the style in which these measures are conducted to know that the outlay of that society in all parts of Ireland is upwards of £3,000 per month. We cannot follow them in this, nor do I think it is necessary if we could. But the practical deductions to which I have been led must remain for another letter as my time is exhausted.

On returning to Galway I preached, according to the arrangement mentioned in my last, morning and evening, in the presbyterian church to excellent congregations; one interesting feature of which, to me, was the presence of a detachment of the 42nd Highlanders, at present quartered in the town. Rejoining Mr. Brown on Monday, we proceeded to Limerick, where we took part in a week evening service in company with Dr. Massie, whom we were fortunate enough to meet in that sternly popish city. With him and with Mr. Tarbotton, pastor of the Independent church, in which the church we formerly had there is merged, we had ample consultation and comparison of opinion on all the points which had occupied our attention. Mr. Brown's period of absence from home having expired, we parted there, he for Liverpool and I for Cork, so that our mission may be regarded as now at a close. After a few turns in the beautiful scenery of this coast for my own refreshment in the view of other labours, I will hasten home, whence I will (D.V.) pen a few lines supplementary to these general sketches.

Believe me,

Yours, ever truly and affectionately,

C. M. BIRRELL.

LETTER FROM THE REV. A. M. STALKER TO THE SECRETARY.

Leeds, September 10th, 1853.

MY DEAR SIR,—Brother Dowson and myself thought it well that we should separately address you on our visit to Ireland.

On reaching Dublin, we had repeated conversations with brother Milligan, and are both persuaded of the desirableness of his being sustained in his difficult position by a staff of scripture readers. The larger the better; but they should be men eminently adapted for their work—men who are thoroughly competent to the discharge of the duties of city missionaries, in a manner that will secure a deeper impression than that hitherto made by the majority of those, known in Ireland as "Scripture Readers." That they should not in the general be recent converts from Romanism seems to be the testimony of experience, while in addition to possessing established Christian character, they should be distinguished in no ordinary

degree by the *suaviter in modo* and the *fortiter in re*, as well as able, when occasion requires, to set forth, by an appeal to the facts of history, the mighty difference between the influence of Romanism and that of protestantism. The good likely to result from such a kind of agency can, I think, scarcely be calculated.

Having had an interview with Mr. Brown, prior to our sailing from Liverpool, and with Mr. Birrell on our arrival in Dublin, it was deemed undesirable for us both to proceed to the west, as that had been visited by our brethren. Mr. Dowson, however, went as far as Athlone, and I bent my steps to Waterford, having learned in Dublin facts sufficiently interesting to induce a visit. There I was most kindly received by Mr. Wilshere, pastor of the baptist church, and his excellent wife. It was gratifying to find our brother so much respected in the city.

I could not help regretting that our visit to Ireland had not been made prior to the Alliance missionary movement being announced. I found the result of this movement to be in the general what (from your postscript to the Magazine of this month) you had foreboded. Open-air preaching was impossible, and I fear that, in the south of Ireland, it will continue to be so for years to come. The publicity given to the Alliance crusade seemed to have planted insuperable barriers in the way of its success. I was consequently, wherever I went, compelled to content myself with in-door effort. In the Waterford Town-hall, I had an opportunity of preaching to a numerous congregation, in which were many Roman catholics, and it is but justice to add that the labours of the Alliance brethren in that hall have been decidedly blessed. To what extent only "the day will declare."

The population of Waterford amounts to some 23,000, and there is only one scripture reader. He is supported by the private bounty of a pious lady in England, and labours under the superintendence of our brother Wilshere. He has as yet, however, been able to make but little, if any way, among the purely Roman catholic population—confining himself to families where there is a considerable sprinkling of protestantism. This somewhat disappointed me, as I had hoped to have visited, along with him, some of the popish cellars and garrets of Waterford. He repeatedly assured me, however, he "dare not venture." I accompanied him one afternoon through part of his district, and have no doubt, from the reception we met with, that he is successfully sowing the precious "seed of the kingdom," though on comparatively protestant soil. The influence of our baptist brethren in Waterford would be vastly more potent than it can at present possibly prove, were there on the ground a few scripture readers possessing the characteristics of the men required in Dublin—intelligent, fearless, and bland. I visited the ragged school, and was much pleased with the answers I received from a class of boys I examined. The school is supported by the voluntary subscriptions of different protestant denominations, and has, in more instances than one, resulted in spiritual good. It is under the superintendence of a female member of the baptist church. With a more devoted Christian character than Miss Crosbie I did not meet in Ireland. Her prudence, her self-denial, her zeal, are above all praise. The children esteem and love her. Of this I had ample opportunity of judging, as she at once complied with my request to explore some of the most morally degraded, because exclusively popish, parts of the town. In the course of our visitation we came in contact with scenes

and sounds fitted to stir to its depths the fount of feeling in every Christian —in every humane bosom. Yet in the very midst of these, this pious female received a most cordial welcome. The smiles of joy and the tears of gratitude with which she was hailed by parents and children, in their rags and squalor, showed how accessible Roman catholics certainly are to sympathizing and persevering efforts for their welfare. Her official duties are in the ragged school; but prompted by a desire to promote the best interests of those around her, she of her own accord finds her way to not fewer than some 160 families per week. While accompanying her from yard to yard, and from garret to garret, and observing the admirable manner in which she conducted her visits, the thought struck me how eminently qualified she is to serve the society as a female city missionary. Both Mr. Wilshere and myself believe that were she entirely devoted to this work the result would be highly gratifying. She is, moreover quite predisposed in favour of the enterprise. Since elected mistress of the ragged school, she has suffered from some professedly protestant quarters not a little persecution, and some friends in England appreciating her worth, have been corresponding with her as to becoming one of their agents in promoting education in the east. For the sake of the Redeemer's cause in Waterford I should regret her removal, and with the view of encouraging the committee to think of engaging her in the capacity I have mentioned, I may add that some gentlemen in the city (not baptists) are so anxious to see her thus employed, that they would cheerfully contribute a quota to her support. Mr. Wilshere believes that £10 at least might easily be raised in Waterford. An addition to this of some £60 from your society would be well expended in securing her services.

Besides preaching in Waterford baptist chapel on Lord's day morning, I had an opportunity of doing so in New Ross, a town distant twenty-one miles by water and fifteen miles by land from Waterford. Here there is a neat and commodious place of worship, capable of holding 300, and originally erected for divine service, conducted for several years by the Rev. J. Brown. He is himself a baptist, and pastor of a church in Waterford, sympathizing with the views of the venerable Mr. Kelly of Dublin. On learning that one of the objects of my visit to Ireland was to inquire after favourable openings for the labours of your society, he at once with much cordiality directed my attention to New Ross, and as he was about visiting the friends there, gave intimation of a sermon for the Friday evening. Brother Wilshere accompanied me, and notwithstanding the necessary shortness of the notice, we had a congregation so encouraging as to induce us to announce service for the sabbath evening. Leaving Waterford after the morning sermon, I proceeded to New Ross by an Irish car, distributing tracts in large quantities during the entire journey of fifteen miles. Most of these "silent messengers" were eagerly received in the villages through which I passed, as well as by the foot-passengers whom I met. Only in one case did I observe a young woman hold one of the tracts aloft, that I might see her in the distance tearing it with evident indignation to atoms. By a few friends (some of Mr. Brown's former hearers, and who meet once on the Lord's day "to break bread") I was kindly received, and again had an opportunity of proclaiming the "truth as it is in Jesus" in the town of Ross, so famous for the desperate battle of which it was once the theatre. There is a general wish to have a settled preacher, and all with whom I conversed spoke most encou-

ragingly of the opening presented. The town contains at least 10,000 inhabitants. Mr. Brown very generously assured me that did your society resolve to occupy the station, he would (for he has this in his power) "make over the chapel at New Ross to the baptist denomination," and do all that in him lies, to aid the efforts of your agent: £4 or £5 per year for ground rent would be the only exaction made. There is every reason to anticipate, were a prudent, large-hearted, and zealous man of God sent by you thither, and in course of time a church organized, that a "great door and effectual" would be opened for "the glorious gospel of the blessed God." Its nearness to Waterford would also afford opportunity to the pastor of the baptist church there, to exchange with your agent, and as a consequence, the hearts of both would be refreshed. Several respectable families in the neighbourhood of Ross would, it is believed, soon become regular attendants.

Before leaving Waterford I visited an "Industrial school," and in common with all who have witnessed the operations of such admirable institutions, cannot help viewing them as very important auxiliaries in promoting the amelioration of Ireland's woes.

Agreeably to appointment, I met Mr. Dowson at Clonmel. We felt not a little depressed at finding the baptist cause extinct in this town, notwithstanding many years of devoted labour bestowed upon it. Popery reigns rampant. Here some of our Alliance brethren narrowly escaped with their lives. We breakfasted with Mr. Curtis, a worthy member of the baptist church so long as it existed, and now deploring the absence of encouragement to make a renewed effort.

My esteemed colleague travelled with me as far as the "Limerick Junction." There we parted as, in consequence of conversation with brother Wilshere who accompanied me to Clonmel, it was deemed advisable that one of us should visit the north of Ireland, and the other Cork, as well as Tralee. Brother Dowson took the former route, and I the latter. At Cork the baptist chapel has been closed for several months, and from one cause and another there are not a dozen individuals to be found who entertain baptist sentiments. Pity it is that in so important a city there should be no public representative of our denomination! There are, doubtless, considerable difficulties in the way of starting again, but were the right man on the ground, sustained by well qualified scripture readers, "Jacob the small" would "arise again." Agreeably to the wish of our friends, I preached on the Lord's day in the independent chapel where they now attend, and found Mr. Henderson, pastor of the church assembling there, prepared to welcome a baptist fellow labourer, who would settle in Cork. In the ragged school I felt deeply interested. It is most efficiently conducted by Mr. Stocks, and supported by general voluntary subscription. From what I saw and heard I am persuaded that the friends of philanthropy and of Christ in England would honour themselves, and confer no small benefit on the Irish population of Cork, by forwarding subscriptions and donations to the funds of that institution. This city, with 100,000 inhabitants, contains only 20,000 protestants. Can your society do nothing for the 80,000 held captives in the fastnesses of popery? Here is a noble field for the labours of a city missionary.

The cause of protestantism at Tralee I found very low. In the neighbourhood where I distributed tracts and conversed with Roman Catholics, I met a little boy whose looks much interested me. He was on his way, as he expressed it, "to take care of sheep." I gave him a tract

which he received most thankfully. I asked if he could read. He replied in the affirmative. I inquired if he read the scriptures at home. "I have'nt got them, Sir." "Would you like to have a New Testament?" "Yes, your honour." "Could you read it?" "Yes." And, taking a Testament from my pocket, I tried him. He read with fluency." "But, perhaps, the priest wo'nt let you keep the Testament if I give it you?" "I sha'nt let him know I have it, your honour." "But possibly your parents may prevent your reading it?" "Oh, your honour, my father and mother, and little brother and sister will be glad to hear me read it." I then told him the Testament was his, and I shall not soon forget the delight with which he grasped it. May the Divine blessing attend the word, "the entrance of which giveth light!"

Never, until this visit to Ireland had I any conception of the difficulties with which protestant brethren have there to contend. I fear many English friends are as ignorant of these as I once was. I question if the majority of those labouring in missionary stations abroad require higher qualifications or more vigorous faith in the power of the truth, and the promise of God's Spirit, than do the men who give themselves to promote the kingdom of the Redeemer in this fearful stronghold of "the man of sin." I left the country delighted by its natural scenery, but mourning in soul over its spiritual desolation, and more determined than ever to interest the dear people of my charge, and the friends of Christ generally, in its claims on their fervent prayers, their tenderest sympathies, and their evangelistic labours. If popery is ever to lose its hold of the "Emerald Isle," it must be not by taking the system by the horns, but by the devout and fearless preaching of Christ crucified and Christ interceding, and specially by directing attention to the young and rising generation, thus undermining the citadel it seems impossible to storm.

Praying that the Committee may be guided in all their deliberations, by wisdom from on high, I am,

Yours, in our risen Lord,

A. M. STALKER.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.
Birmingham, Bond Street, Palmer, Mr. ...				0	10	0
Bishop Burton, near Beverley, by Mr. T. Sample, Contributions of Friends.....				2	5	0
Bury St. Edmunds, by the Rev. C. Elven				3	3	0
Leicester, Belvoir Street Chapel, by Mr. James Bedells—						
Allen, Mr. John	0	10	0			
Barnes, Mr. William	0	5	0			
Barnes, Mr. Samuel	0	10	0			
Barnes, Mr. John	0	10	0			
Bedells, Mr. Joseph	0	5	0			
Bedells, Mr. James.....	0	5	0			
Bedells, Mr. Jos. Oxford St.	0	5	0			
Billson, Mr. Charles	0	10	0			
Billson, Mr. William.....	0	10	0			
Branston, Mr. Joseph.....	0	5	0			
Chapman, Mrs. Thomas.....	0	10	0			
Carryer, Mr. Rupert	0	5	0			
Collier, Mr. John.....	0	10	0			
Denisthorpe, Mr. J. F.	0	10	0			
Ellingworth, Mr.....	0	5	0			
Franklin, Mr. G. B.....	0	5	0			
Fielding, Mrs. W.	0	4	0			
Goddard, Mr. Jos.	0	5	0			
Hobson, Mr. S. J.....	0	10	0			
Horsepool, Mr. John	0	10	0			
Hutchinson, Mr. John	0	4	0			
Jarrom, Mr. Jos.....	0	10	0			
Jesson, Miss.....	0	4	0			
Manning, Mr.	0	5	0			
Manning, Mrs.....	0	2	6			
Marshall, Mr. Walter.....	0	5	0			
Maxfield, Mr. M.....	0	10	0			
Palmer, Mrs.	0	5	0			
Paul, T. D., Esq.....	1	0	0			
Paul, T. D., Esq., jun.	0	5	0			
J. D. P.	0	5	0			
Peet, Mrs.....	0	5	0			
Porter, Mr. Thomas	0	2	6			
Robinson, C. B., Esq.....	5	0	0			
Robinson, Mr. H. M.....	0	10	0			
Rust, Mr. T. W.	0	10	0			
Sharpe, Mrs. Thomas.....	0	5	0			
Sunderland, Mr. Thomas ...	1	0	0			
Thompson, Mr. John	0	10	0			
Viccars, Mr. Samuel	0	10	0			
Viccars, Mr. Thomas.....	0	10	0			
Wheeler, Mr. S. S.	0	5	0			
Whitmore, Mr. John	1	0	0			
	21	12	0			
Acknowledged previously ...	14	0	0			
				7	12	0
Llandovery, by Rev. John Morgan				0	9	9

	£	s.	d.	£	s.	d.
Sevenoaks, by Mr. John Palmer—						
Association	6	8	1			
Harrison, Mr.	1	1	0			
Parker Mr. T.	0	10	0			
				7	19	1
Sheepshead, by Mr. B. Christian				5	5	0
Smarden, Rev. W. Syckelmore				0	5	0
Stourbridge, Mr. J. Dorricutt				0	10	6

WATERFORD.

Mr. Wilshere requests us to acknowledge the following sums towards the removal of the debt due by the church at Waterford. If any friend has sent money which has not been publicly acknowledged, Mr. Wilshere will be obliged by being informed of the circumstance.

	£	s.	d.
Miss Salter, Bratton	1	0	0
Other Friends, Bratton	1	0	0
J. Dando, Esq., Bristol	1	0	6
B. P., Bristol	0	2	0
Rev. J. B. Burt, Beaulieu	1	0	0
W. Todd, Esq., Dudlin	1	0	0
Rev. J. and Mrs. Blair, Dundee	1	0	0
M. Foster, Esq., Huntingdon	1	1	0
R. Harris, Esq., sen., Leicester	1	1	0
R. Harris, Esq., jun, Leicester	1	1	0
C. B. Robinson, Esq., Leicester	1	1	0
Mr. Heaton, Leeds	0	5	0
J. Wylde, Esq., Leeds	1	0	0
W. B. Gurney, Esq., London	1	0	0
J. Gurney, Esq., London	1	0	0
W. Collins, Esq., London	1	0	0
J. Harvey, Esq., London	5	0	0
Rev. J. Russell, London	3	0	0
Mrs. Fletcher, London	2	0	0
Mrs. Charles, London	1	0	0
J. Cropper, Esq., Liverpool	2	0	0
Miss Page, Malvern	2	0	0
J. Heard, Esq., Nottingham	1	0	0
J. Baker, Esq., Andover	0	15	0
Mr. T. B. Millard, Andover	0	5	0
A Friend, Cork	1	1	0
Miss Angas, Devon	0	10	0
Mrs. Jer. Coleman, Norwich	1	0	0
Rev. F. W. Burchell, Rochdale	0	15	0
Mr. Aked, Shipley, near Bradford	1	0	0
G. T. Kemp, Esq., London	0	10	0
Mrs. Probyn, Bristol	1	0	0
Mrs. Postle, Ingham	5	0	0
Friends at Ingham	1	0	0
J. Coward, Esq, Liverpool	1	0	0
	44	7	6

Bibles of a particular kind, which we needed for a specific purpose, have been kindly voted to us by the Committee of the British and Foreign Bible Society, to the amount of £9 18s.

Among the acknowledgments of last month was a legacy, entered in the Chronicle thus:—"The late J. B. Wylde, Esq., less duty, £45." The legacy of John Butler Wylde, Esq., of Leeds, which was intended, and which was paid by J. B. Bilborough, Esq., one of his executors, was £50 less duty; £45 being the sum actually received.

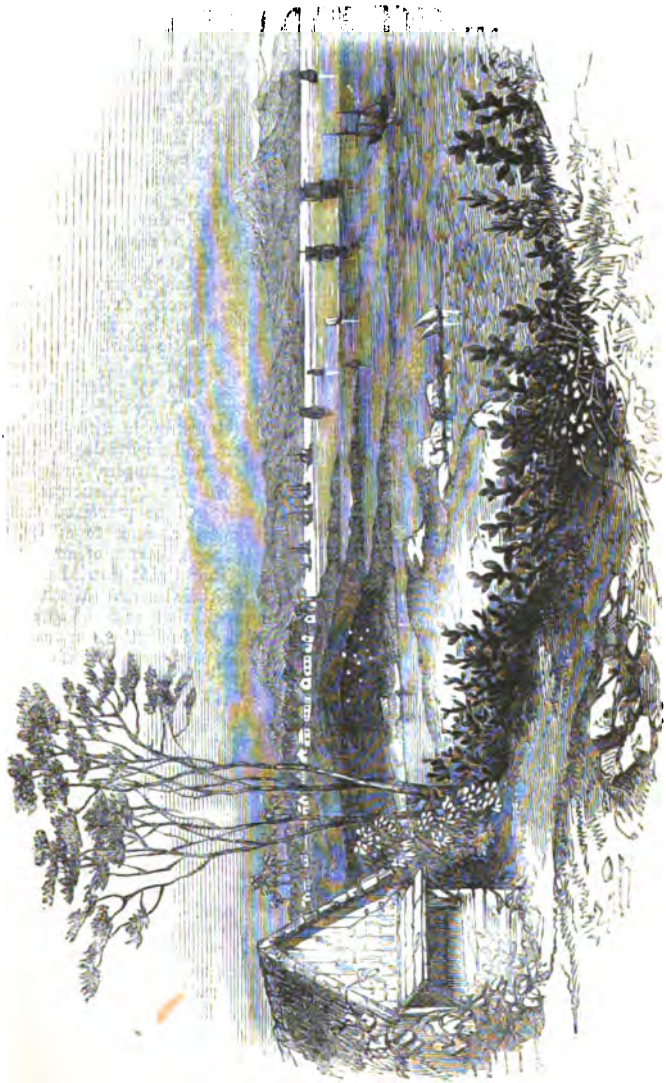
Annual Reports and Collecting Cards or Boxes may be had on application to the Secretary.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. He wishes also for books suitable to assist in the formation of congregational libraries. Among others, volumes of the Baptist Magazine, especially if bound, will be cordially welcomed.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

THE MISSIONARY HERALD.



BOMBAY.

THE MISSION FIELD.

It is still a moot question in some portions of the Christian church, what is the most effective method of spreading among the heathen the gospel of Christ. The advocates of schools urge, and with no little force of truth, that the ignorance of the people must first be removed; that with increase of knowledge the vile systems of idolatry will of themselves fall to the ground; that only a new generation, carefully trained and educated, can escape the influences of idolatry, and purely live as it becometh the gospel of Christ; that, in other words, it is well nigh hopeless to expect the adult population to lay aside the habits and associations of heathenism. They are bound hand and foot, and their fetters it is almost vain to attempt to destroy.

In place of discussing this question ourselves, we shall lay before our readers the following sentiments of Dr. Wayland, of Brown University, in which he expresses both his own views and those of the eminent man in whose memoir they are found.*

I am well aware that all missions, whose object it is radically to renew and render meet for heaven the heart of man, must be sustained by confidence in God. Nothing could be more absurd than the attempt, by human power, to create or to sustain in the human soul that holiness without which no man shall see the Lord. Paul may plant, Apollos may water, but God giveth the increase. The faith through which we are saved is the gift of God. But while all this is generally acknowledged, there are differences, both in the simplicity with which it is received, and the boldness with which it is carried into practice. The belief that the conversion of men is the work of the Spirit, and the reliance on the promise of God that he will make the message of the gospel effectual to the salvation of men wherever it is delivered in faith and love, seem, I think, to have stood out in bolder relief in the planting of the Burman mission than in many others with which I am acquainted.

This peculiarity gave rise to several others. As Mr. Judson believed that this was the work of God, one thing seemed to him just as easy as another. Nothing is difficult to omnipotence. "He spake and it was done, he commanded and it stood fast." The most direct way of securing the aid of almighty power, is to follow in the path marked out by omniscient wisdom. Mr. Judson therefore endeavoured, first of all, to ascertain the manner in which Christ and his apostles laboured to extend Christianity. This seems plainly exemplified in the New Testament. It is by the action of individual mind on individual mind. It is by embracing every opportunity which our intercourse with men presents, to tell them of the love of Christ, of their danger and their duty, and to urge them, in Christ's stead, to be reconciled to God. Thus did Christ, and thus did his apostles labour. They had no plan, no sapping and mining, no preparatory work, extending over half a generation before they should be ready for direct and energetic effort. As the apostles opened their commission, they saw that it commanded them to preach the gospel to every creature. They obeyed the commandment, and God wrought with them by signs, and wonders, and mighty deeds. Mr. Judson followed these examples, and his labours were attended with signal success.

Hence it will be perceived that he addressed himself at once to adults, to those who denied the existence of an eternal God; and the Holy Spirit carried the message directly to their hearts. Missionaries have sometimes said that we could scarcely expect men grown old in heathenism ever to be converted, since they were beyond the reach, at least, of our immediate efforts. We must therefore begin with children. We must establish schools, by our superior knowledge gain influence over the young, and with their daily lessons instil into their minds a knowledge of Christianity. And more than this: as the religious systems of the heathen are indissolubly associated with false views of astronomy, geography, and physical science generally, if we can correct these errors, the religion resting upon them must by necessity be swept away. As these views have been carried into practice, a change has naturally come over missionary stations. Ministers of the gospel to the heathen have become schoolmasters. Instead of proclaiming the great salvation, they have occupied themselves in teaching reading, spelling, geography, arithmetic, and astronomy. While some are thus engaged as teachers, others are employed as book-makers for the schools. Thus it sometimes comes to pass, that of the

* A Memoir of the Life and Labours of Rev. A. Judson, D.D., by Francis Wayland, D.D., p. 163. Nisbet, 2 vols.

men sent out for the express purpose of preaching the gospel, a large portion do not preach the gospel at all.

Mr. Judson, as I have remarked, took a different view of the work to which he considered himself set apart. He saw men all around him perishing, and he at once offered to them the only remedy which God had provided. He believed that there is a Holy Ghost, and that to him the hearts of all men are open. The apostles were not sent to be schoolmasters, but to be heralds and ambassadors. He aimed to follow closely in their footsteps, and hence, I think, that the narrative of his labours resembles more nearly that in the Acts of the Apostles than most others with which I am familiar.

And in all this I cannot but believe that the "foolishness of God is wiser than men." The gospel is always to be preached to parents rather than to children; and especially so in the first planting of Christianity. The first profession of the religion of Jesus must, by necessity, expose the disciple to obloquy, reproach, and persecution. No one can suppose it to be the will of God that all these are first to be borne by little children. It never was, and it never will be done. Besides, the influence of the heathen parent will be more powerful over his child than that of the Christian school teacher. Hence, while schools diffuse knowledge, improve the intellect, hasten the progress of civilization, and are therefore benevolent and philanthropic, they are not, as it seems to me, the missionary work which Christ committed to his disciples. That they have done good who can doubt? But, as a means for converting men, that they have fallen very far below the simple preaching of the gospel is, I think, beyond a question. The preaching of Mr. Abbot and his assistants, in Arracan, has, I believe, been the instrument of more conversions than all the school teaching of protestant missions for the last thirty years.

And here it may be worth while to observe the object which Mr. Judson always kept steadily in view, to the exclusion of every other. It was not to teach men a creed, or to train them to the performance of certain rites, or to persuade them to belong to a particular church, but, first of all, to produce in them a radical and universal change of moral character, to lead them to repent of and forsake all sin, to love God with an affection that should transcend in power every other motive, and to rely for salvation wholly on the merits of that atonement which has been made for man by our Lord and Saviour Jesus Christ. It pleased God to crown his labours with success. It will be seen that, as the fruit of his labours, this type of character, so peculiar to the New Testament, was created in the souls of ignorant, licentious, and atheistic Buddhists. These disciples talk, and act, and feel in the very spirit of Christ and his apostles. Never, until this temper of heart was exhibited, were they admitted to the ordinance of baptism, and received as members of the Christian church. At the same time, the persecutions to which they would be exposed were plainly set before them. They were told that unless they loved Christ better than houses, or lands, or brethren, or their own lives, they could not be his disciples. No one who could not bear this test was encouraged to hope that he was a child of God. And yet, in view of all this, many earnestly desired permission to profess themselves the disciples of Jesus. Such, and such only, formed the church at Rangoon. He believed himself authorised to admit to the fellowship of saints none but those on whom this great moral change had passed. Hence we find in his journals no account of children who were baptized on the faith of their parents. He believed religion to be a personal matter between God and the soul of man; and hence, where there could be no evidence of a renewal of the moral nature of man, there could be no reason for admitting an individual, whether young or old, to the ordinances of a spiritual church. It is in this respect mainly that Christians of the baptist persuasion differ from their brethren who hold with them the other great doctrines of the Reformation.

INDIA.

DACCA.

Our aged missionary, Mr. ROBINSON, has furnished us with an interesting report of the progress of the gospel in this district. Like his prototype, CHAMBERLAIN, Mr. BION widely traverses the surrounding districts, and has met with striking and indubitable proofs that the Lord is working with him.

Street preaching.

The report says:—

We often address the people of Dacca, in

the streets and lanes of the city, twice a day, taking advantage of the cool of the morning and evening for that purpose. These feeble efforts may be viewed by some with indifference, and by others be despised; but we feel persuaded, that we are in the right, and that if he who disputed daily in the market at Athens were in this place, he would daily be seen preaching in the streets of Dacca. Some think that schools ought to be attended to rather than street-preaching. We are no enemies to Christian schools, and if it be asked, Why do we not then establish schools? our answer is, We have not the means. If our friends will furnish us with the means, we shall be very glad to meet their wishes to the utmost extent of the means with which they may furnish us.

Market preaching.

The markets in the vicinity of Dacca have not been neglected. They furnish a fine opportunity of preaching the Gospel to the poor villagers. There hundreds of people are collected from the country round, and they have an opportunity of hearing the gospel, which they would not enjoy in their scattered villages and hamlets. There is this encouragement, that they hear with attention, especially if they are addressed before the business of the market commences. Indeed they are now so prepared to hear preaching, when they go to the markets, that many of them look for it, and seem as ready to hear as the preachers are to address them. Even old women take notice of what they hear, and have been known to repeat, in our presence, with apparent pleasure, the leading truths which they have just heard.

Itinerant labour.

Distant places have been visited as during former years, as Tipperah, Bikrampur, the noth-west and north of Dacca, Mymensing, and east of Pubna. In all these places, we find many who are willing to hear, and who gladly receive and read the Scriptures.

In Bikrampur, Mymensing, and Serajganj, there are many who seem well disposed, and wish to hear more and more of the Gospel; but it is little spiritual food that we can impart to them—but a few drops of the water of life we can give them to drink.

A village station formed.

We have paid much attention to Tipperah, and though we have not met that success in one quarter which we once hoped to obtain, yet in another case we have reason to record with great thankfulness the success of our feeble efforts. By our preaching in Tipperah, the gospel found its way to a secluded spot in that zillah called Josadapur. This village is two days' journey from Comilla; and at the time to which we now refer, it had *never* been visited by any of our native preachers. But some persons from that spot had heard the gospel in another part of the zilla, where our brethren were preaching. They received some books, which they took home with them, and several of them began to discuss the merits of Christianity. They soon came to the conclusion, that they needed more instruction, and it became a question among them, whether they should send a deputation to Dacca or to Chittagong, to request the instructions which they desired; they at length determined to send to the missionary at Chittagong, as that place was much nearer to them than Dacca.

We need not say, that this request was most gladly received and instantly complied with. When the Gospel was preached more fully among them, several of them declared themselves believers in Jesus, and were baptized.

We afterwards sent two of our native preachers twice to visit them, and the report which they brought was very cheering. We suppose there are now about twenty baptized persons in that place, converts from heathenism, and among them two Brahmans; others seemed inclined to join them. The primary cause of this success, let it be remembered for our encouragement, was the preaching of the word in Tipperah by some of the native preachers from Dacca.

"Preaching with all confidence, no man forbidding."

The following statements by Mr. Bion relative to the Baroni which has just taken place (middle of April), at Naugalbandh, will show something of what occurs on our itineracies; they will be read with interest as showing the state of the native mind towards the Gospel. Mr. Bion first notices the decrease in the number of people. "I was preaching at this Baroni," he says, "several years ago; and then both sides of the river were so crowded with boats, that we found it difficult to get a place to preach. Now the assembly was much smaller, but few people came from distant places. The majority consisted of people from Dacca, Bikrampur, and the villages of the Megna.

"The preaching was carried on with more comfort this year than during former years. In 1849 and 1851, when I and others were at this Baroni, it was almost impossible to address the people, without being interrupted by obstinate opposers; and, on one occasion, we were not able to preach without interruption for half a day; many Brahmans scoffed and cried, 'Hari bal,' so loudly, that we were at last compelled to stop, and seek some other place for preaching.

"But this year we preached in five or six places, extending to the distance of two miles in the very thickest part of the assembly, and though sometimes nearly all our hearers were

Brahmans, yet they would listen with attention for one or two hours, and then openly condemn their own tottering system.

"When I addressed them on the great truth, that there is but one God, and charged them with not worshipping that one God, a Brahman said: 'What the Padri Sahib says is quite true.' Our congregations throughout the whole time of the Baroni were very large, and they kept together for a long time. We exposed very freely the folly of bathing in order to obtain the pardon of sin, and exhorted them to abandon idolatry without delay, and take refuge in the true Saviour.

"No one spoke a word in opposition; indeed the Brahmans seemed to be deeply impressed with our addresses.

"We had some very encouraging conversation in our boats with Brahmans from Bikrampur and Rajnagar. When I was returning through the crowd, at every few steps I heard the people speaking of me. One said, 'This is the Padri Sahib: he wants to make us all Christians.' Another said, 'This is Christ's Padri: he is very busy in destroying Brahmanism.' A third said, 'This is the Christian Sahib: let us go with him to get a book.'

"In the evening we left the Baroni, and put our boats to near the Megna. Here we saw three or four Brahmans from Bikrampur, and on our walking up to them, they began a religious conversation with us, and earnestly begged a copy of the Gospels.

"I said that I had not a single copy left. 'But have you never,' said I, 'received any of our books? We have given many in Bikrampur; and to-day I have given to persons from that place.' They replied, 'We never heard of you till to-day, and we have not received any of your books. We do not stand in the bazars, but remain in our houses; and we should be very glad to see you in our villages, and to hear more of your Jesus Christ; for what you said to-day about him is very good, and to us very astonishing.'

"After finishing our address, we often had to walk a good way to our boats, and usually a large crowd accompanied us for books. We did not give books to those who were full of levity, nor to those who seemed unable to read them, as we had with us only a thousand volumes. There were some well dressed respectable Brahmans, who waded into the water up to their knees in order to get a copy of one of the Gospels. I never saw anything like this in *this* place before. I took several of them into my boat, and asked their names and places of abode. I gave eight copies of the whole Bible, and thirty copies of the four Gospels and Acts, to Brahmans from Bikrampur, Rajnagar, Barisal, Dumrai, Lalpur, Tipperah, and even from Deccan, and Shabazpur, a place bordering on the Bay of Bengal. Many of these Brahmans knew me, having seen me at other places in preceding years, and they listened very attentively to what I said to them.

"On the bathing day, we moved our boats to three different and distant places; one at the end of the Baroni to the eastward, then we moved them in the middle, and last of all to the western end of the Baroni. In the last place we were surrounded by crowds of respectable and wealthy Brahmans. We preached and gave many books from 12 o'clock till 2, and though this was the hottest part of the day, the Brahmans left their boats and dinners to come for books.

"After our stock of books was exhausted, many well-dressed respectable Brahmans stood a long time near our boats in the burning sun, not willing to believe that we had no more books to give away. At last we thought it best to leave the place, and thus convince all that no more books were to be obtained."

This short statement by Mr. Bion is of a very encouraging nature; it shows that a great change has taken place in the public mind, and that Brahmans, instead of rejecting the Scriptures, as they formerly did, are now very anxious to obtain them.

Statistical summary.—The church.

We have had no great increase of members during the year. Only seven were baptized and two were removed by death. One, alas! has apostatized, and *this* is to us a real cause of grief. Death may diminish our numbers, but those who die in Jesus are not lost.

School.

We have, as we stated last year, one little female school composed of Christian children, one child excepted, who is a Mug. The Hindus and Muhammadans steadily refused to send their daughters, or we would gladly receive them. These children are taught reading and writing, both in English and Bengali, with needle-work and knitting.

Scriptures and tracts distributed.

The number of volumes of Scriptures put into circulation during last year was between 4000 and 5000. Of tracts 5000 were distributed: but besides these Scriptures, a still greater number were supplied by the Calcutta Bible Society, for distribution by Mr. Bion in his itineracies. We reckon therefore, that in this eastern part of Bengal, in Dacca, and its neighbouring zillahs, not fewer than 10,000 volumes of Scripture have been put into circulation within the last twelve months. That these vast numbers of volumes, containing greater or smaller portions of the Word of God, are eagerly received by the natives, is very clear from what has already been stated.

BOMBAY.

It is with pleasure that we announce the arrival of Mr. CASSIDY at his chosen field of labour. On his way thither he spent a few weeks in Christian intercourse with the missionaries of Ceylon, visiting the schools and stations, in company with the brethren. The question of supplying the native churches with native pastors attracted much of his attention, but the poverty of the people and the long continuance of the present system, seem to create somewhat formidable obstacles to the early independence of the churches, and the self-support it is every way so desirable to secure. Mr. CASSIDY also gives us, as the result of his inquiries, that "native schools have not been so largely blessed as a means of conversion as public preaching:" clearly pointing out the importance of that course, so largely adopted by our missionaries, of itinerating in the districts where they dwell. Every mission station should be the centre of light to the region around, whence the servant of Christ should penetrate into every hamlet and town within reach.

Mr. CASSIDY arrived in Bombay about the month of April, and received a cordial welcome from the various missionaries and friends by whom he was previously known. He quickly commenced his labours for Christ. A room was obtained for the purposes of instructing the young, and of meeting with persons desirous of information in the truths of Christianity. The attendance was at first small; four or five children only gathered. From twelve to twenty persons formed his first congregation. A discussion took place on the objections brought by unbelievers to the miracles of Christ, which our brother endeavoured to remove.

A short time after this, Mr. CASSIDY was invited, for reasons which may be divined from the following letter, to Poonah, a city about eighty miles from Bombay, and containing a population of more than 100,000 people. We have been kindly favoured with the use of the letter by the Rev. C. Stovel, to whom it was addressed. Its first date is July 5, 1853.

A baptising scene.

Along the eastern limit of Poonah cantonment runs a little stream whose tiny rills murmur very gently or altogether disappear during the hottest months; but now, when the south-east winds blow, and let loose the vapours upon our arid hills and parched plains, this small rill swells up into a rushing torrent, and lifts up its grateful voice in many waters. Over it rests a bridge, and across its channel, a little above the bridge, runs up a wall which retains the waters above, till they swell as now, and fall in graceful cadence over its summit, and foam themselves on their rocky channel, or wear away the hard rocks below. The rushing waters and the gurgling streams sound symphonious to one while he stands below the bridge, for the stream is chiefly spanned by the middle arch, and at either side you stand upon the naked rock below the rising arch. Upon that bridge stood a few, last sabbath afternoon, and they were looking down below. Upon whom do you suppose they gazed? There was a small tabernacle there, which had been set up the evening before, and not far off, and partly under the arch, stood a few who had assembled there at five that evening, to obey our Lord's command, and endeavour to fulfil all righteousness. The presence of the Lord was sought and felt to be present. Jesus thought of John, and of Jordan, and of his feelings, and of the voice of heaven in his behalf; and, with his heart thus full, he looked upon us all. We prayed, and heard his voice in Matthew's closing lines, and thought who his disciples were, and how he has commanded such to worship him by obeying his commands, and we asked ourselves whether he had drawn us to his fold, and whether we were ready to acknowledge the baptism of his Spirit, as he had appointed. Then we sang a hymn on being buried with Christ in baptism, and some of that small assembly then entered the tent, and after a few minutes your poor missionary came out, and walked a few yards down the bank till he saw where much water was, and thither he went and stood. Presently an officer of H. M. 86th entered the stream, and came to where the baptist stood:

and then the baptist, lifting up his hands, as if fulfilling a solemn vow, uttered the words of the commission referring to the ordinance, and then quietly laid the subject before him into the stream, and raised him up again. A private of H. M. 78th Highlanders followed, and him he also in like manner immersed; and so a third, a private of the same regiment; and so a fourth, a corporal of the same regiment. These four have long been convinced of the necessity of obeying our Lord's command to be baptized; and, as this is the first opportunity they have had, they have embraced it. When they had been baptized, they were commended to the Lord in prayer, and the congregation below the arch was dismissed with the blessing. It is a day long to be remembered in our annals.

The gospel banner unfurled.

July 18. Yesterday, the 17th of July, was a wonderful day. I had taken the liberty of asking counsel of a few baptist friends, and one of them asked me whether or not Poona offered some advantages as the centre of a mission field. This led to an invitation to open a stated service on sabbaths to a few baptist brethren. Arrangements were made last week to obtain the use of the Masonic Hall for the purpose during the rains, at £4 a month, and an advertisement was inserted in the "Poona Observer" of Saturday last. We expected a dozen or so; but, to the surprise of all present, the soldiery came pouring in, having asked leave of their officers, and filled the whole house. Tables, chairs, and benches, were crammed full. Some had to stand, and the rest to move away to the presbyterian free church service in the neighbouring building. Three or four dozen benches must be immediately provided. God's mercies are for ever sure. The text was, "The bread of God." In the course of the sermon, man's utter need, and the nature of God's merciful provision, were considered, together with the manner in which the manna and the supper bread set forth the same truth. It was a day in which my cup, and, indeed, as far as I could learn, the cup of each one present, overflowed. The Lord keep all from vaunting, self-conceit, and error! The Lord, in the midst of multitudes, was humbler than his hearers, worshippers, and flatterers. May his lowly mind be also found in me! This is the first baptist congregation-service ever held on this side of this vast continent of India, held among those whose example gives the heathen the name of our God, at the request of the baptist brethren themselves, as a centre whence may issue the testimony of the church to the truth. On my return home I found letters from Ceylon, stating that friends there cease not to pray for "poor brother Cassidy," and God is answering their prayers, and yours, and those of all who call upon him in behalf of the poor, weak, ignorant servants who are pursuing his work as he has commanded them. Oh, what shall I render to the Lord for all his mercies?

In the evening "the dew of Israel" was our theme, and we felt as if refreshed by his presence. Several of our members were away at the free church, because it was sacrament evening there. I was very glad of this. I hope no narrow-minded denominationalism, nor "any other creature," will separate the Christian brotherhood, and breed discord in our family. And for my friends' and brethren's sakes, I will now say, "Peace be within thee." The public papers have given me a hearty, and some of them a too flattering welcome. A missionary brother (American baptist) has begun a correspondence from Asam, in Burmah. God give us all great and generous hearts to keep up love pure and undefiled.

The sphere of labour.

This is a lovely station, where I have spent some years of labour, prayer, joy, and sighing. The mountains around Poona have a reviving freshness about them that gives my spirits a buoyancy and direction not at all unpleasant. Thoughts, histories, sermons, prayers, labours, tears, and singing, are crowded amongst their now carpeted and flowered sides and base, and the places round about. A large hill-fort, Singhai, where Sivajee and his ramooshees used to rule, the terror of the country; he once went down to Vingorla, and frightened the British merchants there and was alleviated by a grant from them of £20,000; and the scourge of some of its princes, still stands, but its presence speaks peace; and so also the little hills around "by righteousness," now no longer the haunt of lurking robbers and suspicious chieftains. The peace of power,—not of assent, nor of harmony of feeling and sentiment;—and the strong arm of the law, reigns around, and there is no fear. The people have, in past days, showed me the most melting kindness, but as yet they have not taken any decided steps. The Lord exalt his Zion on the top of these mountains!

CEYLON.

COLOMBO.

Mr. ALLEN has received with great joy the tidings of the reinforcement of this mission by the accession of Mr. and Mrs. CARTER. He is looking forward with hope to a more thorough visitation of the native churches, and to traverse the jungle more frequently on his errand of mercy. His late journeys are thus described. The date of his letter is July 13th.

During this month, up to the present, I have visited many of the chapels and schools. The chapels occasionally on the sabbath, and the schools in the week, preaching sometimes three or four times a-day.

Kottigahawatta.

I was at Kottigahawatta on Lord's day, the 3rd, when I preached to a tolerable congregation, about one hundred adults, besides boys and girls from the schools, and afterward administered the ordinance of the Lord's supper to eighty members, taking the opportunity I have often wished for of explaining to them the design of that institution;—very necessary, since we have so much strange teaching here in reference to that subject. I shall be there again the day after to-morrow to examine the schools, and to effect if possible some alteration and improvement.

Grand Pass.

Monday, 4th, visited Grand Pass school; Wednesday, 6th, went to two village school stations in connexion with Grand Pass, and preached to two congregations after the school examination. Congregations were small, some attentive, and some inclined to dispute, being rigid Buddhists. They are very trying at times. Their object is oftentimes made plain by a question they will put, such, for instance, as the following, "How did Cain obtain a wife?" I seldom notice such things except to rebuke, and direct their attention to the gospel.

Matakooly.

On the 7th, visited Matakooly school, and endeavoured to gather a few people to preach to, but did not succeed. They are abundantly fruitful in excuses. Sickness is very prevalent just now. There I had to rebuke a man who lives near the chapel, having three wives, for building a shed close to the chapel, but on his own ground, for a comedy; such things here are generally very obscene. t such are the people we have to deal with; surely nothing but sovereign grace can ever change them. O how hard it is to make any impression! That seems to be a little sink of iniquity, and few or none have been recovered from it as yet.

Hanwelle—Wailgama.

On the 12th and 13th, I was in the Hanwelle district; preached at Wailgama, and afterward settled a dispute about a right to the fruit growing on the mission ground. One man, a member of the church of course, was very obstinate, and declared that nothing but a court should deprive him of the fruit of a jack tree, or a share of it. They had, however, no sort of right, as inquiry proved, and I forbade them for the future. All seems to have arisen from the interference of the former preacher, who was discharged some time ago. He would stir up strife if possible between the people and the present preacher. It took me some hours to put things in something like order. Preached at Hanwelle the next morning to about sixty or seventy people, and left them for Bombiriya on my way home. At Bombiriya, an out-of-the-way place, there is a school, in which some forty boys get on pretty well. There also I preached to, I suppose, about the same number of adults as at Hanwelle, until I was exhausted, and returned some two or three miles to my bandy, and reached home about six in the evening; having eaten nothing since the night before; not because I could not eat, but because I could get nothing, and had nothing with me save an orange.

Lepers' Hospital.

Friday, the 15th I went to the Lepers' Hospital, and spent an hour and a half with the poor creatures there, teaching them about the moral leprosy, and directing them to Jesus for the cure.

Byamwille.

On Lord's day morning, 17th, I went to Byamwille to preach. The chapel was crowded, and for more than two hours did I try to instruct them in the great things of salvation, especially justification by faith, and returned, after twenty miles' drive, time enough for the Pettah in the evening. On Wednesday, 20th, I went again to the same place to meet the schools there, and to do anything else that might be necessary.

Hoonoopitiya.

On Friday, 22nd, visited Hoonoopitiya in the morning. There is a school at that place, and generally there is a large gathering of adults. They are anxious to build a better

place than their Cadjun shed, but are poor and unable. The place needs to be enlarged. In the afternoon to Colombo, to attend first a meeting of the Revision Committee, and after that a committee meeting of the Bible Society.

The Pettah.

Yesterday, Lord's day, the Pettah was crowded beyond sitting room, arising to some extent from the illness of the Presbyterian minister. Indeed, both the Scotch and the Dutch presbyterian ministers have had dysentery, and are not yet convalescent. Illness prevails widely at present. To-day I am weary as I write. Next Lord's day morning I shall be at the Gonawella station. I do not know whether I told you last mail I had baptized a young man at the Pettah, or was about to do so. He was baptized a fortnight ago. He is a very spiritual and zealous young man. This week I expect to baptize a Tamil lady, the sister of one of our members.

WEST INDIES.

BAHAMAS.

NASSAU.

During the absence of our esteemed missionary, the Rev. H. CAPERN, the charge of the station has been committed to his coloured assistant, Mr. J. J. BANNISTER. The following letter addressed by Mr. BANNISTER, on behalf of the leaders of the church, to Mr. CAPERN, will be read with interest, as illustrating at once the affection of the people for their pastor, and their confidence in the brother who is faithfully supplying his lack of service.

Nassau, July 1st, 1853.

BELOVED PASTOR,

We do exceedingly rejoice in having an opportunity of addressing a few lines to you, and our earnest prayer is, that they may meet you and yours enjoying perfect health.

This letter will doubtless meet you in your native land, whither we trust your heavenly Father has conducted you in safety, since we were informed of your safe arrival in America. Words cannot express the sorrow we felt when you said farewell to us, to leave us for so long a time; for six months is to us a long time. And could we feel otherwise? No. For nearly thirteen years have you watched over our souls, guiding us and suffering with us. Throughout all our distresses, you were sure to sympathize with us, and, by your advice and direction, we have been upheld. While absent from us, dear pastor, we can never cease to remember you, and to pray our heavenly Father to spare your life, and permit you to return to us again. You will expect us, we know, to acquaint you how we get on in your absence with the flock over which we trust the Holy Ghost hath made us overseers.

We lift up our hearts in humble gratitude to God, while we say that, with your youthful colleague at our head, we are marching onwards in the good old way. To say that we do not miss you, would not be correct; but, while we deplore your absence, we have, at the same time, great reasons to bless the great Head of the church for the great boon given us in the person of your young friend and fellow labourer already alluded to. The preaching of the word of life and the administration of the ordinances are going on as usual, and all things seem to bid fair to our souls' prosperity.

We have had nothing to pain us since your departure; no bickerings nor strife amongst us, and we are as happy as we can be in your absence.

May God of his infinite mercy ever keep us in the unity of the Spirit and in the bond of peace, to the praise and glory of his name.

Please accept the kind regards of,

Yours affectionately,

THE LEADERS.

In the behalf of the leaders convened,

(Signed) J. J. BANNISTER.

In a very recent communication from Mr. CAPERN we learn the decease of a valued teacher, C. W. FOWLER. The following is an extract of a letter from Mrs. CAPERN, in reference to this painful loss.

The fever is still in our midst, sometimes assuming a mild, in others a severer type. Among its victims I am pained to tell you, poor Fowler, of Long Island, is one. He had been down here early in June and spoke at our

missionary prayer meeting. On his return they had calm weather, got out of provisions and water, and suffered in consequence, while he was exposed to the night air, and the burning sun by day. He had intermittent fever soon after he reached home, but lingered till the 18th of this month, when he was called from his labours on earth, we trust to his heavenly rest. I have had no particulars of his last hours, as his poor afflicted widow could not write; but she has promised to do it soon. I wrote to her on the return of the vessel, said what I could to console her, and advised her to remain there until your return, I also gave her sister ten dollars from the school fund for her.

Can any thing be done for her? She has six children to care for. What will she do without some aid?

On this afflictive bereavement, Mr. CAPERN observes:—

"We have sustained a great loss in the death of this native brother, and one which I fear we shall not for some time repair. He was on an island about 150 miles from Nassau, having seven stations under his care. For nearly eight years he had been labouring in that field, amidst evidences of signal success. It may be said of him truthfully that few men ever gave themselves to their work more indefatigably and devotedly than he. He was "in labours more abundant." And though dead, he will long speak in that field of toil, from which death, alas! has removed him.

I do hope that some assistance will be rendered to his poor widow and six dependent children. Most happy shall I be on my return to the Bahamas to be the almoner of those who can and will express, in the way desired, their sympathy with a mother (herself a most useful woman) and her six small children, whom God, by the hand of death, has seen fit heavily to afflict.

I mentioned this case to a generous friend in Bristol, and he very kindly gave one guinea towards it, and said he had no doubt but others would aid if the case were made public.

The following letter from our departed brother to Mr. CAPERN will be read with interest. "He being dead yet speaketh."

Long Island, May 16th, 1853.

MY DEAR BROTHER,—After your departure, I, on the 21st of April, payed Ragged Island a visit, where I found all things in a good state, with every member standing; not one to be put away from the church. And all seemed to say, "I will hear what God the Lord will speak, for he will speak peace unto his people and to his saints, but let them not turn again to folly."

On Sunday, the 1st of May, I baptised eight candidates. Among them was a little girl twelve years of age. To deny her a Christian privilege was more than I could do, for her answers were those of the people that have learned of God. I asked her if she could let the world go to follow Christ. Her answer was, "If Christ could leave heaven for me, I ought to leave the world for him;" and, "if he loved me, I ought to love him." I again said, "But you have not seen the world." She then said, "No, sir, but I would like to see the world above, for where Jesus Christ is must be a better world than this." I again said, "Do you think baptism will save you." "No, sir; the blood of Jesus Christ alone can save me, and I know that he will cast out none that come to him." I said again, "Why do you wish to be baptized?" "Jesus Christ said, 'Suffer it to be so now, for thus it becometh us to fulfil all righteousness;' and we ought to follow him in all things." Her answers were so becoming that I continued to examine her for about half-an-hour. I was there nine days, and I had work to do a day, and at night preaching, for those that could read would come with questions, and those that could not would seek a knowledge of what they had heard. It was seldom I could get to bed before eleven o'clock.

Sunday we had four services, and that at the water-side made five. Oh, what a sabbath! It was a minister's reward. It was a renewal of his strength. These lines appeared to be the sentiments of the minds of the people:—

Father of Mercy, drop thy frown,
And give me shelter in thy Son,
And with my broken heart comply,
O give me Jesus, or I die.

O Lord, deny me what thou wilt,
If thou wilt ease me of my guilt;
Good Lord, in mercy hear me cry,
And give me Jesus, or I die.

O save my soul from gaping hell,
Or else with devils I must dwell;
O might I enter, now I'm come!
Lord Jesus, save me, or I'm gone.

I also visited Racoon Cay, and, thank God, I cannot complain of things there. Our young brother, George Gibson, has been very useful, and is still so. He pays Racoon Cay a visit now and then; and the church at Ragged Island is greatly dependent on him, when our aged brother is not able to travel up to the chapel.

At Ragged Island we have upwards of forty inquirers, although I baptized but eight.

At Long Island, the church at Palestine works well still, and we can believe that God is with us. We still go on to increase, and I have enough to take me into the water again. I have had the pleasure of baptising twenty-two this year, and hope to have as many more before the end.

Your short visit to McKinnen's has done great good. I think it will be a church in which we will have to rejoice. At Millington, as soon as we can get the new chapel completed, I think we shall have something to do there also. At Addenle's, since I put off the old leader, things are altogether in a better state. At the south end we have an open door before us, but for want of a chapel little can be done. But the day is not far off; for, in Joel ii. 21, it is said, "Fear not, O land, be glad and rejoice, for the Lord will do great things." And my prayer is, that God will help us to get a piece of land, that we may have a chapel.

For Great Harbour my soul is cast down even to the ground. I hope you will remember it. They are collecting to purchase a house near the chapel. There we shall be able to give more time to the Harbour by having a place to go to.

I am, dear brother,
Yours affectionately,
C. W. Fowler.

JAMAICA.

Our readers are familiar with the reiterated cry that ruin of every kind has overtaken the island of Jamaica; that emancipation, if a right, has yet been injudiciously given; and that a state of barbarism was rapidly succeeding to the comparative civilization gradually spreading in the time of slavery. That great commercial distress has overtaken the island, that numerous plantations have been thrown out of cultivation, and many more have fallen off in their produce, none will attempt to deny. Meanwhile this state of things has its alleviation. The low price of land has permitted the negro to become a free and large purchaser: and throughout the country a peasantry is rising up possessing the freehold of the soil, and securing for itself the future control of the government. The folly of the planters has led to this displacement. Ruin to him is becoming, and has already in numerous instances become, the prosperity of his former slave. Who shall say there is not in this a fit retribution for ages of tyranny and oppression?—one of those great lessons by which the Supreme teaches the rectitude of his administration of human affairs. We cheerfully place before our readers the following extracts from a letter lately received from the Rev. D. J. East. A more useful and satisfactory correction cannot be given to some of the misapprehensions which prevail respecting the state of the negro, and the condition of the island. He says:—

During the vacation I have been to Spanish Town, Kingston, Four Paths, Porus, Thompson Town, Sligo-ville, Passage Fort, Clarkson-ville, Brown's Town, and Guy's Hill. In the Spanish Town district I attended, with brother Clark and other brethren, a series of missionary meetings; and at most of the other places attended some public religious service. In nearly all these stations I was much gratified with the state of things I witnessed. At Spanish Town and Passage Fort we had crowded meetings. At the former I should think there were fifteen hundred, and at the latter one thousand people. My observation of the social condition of the people was any thing but to justify the slanderous reports which you sometimes meet with both in Jamaica and English newspapers respecting it. Almost involuntarily I found myself ironically quoting the terms, "starvation," "vagrancy," "idleness," "insubordination," which the enemies of the Jamaica peasantry have reproachfully applied to them. Do not listen to them; the charges alleged in such language are false and malicious. The planting interest is sinking; but the people are rising. Money is scarce with them; but they are amassing material wealth, and I have no doubt they will one day become the masters of the soil. They cannot endure the present burdens of taxation; and, I hope they will not; as I am sure they ought not. They have their faults; some of these are great and heinous; but they are greatly magnified on the one hand by those whose expectations of them exceeded all that might reasonably be expected; and on the other hand, by those whose souls are sore vexed because they cannot worry and oppress them as once they were wont to do. For my own part, I never hear of a complaint which may not either be traced to the cruel system from which they were only lately liberated, or for

which I cannot instantly find a parallel amongst men occupying the same social position in England. My recent travels along mountain passes and amongst mountain settlements have greatly raised my estimate of the people. Where, from the seclusion in which they live you might expect to find them in a state of semi-barbarism, I found them in comfortable homes, decently clothed, and with well-cultivated provision grounds,—some of them as clean as an English kitchen garden; and that is saying much, in a land where after rains a crop of weeds will grow up in a night. But I shall weary you; and yet I could not forbear saying this, for my indignation sometimes burns when I read the scandalous assertions with which English ears are sometimes filled by a class-serving press. Tell our friends at home they are big black lies. The people are not starving; nor likely to do so. They are not vagrants; nor likely to be so. They are not idle, when when they are properly remunerated for their labour. They are not sinking into barbarism, but rising in the scale of civilization.

We continue from our last Herald brief reports of the state of the churches in the Western part of the Island.

STURGE TOWN, SALEM, } ST. ANN'S.

S. HODGES, *Pastor.*

The pastor of these churches has been absent for several months in consequence of domestic affliction, but the services of the sanctuary have been well attended. From the church at Sturge Town twenty-eight members have been dismissed to Brown's Town, in consequence of living nearer to that place. This, together with the large number of deaths, will account for the decrease of forty-seven members at this station. In both churches peace and harmony prevail.

BROWN'S TOWN, BETHANY, } ST. ANN'S.

J. CLARK, *Pastor.*

During the past year sickness has extensively prevailed amongst the members of the church at Brown's Town, and no less than forty-eight members and large numbers of inquirers, sabbath scholars, and attendants, have been removed by death. Thirty-three persons have been excluded for various sins, while only twenty-nine have been baptized, and twelve restored: and, although twenty-nine members from a neighbouring church have been received, there is a decrease of thirteen.

In connection with the church at Bethany, thirty-one persons have been baptized, and four restored.

The sabbath-day congregations at both stations have been exceedingly good, and other services have been generally well attended. It is hoped that in answer to earnest prayer the word of God has not been preached in vain.

DRY HARBOUR, ST. ANN'S.

T. SMITH, *Pastor.*

"At this station," writes the pastor, "we have had much to grieve and discourage. The attendance on the means of grace has not been good. Lukewarmness and apathy prevail among the members, and many have backslidden: but there are a few who adorn their profession."

CLARKSONVILLE, ST. ANN'S.
MOUNT ZION, CLARENDON.

F. JOHNSON, *Pastor.*

At each of these stations the word of God has been faithfully proclaimed, and numbers assembled to listen, it is hoped, not altogether in vain. "We have," reports the pastor, "several applications for baptism, but have thought it better to pause, and let many of them wait longer. Many of our people have suffered much from small-pox and measles, in consequence of which they have had many difficulties to contend with. Through mercy, however, small-pox has almost disappeared, and the measles are less severe. We therefore hope that things will soon become better. We pray that these protracted afflictions may produce a sanctifying effect on the churches."

STEWART TOWN, NEW BIRMINGHAM, } TRELAWNEY.

B. B. DEXTER, *Pastor* (since deceased).

"We regret," writes the late beloved pastor, "that we have so much of a discouraging nature to communicate. As might be expected, we have suffered much from the fierce diseases which have 'waited round to hurry mortals home.' Indeed, we have never in any preceding year had to report so many deaths as at the present time. We rejoice, however, in the hope that what has in this respect been our loss, has proved the gain of our brethren and sisters who have been called away. A cause of far deeper sorrow is to be found in the increased number of those who have been excluded, especially as many of them had long been looked up to as tried and tried members. We have not, however, been without intimations that the Good Shepherd has not forgotten us. The congregations have been good; deep and solemn attention has prevailed, backsliders have been reclaimed and restored, a few have been baptized at each station, and we are not yet without a small number who profess to be seeking for salvation."

REFUGE, TRELAWNEY.

E. FRAY, *Pastor.*

The past year has been one of joy mingled with sorrow; of humiliation and thankfulness, of light and darkness. We have had to rejoice over eighty-seven who have come out of the world and joined themselves with the people of God; and fifty-one backsliders have been restored. On the other hand forty-nine have dishonoured their profession, and walk no more with us: among them are many of long standing in the church, and one a deacon! The inquirers' and backsliders' classes are still continued with God's approbation; and the Sunday school is in a flourishing condition.

RIO BUENO, KETTERING. } TRELAWNEY.

D. J. EAST, *Pastor.*

Of the Rio Bueno church the pastor writes: "I became the pastor in the month of March last. From that time to this, the exercise of discipline has chiefly engaged my attention. No fewer than seventeen persons have been excluded, and of this number fifteen for fornication! The carelessness of a large number still in the church has been to me a continual source of painful solicitude, and I am apprehensive that many more exclusions must take place before the church will be in a healthful state. Some there are, however, whose hearts are right with God, and who do earnestly and prayerfully seek the advancement of His cause. The people have in all cases discovered every disposition to seek the purity of the church in the prompt exercise of discipline, and have cheerfully and unanimously adopted whatever plans have been proposed for the improvement of their condition. About twenty candidates for baptism have been waiting for now eight or nine months for the administration of the ordinance. But the falling away of so many whose Christian profession was so recent, has made me deliberate and pause before receiving others into the church.

Of Kettering church I took the temporary superintendence in the month of June with a view to the settlement of a native pastor over it. Since that time the pulpit has been chiefly supplied by students from the college, and one of them, Mr. Brown, who completed his term of study at the end of last session, has accepted an invitation for a probationary term of six months. The people have been stimulated to commence the erection of a new chapel, towards the accomplishment of which some progress has been made. An eligible spot of land has been purchased, and about £200 in labour and cash have been promised. The undertaking has been begun with an apparent determination to go on."

BETHTEPHIL, ST. JAMES'. HASTINGS, TRELAWNEY.

G. R. HENDERSON, *Pastor.*

At these stations the congregations during the past year have greatly increased, the gospel has been regularly preached, and God has not left his people without signs that he has been with them. Thirty-seven have been baptized. An effort has been made to see and reason with those who had backslidden from the way of righteousness, and that effort has been blessed beyond expectation. Upwards of one hundred persons have been formed into a class, and met monthly by the pastor for instruction. The deaths have been numerous, owing to the smallpox, which raged severely in those districts at the early part of the year. Thanks, however, are rendered to God, for removing this scourge, and restoring health to the neighbourhood, and, it is hoped, prosperity to the church.

SALTER'S HILL, ST. JAMES'.

W. DENDY, *Pastor.*

"The past year," states the minister of this church, "has been one of great trial in consequence of the prevalence of disease and death; this, combined with a continuance of wet weather, has lessened the attendance upon the public means of grace, it being dangerous to ford the rivers at such periods. In returning from the house of God one member was drowned. Bridges that used to exist are no longer found, and the public authorities are not disposed to rerect them. A larger addition by baptism has been made to the church than for many years past, yet there is a full decrease of fifty-six members."

MOUNT CAREY, SHORTWOOD. } ST. JAMES'.
BETHEL TOWN, WESTMORELAND.

E. HEWETT, *Pastor.*

The report from these churches states:—"On reviewing the past year our feelings are various, but the one predominant should be gratitude to the Giver of all good, that our lives have been spared, though death and destruction have appeared on every hand. Though unworthy, we would not be unthankful.

"Sickness and disease have prevailed in and around all the churches. Smallpox and measles have laid hold on hundreds of victims, many of whom have fallen before them, whilst the survivors are left in a weak and shattered state of health. We grieve to be compelled to say, that generally there does not appear to be such a sanctified result from this heavy affliction as was exhibited after the cholera. During the whole year, taking into consideration the universal sickness that prevailed, our congregations have been very

good; evidently a spirit of hearing still prevails. We have had the pleasure of baptizing seventy persons, many of whom are young in years, and have been trained in our sabbath-schools. On the whole we have added one hundred and one persons to the three churches; but, on the other hand, we have lost one hundred and twelve. Of these, fifty-six have passed into eternity, many rejoicing in the blessed hope of a glorious immortality, thus bearing additional testimony to the power and excellency of the gospel. It will be perceived that an actual decrease of eleven has taken place in our number. This may arise from the unusual number of deaths that have occurred; yet many who did run well have returned to their former pursuits and practices. We feel that the church of Christ ought ever to be making aggression on the kingdom of Satan, but such is not, we fear, the case with us at present. There prevails a general deadness that is exceedingly distressing, the house of God and a throne of grace are resorted to, yet there is an ease, an inactivity within the camp of Christ that we wish to see removed."

GURNEY'S MOUNT, FLETCHER'S GROVE, MOUNT PETO, } HANOVER.

C. ARMSTRONG, *Pastor.*

Respecting *Gurney's Mount*, the pastor writes, "Would that a more favourable account of this station could be furnished, but truth compels us to state that at present all is dark and gloomy. A debt of about £150 has been a drag upon us during the past year. Many are quite disheartened, and others altogether refuse to meet the just claims upon them. The attendance has on the whole been large, but the contributions for the maintenance of religious ordinances very small.

Mount Peto.—At this station we have to report cheering intelligence. Though but recently commenced, the number of members exceeds that of the mother church. The congregation is larger than the present building will contain. A spirit of prayer prevails, numbers of young persons are under instruction preparatory to their being admitted into the church, it being expected that such shall be able to read. Such is the change in many that we can ascribe it to Him who maketh all things new. The sabbath and day schools are kept up with vigour, and the prayer-meetings are well attended.

Fletcher's Grove.—During the year a great deal of sickness has prevailed, and several valuable members have died. The congregation has not increased, nor can we report anything pleasing of our young people. The sabbath-school is kept up, though but few attend it.

PROVIDENCE, St. ELIZABETH'S.

W. CLAYDON, *Pastor.*

"In reviewing the labours of the past year in connection with this church," reports the pastor, "we have abundant cause for gratitude to our Heavenly Father for the care with which he has watched over us, and for his manifest presence amongst us. For while we have much over which to mourn, there is still on the part of many an earnest desire to work for God, and to impart to others the blessings of the gospel. We have reason to rejoice that a large measure of Christian love prevails in the church, and that many richly enjoy the light of God's countenance. Our congregations at Providence and the out-stations are of the most encouraging character; and from the earnestness with which the people listen to the gospel, we hope ere long to realize increasing success. We have to contend with the open and concealed opposition of the church of England, which by the blessing of God, however, only stimulates us to greater efforts." The outstations at Shrewsbury, Nightingale Grove, and Black River, are regularly attended to, and at the last place particularly the state of things is most encouraging.

BETHSALEM, St. ELIZABETH'S.

C. SIBLEY, *Pastor.*

This station, together with Wallingford, an outstation, having been favoured with more attention since the Rev. W. Claydon took charge of the Lowlands, has exhibited far more signs of prosperity than formerly. The congregations have increased, and the number of candidates for church fellowship also. Thirty-four persons have been baptized.

At Wallingford the people have purchased an acre of land, and during the year have erected a comfortable place of worship. It was opened, with only £14 debt on it, on December 29th; and on the following day a church was formed. The prospects are very encouraging here, and the efforts of the people exceedingly praiseworthy.

FOREIGN LETTERS RECEIVED.

AFRICA		Saker, A.	No date, received Sept 9.
	BIMBIA	Fuller, J. J.	July 24.
ASIA	CALCUTTA	Thomas, J.	July 16.
	COLOMBO	Allen, J.	July 25.
	DINAGEPORE	Smylie, H.	June 20.
	FUTTEHPORE	Edmonstone, G.	July 9.
	HOWRAH	Morgan, T.	July 15.
	POONAH	Cassidy, H. P.	July 11.
JAMAICA	BROWN'S TOWN	Clark, J.	July 11, August 8.
	CALABAR	East, D. J.	August —.
	ST. ANN'S BAY	Millard, B.	August 23.
	SPANISH TOWN	East, D. J.	July 11.
	WALDENSIA	Henderson, A.	August 8.
TRINIDAD	PORT OF SPAIN	Law, J.	August 25.

ACKNOWLEDGMENT.

The thanks of the Committee are presented to F. Jenkins, Esq., of Maidstone, for twelve bound volumes of the Baptist Magazine.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from July 21 to August 20, 1853.

	£	s.	d.
ANNUAL COLLECTIONS.			
Juvenile Meetings, June 22—			
Alie Street, Little	0	6	0
Blandford Street	0	15	7
Camberwell, Denmark Place	2	6	6
Devonshire Square	0	10	0
Hackney, Mare Street	0	4	1
Keppel Street	0	1	10
New Park Street	0	14	0
Regent St., Lambeth	0	11	0
Romney Street	0	3	9
Spencer Place	0	5	0
Vernon Chapel	0	10	0
Walworth, Lion St.	0	4	6
	6	12	3
Less expenses	1	2	3
	5	10	0
Donations.			
Gurney, W. B., Esq., for *Haiti School Room*	10	0	0
Marlborough, E., Esq., for *Kettering Chapel, Jamaica*	1	0	0
Marlborough, Mrs., for *do.*	1	0	0

	£	s.	d.
Legacies.			
Perry, Mr. Alexander, and Mrs. P., late of Kilmarnock	9	14	6
Watson, Alex., Esq., late of Edinburgh	1000	0	0
LONDON AND MIDDLESEX AUXILIARIES.			
Brentford, New—			
Friends, by Mr. Whimper	0	10	0
Hendon—			
Collection	1	3	0
Sunday School	0	6	7
Spencer Place—			
Sunday School	7	7	8
ESSEX.			
Earl's Colne—			
Collections	6	1	1
Contributions	3	0	0
	9	1	1
Less expenses	0	14	0
	8	7	1
Loughton—			
Contributions, ½ year	4	1	5

	£	s.	d.
GLOUCESTERSHIRE.			
Avening—			
Collection	0	13	3
Contributions, boxes	0	5	3
Do., Sunday School	0	5	10
Eastcombe—			
Collection	1	17	0
Contributions	0	17	6
Kingstanley—			
Collection	4	11	4
Contributions	10	19	0
Do., Sunday School	2	0	0
Minchinhampton—			
Collection	1	2	0
Contributions	1	10	0
Nuppend—			
Collection	2	1	0
Contributions	0	19	0
Do., Sunday School	2	1	0
Shortwood—			
Collection	11	12	7
Contributions	37	14	7
Do., Bible Class	0	8	0
Do., Sunday School	6	7	11
Tetbury—			
Collection	1	11	5
Contributions	2	3	7
Uley—			
Collection	1	2	9
Contributions	0	12	2
Proceeds of Tea Meeting	0	5	4
Woodchester—			
Collection	1	1	6

	£	s.	d.
Wotton under Edge—			
Collection	12	15	5
Contributions	15	14	11
	120	12	4
Less expenses	4	12	5
	115	19	11

KENT.

Eythorne—			
Contributions, for *Native Preachers*	0	10	0
Lewisham Road—			
Contributions, for *India*	4	4	9
Do., Juvenile	15	0	2
Do., do., for *Colombo School*	10	0	0
Do., do., for *Chitoura School*	10	0	0
	39	4	11
Less expenses	3	2	0
	36	2	11
Sevenoaks—			
Collection (part)	6	0	0
Contributions	12	1	10
Do., Sunday School	0	5	4
Smarden—			
Collection	1	12	2
Contributions	4	1	0
Do., Sunday School, Biddenden	0	17	6

LANCASHIRE.

Rochdale—			
Kelsall, H., Esq., for *Kettering Chapel, Jamaica*	20	0	0

NORTHAMPTONSHIRE.

Bushby, Long—			
Contributions, for *Bahamas*	26	9	10
Proceeds of Tea Meeting, for *do.*	3	15	4
	30	5	2
Less expenses	1	0	2
	29	5	0
Kettering—			
Contributions, for *Bahamas*	0	15	0
West Haddon—			
Contributions	2	0	0

SOMERSETSHIRE.

Bristol—			
Cross, Rev. W. J., A.S.	1	1	0
Watchet and Williton—			
Collection, Watchet	1	0	0
Do., Williton	3	5	9
Contributions	3	5	10
Do., Sunday School	0	7	2
	7	18	9
Less expenses	0	6	9
	7	12	0

WARWICKSHIRE.

Birmingham—			
Collection, Public Meeting	22	3	7
Proceeds of Breakfast	11	15	8
Bond Street—			
Collections	12	17	0
Contributions	38	6	1
Do., for *Native Preachers*	6	6	0
Do., Sun. School	6	3	2
Cannon Street—			
Collections	23	5	7
Contributions	83	6	11
Do., for *African Mission*	12	18	9
Do., Sun. School	19	17	10
Circus Chapel—			
Collection	16	10	9
Contributions	54	17	2
Do., for *India*	9	9	0
Do., for *do., Outfit of Missionaries*	10	0	0
Do., for *Schools*	1	0	0
Do., Infant School	0	6	6
Do. Sun. School	7	16	7
Graham Street—			
Collections	18	4	6
Contributions	48	5	7
Do., Sun. Schools	17	6	5
Do., Bible Class, Girls	0	12	11
Do., Elementary Class	0	1	10
Great King Street—			
Collections	3	5	0
Sunday School	2	1	6
Heneage Street—			
Collection	14	7	[illegible]
Contributions	33	9	5
Do., Bible Class	1	11	1
Do., Infant School	3	1	1
Do., Sun. School	4	9	4
Zion Chapel—			
Collections, &c.	5	0	0
	488	16	11
Acknowledged before and expenses	471	16	10
	17	0	1

WALES.

"My Mother's Legacy." Addenda, for *India*	65	0	0

SOUTH WALES.

South Wales, on account, by Rev. S. Hodges	67	0	0

CARMARTHENSHIRE—

Llandovery	0	9	5

GLAMORGANSHIRE—

Bridgend—			
English Chapel—			
Collection	1	11	6
Contributions	12	3	3
Do., Sun. School	1	7	2
Welsh Chapel—			
Collection	1	7	0
Cowbridge—			
Collection	1	5	6
Contributions	0	5	
Llancarvan	0	15	0
Penyval—			
Collection	0	12	0
	19	5	11
Less expenses	0	4	6
	19	1	5

SCOTLAND.

Elgin, Missionary Society	2	15	9

IRELAND.

Coleraine—			
A Friend	1	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

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QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

OCTOBER, 1853.

The Committee have requested several of the missionaries to get supplies for their central and out-stations, and to spend a few weeks in visiting the more destitute parts of their own or neighbouring counties; adapting their modes of operation to the special requirements of the districts in which they may itinerate. In every case the brethren have heartily expressed their readiness to engage in the work. In reply to a communication on the subject from the Secretary, Mr. W. Maizey of Studley writes:—

Your kind letter relative to the Home Missionary work came to hand on Sunday last.

The object to which it directs attention is one of deep and vital importance; and to my mind one of the most effective agencies under God that can possibly be employed to meet the pressing wants of the present times, involving as it does within its wide and truly benevolent range the very spirit and letter of our Lord's commission to his disciples, and through them to the humble ministers of the cross in every succeeding age and place: "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

For many years my mind has been impressed with the necessity of going beyond the bounds of mere pulpit ministrations, and the stereotyped devotions of our respective sanctuaries; not thinking it derogatory (as some do) to the character and office of the Christian ministry, but pre-eminently essential to the proper discharge of its high and holy calling; alike demanded by the awful apathy as well as the awful misery, to which thousands of our neighbours and fellow countrymen stand exposed, who live in ignorance of the only remedy provided by God for the moral and spiritual maladies of mankind, and passing hourly to their final account destitute of that "great salvation," to procure which Christ agonized in the garden and died upon the tree.

ted facilities for the acquirement of human knowledge, creating among the masses of our rural districts, as well as the more cultivated population of our towns and cities, new elements of enterprise and pursuit, attended by an intensity of desire, and restlessness of soul, most vividly marked by the increase of popery on the one hand, and infidelity on the other; while from every point of the intellectual compass the cry is heard, earnest, importunate, and commanding,—"Who will show us any good?"

In the view of movements like these, fearful in themselves as a rushing mighty flood, and which if not directed aright must eventually prove inimical to the interests of true piety, it behoves every lover of Zion, and especially every minister of Christ, to come out boldly and manfully to shake themselves from the dust, and to lift up the standard of the cross, and cry to every passing sinner,—"Behold the Lamb of God that taketh away the sins of the world."

You will please to excuse the liberty I have taken in writing so long a letter; but I cannot help it, for in my heart I believe the time is come, when frequently the pulpit must be exchanged for the hillock, and the chapel for the field.

For many years I have adopted the plan of out-door preaching in the locality where I reside, and have found it most conducive to the improvement of the morals of the people, as well as building up the church of Christ.

Should your committee think proper to accept my humble services for a few weeks I freely offer myself to them, whether it be to labour in my own county, Warwickshire, or in any other district they may see good to appoint; only I would just suggest, that in all labour of this kind, "Two are better far than one." I know it from experience that two working together can do more effectual work in the same time than three persons isolated and alone.

Praying that the God of all grace may abundantly bless your efforts for the advancement of his glory and the good of poor sinners, I am &c.

visited some neglected districts in Huntingdonshire:—

In compliance with the request of the committee, I have cheerfully visited twenty-two villages in the county; nearly the same round as last year. Through the kindness of M. Foster, Esq. of Huntingdon, and another Christian friend, with a few left from last year, I had a good supply of tracts, amounting to eighteen hundred. Before I left home I arranged the tracts so as to have a different one for each family in each village, or nearly so. I visited from house to house, leaving a tract; and where the people were from home I put a tract under the door or through a broken window. After going through the village I made my way to the corn fields and conversed with the men and women respecting their best interests, preaching Jesus Christ to them. In almost all cases I was listened to with attention. In a few places I preached in the open air; but being harvest time such services could not be held very frequently. Nearly all the villages are destitute of a preached gospel; and it may be said respecting the people—"No man careth for our souls." Numbers of them said that no one had spoken to them on the subject of religion since I did so last year. They appear quite ignorant of divine truth, and are living altogether regardless of an eternal state. Yet I was much pleased to hear them say, "We are glad you are come again; we read your books over and over; we like them much." Many of them brought the tracts to show me, as a proof they did not despise them. In many of the houses we held meetings for reading God's word, and making remarks explaining and enforcing its meaning. My spirit was often refreshed by expressions of thankfulness for my visits, and asking me to come more frequently. At Buckworth I fell in with a postman who said he had a few hours in each day to spare, having to wait for the return post. He said, he thought he might be able to do a little good if he could obtain tracts for loan and weekly exchange. Believing him to be a Christian, I supplied him; he seemed much pleased, and promised to do as I wished, and I have good reason to hope he will. A part of my journey I had the company and help of the Rev. H. Bottle, baptist minister of Yelling, who circulated four hundred tracts of his own publication; one a tract for children, and one a word for the gleaners. This he did at his own expense; I found my dear brother a great help. We were often pleased to see the children flock around us for his tracts, and to find that so many of them could read, for in almost all the villages there are day and Sunday schools in connection with the established church. Let the children be educated, and when they grow up they will think for themselves. My last sabbath I spent at Yexley, by the earnest request of a few Christian friends. I spent the greater part of Saturday in visiting the people, and in the evening of the day met little groups coming from the corn-fields,—going in among them, giving them tracts and speaking to them of their souls' salvation. On the sabbath I preached three sermons to good and very attentive congregations. Some came who were not in the habit of attending any place of worship. Thus far, by God's help, I have sown the seed of the kingdom. May the Holy Spirit cause it to spring up and bear fruit, in some thirty, in some sixty, and in some a hundred fold. I think I ought to say that I was more cordially received this journey. I met with more friends, thereby lessening my expenses. Some told me if I ever came again to make their house my home. If the committee should request me to go again, I recommend the time to be before the hay harvest begins; we shall be able to do better with open-air preaching. The number of families visited is 1392; tracts circulated 2200. May the great Head of the church grant that these our humble efforts may be blessed in the salvation of immortal souls.

The following extracts from the reports of the affiliated societies of Yorkshire and Lancashire will show that the operations of our brethren in those thickly populated and stirring counties are, for the most part, well sustained; and productive, through the Divine blessing, of a considerable amount of good.

YORKSHIRE.

In presenting a report for the past year, your Committee would express their gratitude to God, that they are able, on the whole, to give a favourable account. The strength of the society has not decreased; public interest in it has in some measure revived, and a full average amount of usefulness has resulted from its labours.

The sphere of the society's labour has been somewhat less extensive than during the previous year. This has arisen, on the one hand, from the pleasing fact, that Rotherham and Wakefield, having become self-sustaining, no longer need the society's help; and, on the other, that your committee were unwilling to turn their attention to new spheres, however promising, till the financial condition of the society should sufficiently improve to warrant it.

For the present Ripon has been relinquished.

The stations which continue to receive assistance from the Society's funds, are as follows: Barnsley, Bingley, Dewsbury, Gildersome, Huddersfield, Pudsey, Stanningley, Kirkstall, Armley, Malton, Hunmanby, and Kilham.

The importance of itinerating labour is increasingly felt by the Committee. Several brethren, at the request and at the cost of the Society, have engaged in it again and again during the year. They have gone out two and two to different localities, and have spent four or five days, preaching every night either in some chapel or in the open air; during the day visiting the people and distributing tracts. The results have satisfied the Committee, that if the friends would allow them to employ an individual entirely devoted to this work, much good would result from it. At present, these great Ridings are almost untouched by us; whilst the churches generally are too few, and at the same time too poor, to make any great impression upon the masses of their countrymen around them.

LANCASHIRE AND CHESHIRE.

The object of the County Home Mission is the dissemination of Divine truth, more particularly in such parts of these populous counties, as are not largely supplied with the ordinances of Christianity. In a number of such localities, this society has been the means either of establishing churches, or of assisting those which stand in need of pecuniary aid. In all cases, however, the society expects that in process of time, the stations sustained by its funds will advance to an independent position, and, in their turn, become supporters of other stations.

It is with great pleasure that the committee are enabled, on the present occasion, to report some progress in this particular. Two of the churches reported last year as receiving assistance from the society, are now self-sustaining, and have thus set the society at liberty to establish some new station, or to render more effectual aid to those which are at present the recipients of its bounty. The churches to which allusion is here made are those at Bury and Stockport, the members of which, the committee hope, will always be prepared, according to their ability, to sustain the society in its new fields of labour. The stations which still receive assistance from the society are nine in number: Ashton-under-Lyne, Blackburn, Chowbent, Coniston, Heywood, Middleton, Padiham, Salford, and Stalybridge.

Blackburn. The society's station at Blackburn, after having met with many difficulties and painful trials, appears to the committee to be advancing very satisfactorily, under the care of Mr. Barker. He has been favoured with some pleasing tokens of success; and it is anticipated that, under the Divine blessing, the cause may yet revive, and become a flourishing church.

Chowbent. The station at Chowbent is at present destitute of a pastor, Mr. Worrall having resigned his office. There is, perhaps, no part of the county of Lancaster more destitute of the means of grace than this populous village. A sub-committee has been appointed to co-operate with the church, and to secure, if possible, the services of a pastor qualified to contend with the peculiar difficulties of the case.

Stalybridge. Of Stalybridge your committee have to report that it is still favoured with the services of Mr. Ash. Members of committee, who have visited the station, speak of it in highly favourable terms; and the congregation have exerted themselves in a very laudable manner to reduce the debt on the schools.

The committee beg to impress on the churches in the counties the importance of this society, and to express the hope that it will receive a more hearty and liberal support than it has hitherto done; so that all the churches in the association, according to the measure of their ability may be found amongst the contributors to its funds. Nor can they take leave of the stations which have been committed to their care, without reminding them that the society expects, and has reason to expect, that they will all continually strive to attain that position which shall enable them to be givers rather than receivers. For the help extended by this society is not intended to take the shape of a permanent endowment: this society holds out its hand to support the weakness of hopeful infancy, but it will not furnish a staff to sustain confirmed decrepitude. The necessities of a locality are not the only rule by which this committee is to be guided in the administration of its trust; besides these, the commitee must take into account the measure of activity and zeal, not the money power, but the heart power, of the churches existing in such localities.

And now, with earnest prayer for the grace of the Holy Spirit, without whose presence and power nothing is strong, nothing is holy: with gratitude for God's blessing on the past efforts of the society; and with confidence in his promises for the future, the committee would express the hope that this important department of Christian enterprise, the evangelization of our own people, may, together with the evangelization of the world, command more and more of the sympathies of our churches and congregations.

MONIES RECEIVED SINCE LAST REGISTER.

	£	s.	d.
LONDON.			
C. H.	0	10	0
E. Y.	1	0	0
Chandler, Mr. J., 1852-3	1	1	0
Do., 1853-4	1	1	0
Eames, Miss	0	10	0
Freeman, Mr. G. T.	1	1	0
Hassal, Mrs.	0	10	6
Hoby, Rev. Dr.	1	1	0
Herlott, Mr. J. J.	1	1	0
Mason, Miss	2	0	0
Price, Mr. W. C.	0	10	0
Church Street	3	5	0
Maze Pond (additional)	0	16	0
Lewisham Road	7	1	1
Spencer Place	2	11	10
Powell, Mr. John	1	1	0
Tottenham	3	6	0
BEDFORDSHIRE.			
Bedford, Collected by Mrs. Gamby and Mrs. J. Kilpin	5	0	6
BERKSHIRE.			
Wantage	2	13	0
Windsor	3	10	2
BUCKINGHAMSHIRE.			
Buckingham	3	0	0
Cuddington	0	17	7
Great Brickhill	1	0	0
Missenden	2	5	1
Stony Stratford	1	12	4
Towersey	2	13	7
CAMBRIDGESHIRE.			
Cambridge— St. Andrews, Col.	16	0	0
CUMBERLAND.			
Maryport	2	12	0
GLOUCESTERSHIRE.			
Gloucester	3	0	0
Bourton	15	19	3
Cheltenham— Mr. Lewis's	19	6	0
Additional	0	2	6
Naunton	3	0	1
Stow (2 years)	3	19	1
Tewkesbury	1	12	0
Coleford	8	7	1
Lydney— Nicholson, T., Esq.	5	0	0
HAMPSHIRE AUXILIARY, on account	43	0	0
HEREFORDSHIRE.			
Leominster— Amicus	1	10	0
By Master Boyce	0	13	0
Ross	4	10	0
HERTFORDSHIRE.			
Biggleswade— B. Foster, Esq.	1	1	0
HUNTINGDONSHIRE.			
Houghton— Secretary for supplying	3	0	0
KENT.			
Chatham, by Miss Davis	2	0	0
Maidstone— Legacy of the late Mr. C. Waghorne	10	0	0
Sevenoaks, Mrs. Grover	1	0	0
LINCOLNSHIRE.			
Lincoln	2	15	0
MONMOUTHSHIRE.			
Abergavenny— Thomas's, Rev. M.	1	11	1
Poole's, Rev. H.	1	0	8
Abersychan			
Blaenavon	1	2	2
Caerleon	3	10	8
Llangibby	0	14	6
Monmouth	1	5	0
Newport	4	0	0
Pontypool	8	12	9
Ponthir	14	10	0
Pontydyryn	4	19	0
Usk	0	15	2
NORTH OF ENGLAND.			
Hartlepool	1	10	0
Newcastle, New Court	1	14	0
Sunderland	4	15	0
Auxiliary, on account	19	0	0
NOTTINGHAMSHIRE.			
Bradford	3	1	0
Collingham	2	12	1
Southwell	1	10	0
Woodborough	1	10	0
George Street	38	1	4
Derby Road	5	0	0
NORTHAMPTONSHIRE.			
Clipstone— Collected by Miss Mutton	2	4	6
RUTLANDSHIRE.			
Belton	2	10	0
SUSSEX.			
Uckfield	1	5	3
WORCESTERSHIRE.			
Stourbridge— Mr. Dorricott	0	10	6
YORKSHIRE.			
Leeds, Legacy of the late J. B. Wilde, Esq.	50	0	0
WALES.			
Cardiff, Mr. James Williams	5	0	0
Carnarvon	3	7	6
SCOTLAND.			
Aberdeen— John Street, Col.	4	5	0
George Street Friends	1	10	0
Other Friends	4	0	0
Berwick on Tweed	4	3	8
Bridge of Allan— Rev. J. Blair	5	0	0
Cupar	3	1	7
Dunfermline— Robinson, Mr.	5	0	0
Inglis, Mr. J.	1	0	0
A Poor Widow	0	0	6
Dundee	5	0	0
Ford Forge	1	0	0
Edinburgh— Wemyss, Mrs.	5	0	0
Mc Gregor, Mr.	0	10	6
Glasgow— Hope St., Collection	7	0	0
Andersen, Mr. C.	2	2	0
John Street, Contributions	7	7	0
Oswald, Miss, Scots Town	2	0	0
Smith, Mr. D.	1	0	0
East Regent Place— Friends	2	10	0
Collection at Mr. Mc Leod's	4	0	0
Greenock	2	7	1
Perth	7	0	0
Rothsey	1	14	3
Tullymet	1	5	8

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq., 126, *Houndsditch; or by the Secretary,*
THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON.

Much trouble will be saved, both to the Secretary and his correspondents, if, in making payments by Post Office orders, they will give his name as above: or, at any rate, advise him of the name they have communicated to the Post Office authorities.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1853.

MEMOIR OF THE REV. JOHN THOMAS,

FIRST BAPTIST MISSIONARY TO THE HEATHEN IN BENGAL.

BY THE REV. C. B. LEWIS OF CALCUTTA.

PART IV.—FROM OCTOBER, 1796, TO OCTOBER, 1800.

On the 10th of October, 1796, Mr. John Fountain, the third baptist missionary to India, arrived at Mr. Carey's house at Mudnabatty. In him we have another witness to whom we may appeal for testimony concerning the subject of our brief memoir. The day after he reached Mr. Carey's residence, a letter containing unusually cheering tidings was received from Mr. Thomas. It announced the apparent conversion of some of his hearers, and requested that Mr. Carey would come over to see and talk with them. Accordingly on Saturday, the 15th of October, Carey and Fountain visited Moypaldiggy. The latter has written an interesting account of what he saw there. "We went," he says, "with eager expectation. I was kindly received by brother Thomas, as I had been before by brother Carey. On the sabbath, at sunrise, worship began. Nearly a hundred people were assembled. After prayer, brother Thomas preached from Ezekiel xxxvi. 27: 'And I will put my Spirit within you.' After which brother Carey preached from Acts iv. 12. Very great attention was paid by all. After breakfast, three persons, concerned about the salvation of their souls, came again, with whom brethren Carey and Thomas spent a considerable time. They appear hopeful characters. *They daily pray together.* One of them, Yardi, is a man of good natural abilities, and seems to possess much Christian simplicity. . . . At 12 o'clock, brother Carey preached in English from James i. 6. At half-past 3 o'clock, the natives assembled, more numerous than in the morning. Brother Thomas preached from Acts xvii. 30, 'But now commandeth all men everywhere to repent;" and brother Carey

from Psalm lxxxix. 15. In the evening, brother Thomas preached in English from Isaiah lviii. 11: 'And thou shalt be like a watered garden.' They both declared, I had seen more attention and seriousness my first sabbath, than they had seen all the three years they had spent [together] in India. Brother Carey returned home the following evening, but I staid near three weeks. The congregation increased the two following sabbaths that I was there." In another letter Mr. Fountain says, "Brother Thomas delights in doing good to the bodies and souls of his fellow-men. His medical skill is a great blessing to this country. People come to him from thirty or forty miles round, so that there are almost always patients at his doors. He does all gratis." After his return to Mudnabatty, Mr. Fountain wrote:—"There is nothing like such an attendance here, as there is at Moypaldiggy, though brother Carey preaches twice every sabbath, and reads and expounds every morning. . . . Brother Thomas possesses an earnestness and plainness of address in preaching, that is equalled but by few." To the same effect Carey wrote of himself:—"I want that aptness to converse closely about the things of God, which is so conspicuous in brother Thomas."

The three inquirers mentioned above by Mr. Fountain, were Musalmáns; but, besides these, there were, at the same time, at least two others, one of whom was a blind Bráhman. But the expectations of Mr. Thomas had now been so often disappointed, that he rejoiced over them all with trembling, and wrote: "I should think hopefully of them, if past experience did not check me." Yardi appears to have been a man of remarkable promise. He talked of the way of life to all he met, and produced a considerable stir at Moypaldiggy, so that "many scores" came to hear Mr. Thomas. Mr. Carey thought very highly of this man: indeed he wrote of the movement in general, 'In what it may issue, the Lord only can foresee; but at present, I discover in it what I should conclude to be a genuine work of grace, in England, till I saw further reason to doubt it." Alas! a few months later, one of these men turned away from the gospel, and not one of them ever became a decided Christian. The anguish inflicted by such disappointments upon a sensitive mind, like that of Mr. Thomas, can hardly be estimated.

In March, 1797, Messrs. Thomas and Carey set out again for Bootan, the borders of which they now reached in four days. They spent a short time in friendly intercourse with the Soubah of Botehat and others, and returned in safety to their homes. On their journey they "preached Christ in many places where his name was never heard before, and were attended to with great ardour." They earnestly desired to establish a mission among the people of Bootan; and the reader will remember that, a a few years later, one was actually commenced by the brethren at Serampore. At the end of the letter in which the account of this trip is given, Mr. Carey says, "Brother Thomas labours with greater and greater vigour in preaching the word."

Much encouragement was afforded to the missionaries in the year 1797, by the conversion of Mr. Fernandez, of Dinagepore. This gentleman, who was born in the island of Macao, had been educated for the Romish priesthood, but had formed opinions favourable to protestantism. Having heard of Mr. Thomas, he sent to him to borrow some religious books, and received from him *Newton on the Prophecies*, the perusal of which confirmed him in his dislike to popery. Shortly after Mr. Fountain's arrival, he and Mr. Powell visited Mr. Fernandez, who returned with them to

Moypaldiggy, and there heard the gospel preached, for the first time in his life. He appears to have received the truth in the love of it, at once, and he forthwith provided a place for public preaching to Europeans and natives at Dinagepore, which was opened by Thomas, Carey, and Fountain, on the first sabbath in November, 1797. It was arranged that one of the three should preach there on the first sabbath in every month; and much good resulted from these labours. To this Mr. Powell bore the following testimony a few years later: "I am persuaded the visits of the missionaries, and their preaching at Dinagepore, are attended with a blessing to the place; and most of the English there have been much more circumspect in their conduct than heretofore: so that their favourite diversions of hunting, billiards, and playing at cards, on sabbath days, have been laid aside, with a resolution never to resume them." He mentions two, as really converted to God; and one of these, W. Cuninghame, Esq., then in the Company's Civil Service, and since resident at Lainshaw, in Scotland, became a bold and able defender of the truth, against the infidel opinions then so current among Europeans in India.

Towards the end of 1797, Mr. Fountain was very dangerously ill with a fever, but he was restored by the efforts of Mr. Thomas. "He sent," Mr. Carey tells us, "sixty-two miles for a little bark for him, which was attended with a blessing."

But we have now to notice the illness of this "beloved physician" himself. We find no mention of it at the time, but we gather from a letter written by Mr. Carey a few years afterwards, that towards the close of this year, Mr. Thomas suffered a slight attack of mental aberration, during which he resigned Mr. Udney's employment, and consequently gave up his station at Moypaldiggy. A passage in a letter from Fuller to Carey shows that this step was taken under a very strange misapprehension of Mr. Udney's intentions in regard to the factory which was under Mr. Thomas's charge.

The reader who recollects that, after obtaining employment with Mr. Udney, both the missionaries had given up their claims to support from the Society in England, will perhaps be at a loss to know how Mr. Thomas and his family could subsist, now that his situation at Moypaldiggy was resigned. We are happily able to supply the requisite information. In 1796 Mr. Udney sustained very severe losses; and it appeared most likely that his factory at Mudnabatty would be given up forthwith;—that at Moypaldiggy also had proved unproductive, through large floods which had "destroyed the whole crop almost every successive year." The support of the missionaries was therefore very precarious, and, on their communicating these facts to the society at home, an arrangement to meet their probable wants was at once made. At a Committee meeting held August 29th, 1797, the following resolution was passed:—"That our brethren having, in a disinterested manner, declined their ordinary income from us, at a time when they thought they could do without it; and various unforeseen circumstances having since occurred, which render it necessary that we should afford them substantial assistance; Resolved, that at this time we will pay them those arrears which for a time they have voluntarily declined—that is, that we will make up what has been sent out in goods at different times* £100 per annum to each family for four years, *viz.* from November 7th, 1793, to November 7th,

* The account of money paid for the missionaries and goods sent out to them was stated by the

1797." This allowance of £100 per annum Mr. Thomas continued to draw from the Society, to the end of his life.

Before we take leave of Moypaldiggy let us record a few additional notices of Mr. Thomas's character and usefulness there. After he had gone away, Mr. Fountain wrote, "Brother Thomas's removal is a great loss to this part of the country. I understand he has been thronged with patients from place to place, wherever he has been. Perhaps there never was a person in this country who has done so much in this way for the poor and needy as he has. The blessings of hundreds ready to perish have fallen upon him. His regard for them is so great that I have known him to get no sleep for a whole night when he has had a surgical operation to perform the next day. He has many qualifications which render him the fittest person for a missionary that could anywhere be found." To a similar effect Mr. Carey had previously written, "Brother Thomas has been the instrument of saving numbers of lives. His house is constantly surrounded with the afflicted, and the cures wrought by him would have gained any physician or surgeon in Europe the most extensive reputation." To his missionary faithfulness a native named Aradhan bore grateful testimony, two years after Mr. Thomas's death. He assured Mr. Ward, that at Moypaldiggy Mr. Thomas sometimes sat up with one or two of them till midnight; talking to, and exhorting them. And even now, fifty-five years after his departure, when his house is a ruin, and its firmly cemented bricks are used as materials for Musalmani tombs, there are yet some very aged people at Moypaldiggy who remember the good Dr. Thomas, and tell how he pitied and aided them in their distress, and was unwearied in his endeavours to instruct them in the religion of the Lord Jesus Christ.

On leaving Moypaldiggy Mr. Thomas revisited Calcutta, and once more appears to have entertained the thought of settling there as a surgeon. A few days sufficed to convince him that this project should be abandoned, and he very soon returned to the neighbourhood of Malda. We have no journal of his movements to refer to, but we find notices of his preaching in company with Messrs. Carey and Fountain on the 28th of January and the 18th of February, 1798. He afterwards took a missionary excursion to the Rajmahal hills; and in March and April, he was at Serasing, in their vicinity, at which place his cousin, Mrs. Halsted, the sister of Mr. Powell, resided. But he did not long tarry there. On—on—with weary foot, and often with an aching heart, frequently wretched and dejected in himself,—yet now and again drinking such full draughts from the living waters which flow from the Rock Christ, as made him the most joyful of men. All his journeys were missionary itineracies: everywhere he preached Christ; and in many places he preached with power. His frequent deep prostration

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Secretary, in a letter dated January 18th, 1798, as, follows:—

"To Goods taken out in 1793.....	£150	0	0
"To Shoes, Hose and Drugs, sent out in May, 1794.....	50	0	0
"To Cutlery, detained by mistake, and sent May, 1796.....	145	6	0
"To Cash paid to Mr. Savage, Mr. Thomas's agent	14	14	0
"To Seeds sent in October, 1796.....	50	0	0
	£410	0	0

"The goods [consisting of shoes, stationery, hats, hose, &c.] which are now gone on board the *Earl Howe*, Captain Burrows, will make this sum £800 or thereabouts. £50 more we shall send in seeds this spring."

Of this £850, £50 was to be paid to Mr. Fountain, and the remaining £800 equally divided between Thomas and Carey as their allowance for the four years. Remittances were made in goods, in order to avoid the loss which would have been incurred through the unfavourable rates of exchange in those days.

of spirits at this time kept him from writing as often as he should to the managers of the Society at home. Mr. Fuller's letters to Carey in 1799 and 1800 contain many complaints of this, and we greatly regret it, since, in consequence of this silence, we are left in ignorance of much of his history after his removal from Moypaldiggy. The following is the substance of what we have ascertained respecting him.

In June, 1798, he was near Nuddea, and afterwards took up his abode at Chandernagore, under circumstances which are detailed in a letter to a niece in England. This letter is dated August 12th, and commences with many very striking observations upon death, and the necessity of implicit obedience to all the commands of Jesus. He then says: — "Mrs. Thomas, myself, and Betsey, [his daughter,] have lately lived in a boat, and that a small one, so that only Betsey could stand upright in it. We were a long time on the water, and encountered some storms and dangers: at last, when the rain came in, we fled to this place [Chandernagore,] for shelter: where we have taken a little dry and airy house, till the rains are over. While we were moving into the house, we observed the hand of Providence very visibly. We had taken all our trunks, baskets, and stuff of every kind out of the boat; and then, and not till then, a plank, which the water-worm had eaten, gave way, and down she went to the bottom; though several men attempted to prevent it by baling her. Had this happened in deep water and far from shore, you would have heard no more of us till you had ended your pilgrimage." In a letter written twelve days later he gives a melancholy account of the trials he had sustained. He says, "You ask, why I have not written? The truth is, my health has been broken and interrupted, and my spirits so dried up, that I could not write with any comfort to myself, or with any hope of pleasing my friends: and even now I am obliged to use some compulsive methods, for the weather is excessively hot, and I am otherwise much indisposed; but on the other hand, I have such an enormous debt to pay in letters, and such a long journey before me, that I must compel myself to write to you.

"As to ourselves, we are unsettled; and, for my own part, I hardly expect any certain dwelling place any more in this world. My time is short, and the inconvenience is small. If I get the lowest habitation in heaven, I shall be to all eternity a monument of the riches of grace and mercy of God in Christ Jesus."

A few sentences from these letters will exhibit his views of the mission at this time. He says, "I wish I could tell you of the success of Christ's cause here: the gospel is preached, and the word of God, that source of true riches, comes on by a translation: but when will the Lord grant testimony to the word of his grace?" Of Bengal he says, "Here God is every where forgotten; and, if worshipped any where, the true worshippers are few indeed, and those unknown to one another. Here Satan's seat is, and his flag flies all day long! Here *he* is worshipped and adored. There is but one place of greater darkness, and that is hell itself! If it were not for the mission, I would come to Old England to-morrow, and kiss the ground I trod on, and water it with tears of joy, as the glory of all lands. Nobody knows what health is, so well as those who have lost it. I had rather sell holy ballads at the chapel doors in England for my bread, than live in India like a nabob. I own, indeed, that the light of God's countenance can make any place pleasant and delightful. It would turn hell itself into heaven, if the damned could but enjoy

it. But destruction from His presence is the darkness of hell." One more extract may be welcome. He says, "No great work has yet been wrought by us as missionaries. Men have been moved and affected various ways by the preaching of the gospel, and we continue in expectation of seeing the Lord's hand revealed to some of them. We enjoy some tokens for good, and encouragement to patience of hope. Various striking providences still attend us, and though the Lord's house is not built, yet a great deal of rubbish is removed, and the way of the Lord, by all these means, is prepared; his paths are making straight, and we expect Him to come.

"I do not know any undertaking which requires so much of the hand of God directing determinately, as the work of a mission. A man had need have something of that assurance which the apostles had, when they said to the lame man, 'Arise and walk;" or else the spirit that still works in the children of disobedience will say, 'Jesus I know, and Paul I know, but who art thou?' It is no little matter for a man in this line to keep up his spirits; no little thing for him to keep himself as a vessel meet for his Master's use. If, however, a man has really got a missionary's faith, though it be only like one poor single grain of mustard seed, that will prove sufficient to carry him through every difficulty, and support him till he has accomplished the will, delivered the message, and fulfilled all the errand of Him that sent him." Letters written to Mr. Fountain about the same time are rich in passages of similar force and beauty.

In January, 1799, Mr. Thomas was encouraged to hope that his labours had been blessed to the conversion of several hearers at Nuddea, and he even arranged for the baptism of a Brahman, named Raj Krishna, there, on the 29th of that month; and Carey hoped to be with him on the occasion. But again his hopes were frustrated, and his heart made sick.

We know very little of Mr. Thomas's movements in the year 1799. A letter written "on the Ganges, August the 8th," presents experience of the same character as that previously noticed. He was troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. The heart must be very hard that can remain unmoved by his griefs and joys, his fears and assured hopes, his deep humiliation and his triumphant exaltation. Some time in this year he removed to Birbhum, where he appears to have superintended a sugar manufactory at or near Supur. His health was broken and his sufferings were very severe. He gives us some account of these in a letter written at the end of November to Dr. Ryland. Thus he writes: "I have neither been owned nor blessed in my labours of late, and I wonder not at it: I have been much entangled, greatly cast down, righteously deserted, and, as I thought, forsaken: but now I know it is not so. I have lately been afflicted nigh unto death; but He hath delivered me:—three days and three nights quite delirious, without food, &c.; but out of all the Lord has delivered me: and here I am, a monument of his forbearance and grace. In this state, I could hardly preach to any body: being brought out of it, I can hardly forbear preaching, in the midst of my business, to every one; being fervent in spirit, diligent in my business, serving the Lord, with his own, and of his own, according to his surprising grace. I wanted all things: I want nothing. I have all and abound: my cup runneth over. I could say more, but forbear; I find my mouth comfortable in the dust. It is grateful to my soul to humble myself before all

men, and before God all my days. . . . . Lately, for the first time since my recovery, I preached to a new congregation of about a hundred in number, in a new place. I spoke, and was most abundantly refreshed in spirit, though enfeebled in the flesh: whether they would hear or forbear, I declared the difference which the word of God makes between dead idols, false gods, and the living and true God. I spoke of the Son of God from heaven, of heaven itself, of the wrath to come, and of our great Deliverer, till I was amazed to find that all did not believe in him. . . . Oh that the Lord may now be sanctified in all the missionaries here, both new and old, before the eyes of the heathen! I have one inquirer. I hope he will not prove like many others. My labours are sweet, and my soul is satisfied."

The reader may notice a reference to some new missionaries in this extract. These were Messrs. Ward, Grant, Marshman, and Brunsdon, who, with their families, arrived in October, 1799, and had been providentially led to take up their abode at Serampore. In December, before they were joined by Mr. Carey, Mr. Brunsdon wrote a letter to Mr. Sutcliff, in which he speaks of Mr. Thomas as follows: "We have had several letters from brother Thomas since we have been here, and expect he will be down in a few weeks. He is at Surul [near Supur] in the district of Birbhum. I believe he superintends a sugar manufactory. He expresses a great deal of love to us, and to the cause of Christ. If he had but prudence equal to his zeal and ability, what a useful missionary he would be! I am grieved at the accounts I have heard; but as I know but little, I will say less." We think it may be regretted that he said thus much; since his words suggest a very unfavourable impression of Mr. Thomas's character. But Mr. Brunsdon speedily had better opportunities of becoming acquainted with his much tried brother; for Mrs. Brunsdon, who was a member of the church at Fairford, of which Mr. Thomas's father was a deacon, becoming ill, Mr. Thomas was requested to come and afford her his medical aid. He arrived at Serampore on the 20th of December, and immediately advised that both Mr. and Mrs Brunsdon should go with him to Supur. They consented, and on the 27th they arrived there. Mr. Brunsdon tells us the journey was truly pleasant, and we can readily believe it. Mr. Thomas "preached to the natives in the villages and towns through which they passed." Let us extract from Mr. Brunsdon's journal some particulars relative to his sojourn at Supur:—

"*January 12th*, 1800. *Lord's day.* Felt much interested in the Bengali worship. I could not forbear weeping when I saw the poor heathen listening with such earnest attention to the sound of salvation. . . . .

"*26th. Lord's day.* We delighted to see about two hundred Hindus come to brother Thomas's house to worship. He talked to them some time, and then sung, 'Oh, who besides can recover?'* . . . . In the evening the congregation was still larger. Brother Thomas read, expounded, &c. upwards of two hours. Afterwards, many stopped for conversation. Naba Kishor and three others very seriously said they would be Christ's disciples." On the 23rd of February, Mr. and Mrs. Brunsdon returned to Serampore in good health, and with a more just apprehension of Mr. Thomas's worth than they had previously derived from hearsay reports concerning him.

We have an interesting letter from Mr. Thomas to Mr. Fountain, dated, "Supur, February 14th, 1800," which presents additional information as to

* Ram Basu's hymn, composed in 1788.

his labours at this time. He says, "I desire to be very thankful to God for that inclination I have to preach my precious Saviour to the heathen, and for their inclination to hear. I had above seven hundred, I suppose, last Lord's day afternoon, in a new village. And the Lord has given me also a companion in labour of his own making: I mean Mr. B., who having heard the word, appears to be truly awakened, and very sorry that he has spent so many years in the world without knowing these things before. He is young, born in this country, had a good education; speaks and writes English well, and French, and Bengali, and is very desirous of spending all his days in preaching the gospel, and is likely to be useful. I count this a token for good; a token from heaven; a sweet token of a heavenly approbation of the mission; besides the great preparation that God is making for the thousands and millions that are to come, which preparation all must see that are not quite blind. That I have had so little success, is not so much to be wondered at; but I wonder at others having so little also, and yet we know not how great. Great and blessed things are often done with little noise in the streets, and little visible success. But let us all go on, and whether any are converted or no, heaven, earth, and hell, are all moved at this moment by the attempt. Oh, for a single eye! Oh, for a steadfast, lively, and overcoming faith in the Son of God! Oh, for that faith that can say, my Strength, my God, my Comforter, my Hope, my Righteousness, my All! Oh, for a thorough submission to the righteousness of God! Oh, for silence and stillness in all the tempestuous troubles of life—a stillness owing to the Anchor within the veil! I am afar off from what I wish to be, and what I trust I shall be before my Purifier has done with me. Let us go on, there is more grace to be had yet, and we ought to know how to come at it ourselves, who are telling others we have found it. Let us cleave to the Lord, making a daily use of Him, fetching out of His fulness that which will make us great blessings among the heathen. Oh, that the same mind that was in Jesus may be in every one of us, concerning all things! I hope it is so; but, oh, for the 'more abundantly' which our heavenly Teacher has told us of!—'I am come that you may have life more abundantly.' I used to think the hill people would be more easily converted than these; but there is no difference. I wish to be converted myself every day anew: to be washed clean, and kept so, by Him who is able to keep me from falling; and then will I teach transgressors his ways, and sinners shall be converted unto Him. Verily there is a God, or else I should totally despair of the mission. I should despair, if God was not to be seen in it, in wondrous doings. We see Satan and are frightened; but the Lord reigneth, and is able to rebuke him. Amen."

Mr. Thomas spent part of the month of March, 1800, at Serampore, when he had the happiness to see the printing of the Bengali scriptures commenced, and to join in the very first efforts made to distribute Bengali tracts. On the 1st of April he returned home.

In August he was again at Serampore; but we have no particulars of his visit, further than that he was accompanied by a native who appeared to be under much concern for salvation. In our next paper we shall give an account of a visit which was attended by more striking results.

THE PATRIARCHAL BENEDICTION; OR THE TRUE HAPPINESS OF YOUTH.

BY THE REV. CORNELIUS ELVEN.

"The angel which redeemed me from all evil bless the lads."—GEN. xlviii. 16.

THE scene before us is not a royal palace with its kingly occupants, nor a festive hall with boisterous guests, nor a saloon of fashion with its flirting votaries; but among the sheepfolds of Goshen, we enter the tent of the patriarch Jacob, tread reverently youthful reader, for it is written, "Thou shalt rise up before the hoary head, and honour the face of the old man." "The place whereon thou standest is holy ground." See the venerable saint reclining on that bed, from which he will never rise again. How changed since the time when his stalwart frame could endure "the drought by day and the frost by night," as with unwearied care he tended his uncle Laban's flocks, but now the keepers of the house tremble, and the strong men bow themselves, for the silver cord is loosening to consign the body to the dust, and the spirit to God who gave it. He has just been told that his beloved son Joseph was come to see him, and that name, associated as it was, in the mind of the dying father, with the most eventful and overwhelming scenes of his life, roused his drooping energies, for when the messenger said, "Thy son Joseph cometh unto thee," he strengthened himself, and sat upon the bed. Joseph did well to bring his sons to witness that sight. It was a fine study for their youthful minds, and well adapted to impress them with the value of a religion that could inspire such peace and hope in a dying hour. They might then learn that "it was better to go to the house of mourning than to the house of feasting."

Exposed as they were to the splendour and fascinations of a heathen court, it was wise of Joseph thus to show them how the God of Abraham, and of Isaac, and of Jacob, could sustain his servants and even when their flesh and heart fail could be the "strength of their heart and their portion for ever." It must have been an impressive scene. There sat the patriarch who more than seventy years before had seen the angels of God ascending and descending on the mystic ladder! Fifty long years too, had passed away since, wrestling with God, he prevailed, and his name was called Israel to commemorate the victory—and it was upwards of forty since God "appeared unto him when he came out of Padan-aram, and blessed him, and Jacob called the name of the place where God spake with him, Bethel." "Many days had passed since then." His head is silvered with the frost of a hundred and forty-seven years, and his eyes are dim with age, but his heart is full of hope, for, smiling at the approach of death, he says, "I die," with as much composure as a weary labourer would say, "I sleep." He "knew in whom he had believed." The mediatorial ladder was still present to the undimmed eye of faith, and with his dying lips he prophesied concerning the glorious Shiloh, to whom "the gathering of the people should be." And now it was that, stretching out his withered hands, and placing them on the heads of his grandchildren, he pronounced the benediction, "The angel that redeemed me from all evil bless the lads."

And would our young readers inherit this blessing of the angel of the covenant? Would you drink happiness from the fount of bliss? Then you must look higher than earth, and farther than

time. The experience of every worldling has been that of Solomon, "All is vanity and vexation of spirit." We could wish every youthful aspirant after happiness would ponder in his heart the testimony of one of accomplished mind, who said, "Lord, I have viewed the world over in which thou hast set me; I have tried how this and that thing would fit my spirit, and can find nothing on which to rest. Lo, I come to thee, the centre of rest, the fulness of all things: I join myself to thee: with thee will I spend my days, with whom I am to dwell for ever, expecting when my little time is over to be taken up into his own eternity."* Here then, and here only is true blessedness, in the faith, and love, and service of Christ, "The angel who hath redeemed us from all evil."

And do you ask, in what this true blessedness consists. We reply; its first essential is a *new heart*, the old man of sin must be crucified, and carried forth to burial with the tears of repentance. A new spiritual birth must be produced in the soul by the Holy Ghost, evidenced by a new understanding, a new will, new affection, new sorrows, new joys, new hopes, and new fears. Nothing short of this can make you truly blessed, and give you a place in "The general assembly and church of the first-born, which are written in heaven."

With this also will be the blessing of *pardoned sin*. Reflect with adoring gratitude upon the price by which it was procured by Jesus on the cross; well hath it been said, "If he had emptied the veins of the earth of their richest ores; had he plucked the shining orbs from heaven, and impoverished the firmament of its sparkling glories; had he given the whole inheritance of the universe; yet all would have been infinitely less than his precious blood."

It is also quite as indispensable, that you should be blessed with his *justifying righteousness*. You may be as amiable and lovely as the young man who came to Jesus, and boasted concerning the commandments, "All these have I kept from my youth up," yet "one thing thou lackest," a better righteousness than thine own. Your outward conduct may be fair to look upon, still if unrenewed, unpardoned, and unjustified, your heart is but a dunghill covered with snow—a whited sepulchre; but renouncing your own righteousness, and glorying only in that of Christ, you will be "accepted in the beloved," and be found in time at last "without spot and blameless." Yet it remains to be told that to be blessed indeed, you must not only be made partaker of his regenerating, pardoning, and justifying grace, you must also be *sanctified*. Either God or the sinful soul must change before the latter can be happy, with him there is no variableness nor the shadow of a turning, you then must be made holy—you must hate sin and love purity; for what beauty is to the eye, or music to the ear, or honey to the taste, that is holiness to the child of God. Christ is "made unto him sanctification," and precisely as the sap rises into the engrafted branch or scion, so does grace flow from the Saviour into the hearts of his true disciples to make them fruitful in every good word and work.

And if thus blessed with the "nether springs" which flow in the wilderness, you will be blessed also with the "upper springs" which flow eternally from the "throne of God and the Lamb," who having pronounced you blessed from his judgment-seat will welcome you to his kingdom, where in perpetual juvenescence and immortal vigour you will "serve him day and night in his temple for ever."

Bury St. Edmunds, Sept. 16, 1853.

* See an interesting account of William Hollam in North British Review, February, 1851.

RECOLLECTIONS OF MY MOTHER.

Of all the excellencies that adorn the human character, surely there is none more powerful in its influence than self-sacrifice for others' interests. And who would not wish if they could, to "smooth the rugged brow of care?" Who would not, though a little sacrifice of pride or comfort be the cost, hold the falling, help the meek, and lift those who are in sorrow out of their troubled state? Who would not "speak gently, knowing that 'tis better far to rule by love than fear."

Principles like these most manifestly characterized my mother's course of life, and I am therefore prompted to record some reminiscences of a life which I feel sure can be thought of profitably, even by those who are strangers to the person, but may be familiar with influences such as attend a simple record of the piety and excellence of God's children.

My recollections of my mother are from very early childhood, a *smile* that seemed intended to give me pleasure, when so young that I had but just learnt to walk, is now fresh in my memory; nor was the impression thus early made, ever marred in its influence by after life, instead of this, it grew stronger, fostered as it was by repeated acts of kindness, love, and forbearance which in common with the rest of my family I received at her hands; love which most touchingly and convincingly proved that our interests and those of her friends were very near her heart, and that her own comforts were little heeded, where they interfered with the furtherance of others' interests.

Quite early in life she was the subject of religious impressions. I am given to understand, it was her great privilege to have in her parent one of those mothers in Israel who delight in training the soul for an eternal world and its occupancy; but in addition to this, there was in my mother's mind a deeply seated love for truth and principle, which was sure to give a powerful tone to her religious convictions, when these through the teachings of God's Spirit came.

It was her habit at an early period of her religious life to keep a diary, its contents I do not feel at liberty to use in these reminiscences, but I am sure I may, without censure, refer to the extraordinary *decision* and *definity* of purpose, which characterize the whole of this production.

When about twenty-four years of age she publicly professed religion by baptism; her views of her own character, both morally and as a Christian, were of so humble a standard that she debarred herself from much happiness which otherwise she might have had, and received in a much smaller measure than she might have done the delightful influences resulting from an exercise of faith in the promises of God. This feeling, like all others, improperly dwelt on, became a weakness, and no doubt greatly weakened the power of her character: her family, however, had the happiness of seeing this cloud quite dispelled as she neared the happy home of her trusting though trembling hope.

To judge of character by the evidence of occasional circumstances merely is not wise, they are too subject to the mixed influence of passion and principle, feeling and duty, to form a correct estimate, but when we look at certain periods of life, and make them our points of view, we are often better able to judge of our own or other's character. It is on the filling up of these points then in my mother's life that I wish to dwell, and speak of the unwavering

desire that was shown by her to promote the interests of God's cause. At one period of her life she is found untiringly, and through "toils obscure" engaged in a country district, in instructing a few young persons in religious truths; this effort eventually led to much good, in the establishment of a church of considerable interest. At another period, she was equally untiring in her efforts to assist in the establishment of a similar interest, and when removed by the circumstances of Providence to a considerable distance from the spot, so anxious was she to encourage by her presence, what she had helped to set on foot, that she almost invariably walked, regardless of weather and through much weariness, to this (to her) interesting scene of labour and love.

But more especially in the later period of her life was made visible, the power and extent of the influence of a Christian woman's character; ever most heartily and most liberally encouraged by my father's generosity, it was her pleasure to smooth as far as it was in her power, the rough pathway of poverty and its effects, and to lighten the burden which depressed the sorrowing.

It had been her habit through a long period of her life to rise early in the morning, being seldom in bed after five o'clock, these early hours were spent in deep and serious thought, and I believe much prayer for all among whom she moved. Periodical visits were made to many of the neighbours around her in a thickly populated manufacturing district, and their wants and spiritual requirements were often the subject of her thoughts, for those in trouble there was a fitting portion, for the wayfaring man there was always a suitable little book ready, and though naturally very timid, she would ever nerve herself to the somewhat difficult task of appropriately addressing the person that seemed a fitting subject for her message of mercy. I have seen few more timid persons in some respects, but I never saw any one acquit themselves more favourably in this office; then again for the aged, and for the young, for the bereaved, for the joyous, for every one that could be thought of, there was thought exercised, in each instance the little book or tract being sorted in the most orderly and comprehensive manner, in readiness for the visits she was about to make.

Often on her return from these visits would she plead for some sorrowing case, the husband through intemperance or neglect had lost employment, then was my father's interest most earnestly besought, that he may obtain another trial, for the sake of human nature's weakness and a dependent family, thus doing all in her power to ameliorate life's troublous cares.

It was to my mother a frequent source of despondency and fear that her life would be one of prolonged gloom, and sadness, notwithstanding the unbounded evidences that her life exhibited of being loved of God, and of loving him in return; how different, however, are God's ways to ours, and how contrary to our expectations are his dealings. "The steps of life by us untrod, are from us hid in wisdom," so was it with her, one morning she had retired as usual to her closet, and after the usual time of devotional exercise had returned to her bed-room; whilst walking across the room, my father noticed her stagger, and ran immediately to her help, medical assistance was quickly sought, and in the meantime my sisters were summoned to what was now a chamber of alarm and sorrow: overcome almost with the poignancy of their sudden grief, the friends she so much loved could but assure her of their presence and affection. "Yes," she replied,

"but it is better still to have Jesus with me." In a few moments after this she looked calmly up to them and said, "I have been praying for you all, for each one of you," and very shortly after this the spirit took its flight without ruffling the body as does in many cases in the struggle between life and death.

My sketch has been a hasty one, it is however well I think to try and cast a little leaven of good amongst us, by telling of those who have lived as we should like to live ourselves. May we be especially mindful of that brightest of all examples, of Him whom we love *because* he first loved us, and thus exercising the same softening, genial influence, our lives will tend to make the world around us more loving, our glad spirits will cast a mantle of greater beauty upon nature's present loveliness, and our souls will be more prepared for the heaven we look for beyond this world.

H. P.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. XIII.—MARTYR.

THIS is a Greek word signifying *Witness*, and it is so rendered in a great number of instances.

Matt. xviii. 16.....Two or three *witnesses*.
xxvi. 65.....Need have we of *witnesses*?
Mark xiv. 63.....Any further *witnesses*?
Luke xxiv. 48.....Ye are *witnesses* of these
Acts i. 8.....Shall be *witnesses* unto me.
i. 22.....A *witness* with us of his
ii. 32.....Whereof we all are *witnesses*.
iii. 15.....Whereof we are *witnesses*.
v. 52.....We are his *witnesses*.
vi. 13.....And set up false *witnesses*.
vii. 58.....The *witnesses* laid down their
x. 39.....*Witnesses* of all things.
xiii. 31.....His *witnesses* unto the people.
xxvi. 16.....A *witness* both of these things.
2 Cor. xiii. 1.....Two or three *witnesses*.
1 Thess. ii. 10.....Ye are *witnesses* and God
1 Tim. v. 19.....Two or three *witnesses*.
vi. 12.....Before many *witnesses*.
Heb. xii. 1.....A cloud of *witnesses*.

In 2 Corinthians chapter i. verse 23, where the same word occurs, it is rendered *record*: "Moreover I call God for a *record* upon my soul that to spare you I came not as yet to Corinth."

In the following instances the word is not translated at all:—

Acts xxii. 20.....And when the blood of thy *martyr* Stephen was shed, I also was standing by.
Rev. xvii. 6.....Drunken with the blood of the saints and with the blood of the *martyrs* of Jesus.

In more modern times the word has gradually acquired another meaning, the rise and prevalence of which are thus traced by Dr. George Campbell:—"The Greek word μαρτυρ [MARTUR] though signifying no more, originally, than witness, in which sense it is always used in the New Testament, came by degrees, in ecclesiastical use, to be considerably restrained in its signification. The phrase οἱ μαρτυρες του Ἰησου, 'the witnesses of Jesus,' was, at first, in the church, applied by way of eminence only to the apostles. The reality of this application, as well as the grounds of it, we learn from the Acts. Afterwards, it was extended to include all those who, for their public testimony to the truth of Christianity, especially when emitted before magistrates and judges, were sufferers in the cause, whether by death, or by banishment, or in any other way. Lastly, the name *martyr* (for then the word was adopted into other languages) became appropriated to those who suffered death in consequence of their

testimony: the term *ομολογητης, confessor*, being for distinction's sake assigned to those witnesses who, though they suffered in their persons, liberty, or goods, did not lose their lives in the cause. Now, several later writers, in interpreting the ancients, have been misled by the usage of their own time; and have understood them as speaking of those who died for the name of Jesus, when they spoke only of those who openly attested his miracles and mission, agreeably to the primitive and simple meaning of the word *μαρτυρ*, [MARTUR]."

Sometimes the word is written *μαρτυς*, [MARTUS,] instead of *μαρτυρ*, [MARTUR.] The signification being precisely the same, and the preceding observations as applicable to the one as to the other, a list of these instances, with the renderings in the common version is subjoined.

Acts x. 41.....Unto *witnesses* chosen before.
xxii. 15.....Thou shalt be his *witness*.
Rom. i. 9.....For God is my *witness*.
Phil. i. 8.....For God is my *record*.
1 Thess. ii. 5.....God is *witness*.
Heb. x. 28.....Two or three *witnesses*.
1 Peter v. 1.....A *witness* of the sufferings of
Rev. i. 5.....Christ, the faithful *witness*.
ii. 13.....Antipas, my faithful *martyr*.
iii. 14.....The faithful and true *witness*.
xi. 3.....My two *witnesses*.

THE CLOAK, THE BOOKS, AND THE PARCHMENTS.

INFIDELS have made themselves merry with the supposed triviality of these articles, about which an apostle in the prospect of death expressed his solicitude; and some Christian writers have been disposed to concede that this sentence at least was not inspired. A gentleman of the legal profession, however, has suggested an interpretation of the words which, though it has not apparently occurred to any professed commentator, is perfectly consistent with the scope of the whole chapter, and harmonizes beautifully with the writer's circumstances. Paul was looking forward to his second trial. It was of the utmost importance for him to appear in his true character, and avail himself of the privileges to which as a Roman he was entitled. The mantle, or cloak, had at this time superseded the *toga;* it was the proper attire for one who was free of the city to appear in before the emperor on a solemn occasion like that to which he was looking forward. The books probably contained laws or precedents which it might be advantageous for a prisoner on his trial to quote; and the parchments, documentary evidence of his citizenship. Apprehensive as he was that the decision would be against him, and that it would be his duty "to die for the name of the Lord Jesus," he still thought it right to make use of the means of deliverance with which in God's providence he had been furnished, and which if they failed to preserve his life, would protect him from a death so cruel as that which would otherwise await him. Having no friends at hand therefore on whom he could rely to attend him in the trying scene, he exhorted Timothy to come to him quickly, accounted for the absence of others who had been his associates, and added, "The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments."—2 Timothy iv. 13.

THE FALL OF JERICHO.

BY THE REV. C. H. SPURGEON.

THE day is come, the seventh morn
Is ushered in with blast of horn;
Tremble, ye towers of giant height!
This is the day of Israel's might!

Six days ye mocked the silent band,
This hour their shout shall shake your land;
Old Jordan's floods shall hear the sound,
Yon circling hills with fear shall bound.

Thou palm-treed city, at thy gates
Death with grim form, this moment waits;
See hurrying on the howling blast,
That dreaded hour, thy last! thy last!

Now at the leader's well known sign,
The tribes their mighty voices join;
With thundering noise the heavens are rent,
Down falls the crumbling battlement,
Straight to the prey each soldier goes,
The sword devours his helpless foes.

Now, impious, on your idols call!
Prostrate at Baal's altar fall!
In vain your rampart and your pride,
Which once Jehovah's power defied.

Now, Israel, spare not, strike the blade
In heart of man and breast of maid;
Spare neither old, nor young, nor gay,
Spare not, for justice bids you slay.

Who shall describe that dreadful cry,
These ears shall hear it till they die;
Pale terror shrieks her hideous note,
War bellows from his brazen throat,
Death tears his prey with many a groan,
Nor earth itself restrains a moan.

Ho, vultures, to the banquet haste,
Here ye may eat and glut your taste;
Ho, monsters of the gloomy wood,
Here cool your tongues in seas of blood.

But no; the flames demand the whole,
In blazing sheets they upward roll;
They fire the heavens, and cast their light
Where Gibeon pales with sad affright;
A lurid glare o'er earth is cast,
The nations stand with dread aghast.
The shepherd on the distant plain
Thinks of old Sodom's fiery rain,
Flies to his home like hart or hind,
Nor dares to cast a look behind.

The magian scans his mystic lore,
Foretells a curse on Egypt's shore.
The Arab checks his frighted horse,
Bends his wild knee, and turns his course.
E'en seas remote behold the glare,
And hardy sailors raise their prayer.

* * * *

Now in dim smoke the flames expire
That lit the city's funeral pyre,
The glowing embers cease to burn:
Now, patriot, fill the golden urn,
In crystal tears her dust embalm,
In distant lands in strife or calm,
Still press the relic to thy heart,
And in the rapture lose the smart.

It must not be, her sons are fled,
They with their mother burned or bled;
Not one survives, the viperish race
Have perished with their lodging place.
No more lascivious maidens dance,
No youths with lustful step advance,
No drunkard's bowl, no curse obscene,
No idol mysteries are seen.

A warrior stands in martial state,
And thus proclaims her changeless fate:
"Accursed city, blot her name
From mind of man, from lip of fame;
Curs'd be the man, and curs'd his race,
Who dares his house on *thee* to place;
He founds it on his firstborn's tomb,
And crowns it with his brother's doom."

* * * *

Thus God rewards the haughty foe,
Great in their sin and overthrow.
He ever reigns immortal King;
With Israel's songs the mountains ring.
Yet 'mid the justice, dread, severe,
Where pity sheds no silvery tear;
A gleam of golden mercy strays,
And lights the scene with pleasing rays.

One house escapes, by faith secure,
The scarlet thread a token sure,
Rahab, whose race in future time,
Should bear the virgin's Son, sublime.

Thus when the thunderer grasps his arms,
And fills our earth with just alarms,
His love still holds his shield aloft,
And saves his saints from dangers oft.

Waterbeach, Cambs.

REVIEWS.

History of the Council of Trent, from the French of L. F. Bungener, *author of "A Sermon under Louis XIV.," &c. With the Author's last Corrections and Additions communicated to the Translator.* Edinburgh: Thomas Constable and Co. 1852. 12mo., pp. 552.

A History of the Council of Trent, Compiled from a comparison of various writers; with a Chronological Summary. By the Rev. Theodore Alois Buckley, B.A., *Chaplain of Christ's Church, Editor of Translations of the "Decrees and Canons," &c.* London: George Routledge and Co. 1852. 12mo., pp. xxiv., 549. Price 5s.

The Canons and Decrees of the Council of Trent. With a Supplement, containing the Condemnations of the Early Reformers, and other matters relating to the Council, Literally Translated into English. By Theodore Alois Buckley, B.A., *of Christ Church, Oxford.* London: G. Routledge and Co. 1851. 12mo., pp. xxiii., 399. Price 5s.

The Bible, the Missal, and the Breviary; or, Ritualism Self-illustrated in the Liturgical Books of Rome: containing the Text of the Entire Roman Missal, Rubrics, and Prefaces, Translated from the Latin; with Preliminary Dissertations, and Notes from the Breviary, Pontifical, &c. By Rev. George Lewis, *Ormiston. In two volumes.* Edinburgh: T. and T. Clark. 1853. 8vo., pp. 809. Price £1 1s.

"All things delivered, defined, and "declared by the sacred canons, and "general councils, and particularly by "the holy council of Trent, I also "undoubtedly receive, and profess; "likewise all things contrary thereto, "and all heresies whatsoever con- "demned, rejected, and anathematized "by the church, I also condemn, reject, "and anathematize."

Such is the explicit declaration which every convert from protestantism is compelled to make in entering the Romish church, this being a portion of the celebrated creed of Pope Pius IV., the authoritative summary of the "Holy Roman Faith." In these times, therefore, when the great conflict is becoming every day more general and more fierce, it is important that every man should make himself acquainted with the origin, the proceedings, and the decisions of that famous ecclesiastical assembly which met at intervals from 1545 to 1563, to settle what was to be believed by the disciples of Jesus of Nazareth. The sight of several respectable volumes on our table at once illustrative of this portion of history is pleasant, as they will doubtless disseminate information respecting it both among our own countrymen and among foreigners. The reading men of our own denomination do not perhaps need this so much as others, as one of its most esteemed members published a few years ago a work which has had an extensive circulation among us, and has received from men well skilled in such matters much deserved commendation. The accuracy, the perspicuity, and the candour pervading Dr. Cramp's "Text-Book of Popery," which is in fact a history of the Council of Trent with an analysis of its decrees, have secured to it so much respectful notice from eminent men belonging to the established church, that we are surprised that Mr. Buckley, himself a minister of that church, should have adverted to it so

slightly. Except it be in size, it can scarcely be regarded as inferior to either of the works before us; and one advantage is presented to its readers which is not offered in any of these volumes, Dr. Cramp having given in an appendix, the doctrinal decrees and canons in the Latin language, as well as in his own, enabling all who are competent to read the original to verify the faithfulness of the translation contained in the body of the work.

We welcome, however, the publications now before us. Each of them will do good. M. Bungener is a native of France: his work is discursive, but it is lively, and it will probably find readers who will learn from it the principles of Romanism, but who would not go through a systematic treatise. The proceedings of the Council furnish him with occasions for the discussion of those points of doctrine which were debated, and give him opportunity to make striking remarks and relate pleasant anecdotes. Mr. Buckley says, in the preface to his history, that M. Bungener's work is rather a series of querulous declamations against popery than a history of the Council of Trent; but this criticism is in our view too severe. His own history is written in a style more accordant with the habits of the English mind, and with his position as the author of a previous work on the Canons and Decrees. His tendencies are evidently the reverse of those which he ascribes to Bungener. He inclines more to Pallavicino as an authority than to Father Paul Sarpi, and he leans more than we could wish on the modern Roman catholic advocate, Dr. Waterland. His anxiety to do justice to the Romish theologians is strong; but he says "As it is my intention to publish a translation of the Confession of Augsburg, accompanied by an historical sketch of that assembly, and, should the scheme succeed, to give editions of various protestant documents of a like character, I trust to have better opportunities of doing justice to the early reformers than have presented themselves during the course of the present work."

But while it is to the Council of Trent that we look for an authorised exposition of the Romish theory, if we wish to be thoroughly acquainted with its practical working we must seek it elsewhere. It professes to be pre-eminently devotional. Those who are distinguished among its votaries as "the religious," are thought to be in constant intercourse with heaven: it is important to know what its tendencies in that respect really are. To learn this we must turn to its formularies. For this purpose the volumes of Mr. Lewis are invaluable. They present to the English reader liturgical works the publication of which has been subject to stringent restrictions, and which it has been difficult to obtain even in the Latin tongue. Portions of them have indeed been conceded to the English adherents of the Roman church. They have been indulged with "The Roman Missal for the use of the Laity," and some other "Offices" in Latin and English; but these have been prepared for English use by omissions which deprive them of much of their value. Now, however, Mr. Lewis sets before his readers "The Roman Missal restored, according to the Decree of the Most Holy Council of Trent; published by order of the Holy Pius V., and revised by authority of Pope Clement VIII. and Urban VIII., augmented with the New Masses granted by the indulgence of the Apostolic See." He says, "For the first time, it is believed, it appears in English in an unmutilated form, with all its rubrics and prefaces, unshorn of any peculiarities. The Missal forms the *text*, on which is engrafted, as notes and illustrations, whatever appeared

most interesting and characteristic in other liturgical books of Rome. Of these, the Breviary furnishes by far the larger portion, because the most important and comprehensive of all her church books, designed at once to be the bible, the bible commentary, the church history, and the private liturgy of all her religious; to form their character and cherish their devotional spirit."

Perhaps no single document of its own will exhibit the church of Rome so completely in its practical development, combining its professions of piety and holiness with its machinery for governing its votaries, as "The Order for holding a Synod." We will therefore extract it.

"The clergy go to church in procession from the place at which they are convened, where a mass for the Holy Spirit is celebrated, and the clergy receive the communion. After several short prayers for the outpouring of the Holy Spirit, and the reading of Luke ix., the clergy take a solemn oath, declaring their belief in all the peculiar and distinctive dogmas of Rome. The following form of exhortation is set down for the presiding bishop to address to the clergy, if he please, at the close, as his pastoral:—

'Beloved brethren and priests of the Lord,—'You are the fellow-workers of our order. We, 'though unworthy, hold the place of Aaron—'you hold the place of Eleazar and Ithamar. 'We discharge the office of the twelve apostles—'you, of the seventy-two disciples. We are 'your pastors, but you are the pastors of the 'souls committed to you. We shall render to 'the Chief Pastor, our Lord Jesus Christ, an 'account of you,—but you, of the people com-'mitted to you. And therefore, beloved 'brethren, behold your danger. We admonish 'and beseech you as brethren, that what we 'suggest to you may commend itself to you, 'and that you study to act on it. In the first 'place, we admonish you that your life be irre-'proachable. Let not women dwell with you 'in your houses. Arise every night to keep 'the nocturns. Chaunt your office at the ap-'pointed hours. Let no one, unless he be fast-'ing, celebrate mass; and not in common 'clothes, but in his sacred robes, and neatly 'kept vestments in amice, alb, girdle, maniple, 'stole, and chasuble, not put to any other uses. 'Celebrate masses seriously. Take with all 'reverence and trembling the body and blood 'of our Lord Jesus Christ. See that the 'corporals be most pure. Wash the sacred 'vessels with your own hands, and wipe them 'carefully. Let no woman approach the altar 'of the Lord, nor touch the chalice of the Lord. 'Let the altar be covered with pure linen, 'divided into three folds, and let nothing be 'placed above, unless relics or sacred things, 'for the convenience of the sacrifice. Let each 'of your churches have a Missal, Breviary, and 'Martyrology, and let them be well covered 'and clean. In the sacristy or sacred place, or 'near the greater altar, let there be a place 'prepared to pour the water of the ablution of 'the corporals and sacred vases, or of the hands 'after you have handled the holy chrism or oil 'of the catechumens, or of the sick. There let 'a vessel hang with pure water, for washing the 'hands of the priests, and of others engaged in 'the holy and divine office, and near by a clean 'linen cloth to wipe them. Let the entrance 'of the church be well guarded. Let no one, 'without our permission and consent, obtain a 'church through the secular power. Let no 'one demit a church to which he is entitled, 'and transfer it to another for the sake of gain. 'Let no one presume to take more churches 'without a title, and contrary to the enact-'ments of the canon law. In no wise let one 'church be divided among many. Let no one 'celebrate without the church in unconsecrated 'places. Let no one receive the parishioner of 'another to the communion, unless travelling, 'and then with the license of his rector. Let 'no one, in the parish of another, celebrate 'mass without the license of its own priest. 'In celebration (of the mass), let each make 'the sign over the chalice and oblation, not in 'a circle, or by a wavering motion of the fingers, 'as some do, but by folding and extending the 'fingers, and so let him bless. Let the chalice 'and paten be of gold or silver—not of brass, 'nor of copper, nor of glass, nor of wood. Let 'each priest have a clerk or scholar, who may 'sing the psalms with him, read the epistle and 'lesson, and respond in the mass. Let the 'priest also visit the sick, and reconcile and

'communicate, like the apostles, with his own 'hands, anointing with the holy oil. Let no 'one dare to deliver the communion to a laic 'or a woman to bring to the sick. Let no one 'for baptizing infants, or adults, or reconciling 'the sick, or burying the dead, exact any pre- 'mium or reward. Let no infant or adult 'person, through your negligence, perish with- 'out baptism or the communion. Let none of 'you be given to intoxication or be quarrelsome. 'Let no one bear arms. Let no one keep dogs 'or birds for sport; let none of you drink in 'tents. Let each of you, as he is wise, (*sapit*), 'announce the gospel on Sunday and other 'festivals to the people. Preach the word of 'God. Have a care of the poor, the stranger, 'the widow, and the orphan, and invite 'strangers to your table. Be ye hospitable, 'affording a good example to others. On each 'Sunday, before mass, bless the water with 'which the people are to be sprinkled, for 'which take care to have its proper vessel. 'The sacred vessels and priestly vestments ye 'shall not give in pledge to the merchant. 'Bring not an unworthy penitent to reconcilia- 'tion for the sake of gain, nor give him a testi- 'monial of reconciliation. Exact not usury; 'nor alienate your goods acquired after your 'ordination, for they are the property of the 'church. Let no one sell, exchange, or under 'any pretence alienate the possessions or pro- 'perty of the church. Let no one receive the 'tithe of another. Let no one invite a penitent 'to eat flesh or drink wine unless he shall do 'it as an alms. Let each have a stone bap- 'tismal font, very neat; and if he cannot, let 'him have some other vessel, set apart for this 'use only. In all your parishes introduce the 'creed and the Lord's prayer; and take care 'that the forty days' fast of Lent, the festivals 'of the four seasons, and other commandments 'of the church, be observed. Before Lent 'invite your people on the fourth Feria '(Wednesday) to confession, and to the con- 'fessed enjoin penance, according to the quality 'of their crime. In the three seasons of the 'year, that is, on the Nativity of our Lord, 'Pasch, and Pentecost, admonish all the faith- 'ful to come to the communion of the body of 'our Lord Jesus Christ; and let no one omit 'communicating at least in Pasch (Easter). 'Exhort at certain times the married to abstain 'from their wives. Let none of you use red, 'or green, or laic garments. Teach that 'Sunday and other festivals are to be celebrated 'by abstaining from all servile work from 'evening to evening. Forbid songs and the 'dances of women in the entrance of the church. 'Forbid incantations over the dead in the 'night watches, which is done by the vulgar, 'calling Almighty God to witness. You shall 'not communicate with the excommunicated, 'nor let any of you presume to celebrate '(mass) in their presence, the same declare ye 'to the people. And let none of the people 'bring home a wife until first the nuptials be 'publicly celebrated, at the seasons permitted 'by the church. Forbid that any one in any 'wise should be guilty of violence, or approach 'a blood-relation, or take the spouse of another. 'Make swineherds and other shepherds come 'to mass at least on Sunday. Exhort god- 'fathers to teach, or cause to be taught to their 'little sons the creed and Lord's prayer. Let 'the sacrament of the eucharist, the holy 'chrism, and oil of the catechumens, or holy 'oil of the sick, be carefully kept in the church, 'in a clean and becoming place, under seal and 'safe custody. Whoever of you has it in his 'power, let him well understand the exposition 'of the creed and Lord's prayer, according to 'the orthodox traditions of the Fathers,—these, 'and the prayers of the mass, and epistles, 'gospels, and canons, of which let him diligently 'instruct the people committed to him, and 'chiefly those of wavering belief. The introit 'of mass, the prayers, epistle, gradual, gospel, 'and all other parts not spoken privately, let 'him utter in an articulate voice. But the 'secrets and canon (of mass) let him read 'gravely and distinctly in a low voice. Let 'him pronounce the words and distinctions of 'the psalms in order, along with the usual 'canticles, intelligibly. Let him have by heart 'the creed of Athanasius on the Trinity and 'the Catholic faith. The exorcisms and prayers 'in making catechumens, and the other prayers 'over the male or female, one or more respect- 'ively, let him utter distinctly. Let him ob- 'serve the order of baptism, and for the succour 'of the sick, for reconciling and commendation 'of souls, and in performing the obsequies of 'the dead, according to the canon. Let him 'know the daily and nightly canticle (song). 'Let him not be ignorant of the smaller com- 'putations, as of the way to find the domi- 'nical letter, the time that intervenes until the 'day of Pasch, and of the greater moveable 'feasts. But we desire, most dear brethren, 'that those things which you have received by 'our tradition you would study to fulfil in good 'works. Our Lord Jesus Christ granting it,

'to whom, with the Father and Holy Spirit, 'be honour and glory for ever and ever.'

At first sight it might seem that the communion between a Romish devotee and the Father of Spirits was very intimate, but further examination will show that it is not so. God is set at an immense distance from the worshipper: if the worship reach him at all it is circuitously, after passing through intermediate agency which is the true object of affection and confidence. It is with the exalted but created friends of the suppliant that his spirit is brought into contact, not with the remote and invisible being who dwells in an inner sanctuary to which they are supposed to have access. "Let any one take up the Roman Litany," says Mr. Lewis, "the most beautiful of her liturgical services when shorn of Romish excrescences. Take this service, as it stands in the Romish Missal. Instead of drawing near, through One Mediator, to God the Father, the worshipper first addresses himself to Mary, saying: 'Holy Mother of God, pray for us;' turns then to Michael, Gabriel, and Raphael, and a nameless host of angelic and arch-angelic intercessors. John the Baptist, and Joseph, the husband of Mary, are invoked; the holy patriarchs and prophets, the apostles of Christ, Peter, Paul, John, and Andrew are next called upon; the holy evangelists, and all the holy disciples of Christ, of the early church. The more modern saints are then invoked—popes, priests, doctors, deacons, monks, hermits—some of them good men; some of whom no one knows anything, good or bad. A final appeal is made to the female saints; a few are mentioned by name, and the rest under the general designation of 'all holy virgins and widows,' and that none may be forgotten that by any possibility are in heaven, the whole is summed up in the comprehensive sentence—'all saints, male and female, pray for us.' All this before the worshipper arrives at the *One* Mediator, and looks up to the Father to plead, in scriptural language, the merits and sufferings of the infinite and all-sufficient Saviour. Such is the way of access to the court of heaven in Romish fancy. The throne of divine grace is more inaccessible far than that of any eastern monarch. The Father, instead of being brought 'nearer' by Christ, is removed farther off by each New Testament saint, fenced round more like Mount Sinai than Mount Sion, lest the people should break through, and gaze, and perish." Who is in truth the object of worship, to whom are the affections of the heart directed when, in conformity with the breviary, on the 19th of March, the suppliant prays, "Grant to us, O Joseph, "to climb the heavens by thy merits, "that we may offer to thee in perpetuity, a grateful song;" or, according to another hymn in the breviary,

> "Joseph! our certain hope of life,
> "Glory of earth and heaven,
> "Thou pillar of the world! to thee
> "Be praise eternal given?"

"Christ once suffered for sins, the just for the unjust, that he might bring us to God;" but to keep the sinner *from* God is the genius of Romanism. Even when God is addressed, it is so to speak with the face averted from him, that we may look on those to whom we are to be under obligation for his interposition; as when it is said, "Grant, we "beseech thee, Almighty God, that the "intercession of the holy Mary, mother "of God, and of all the holy apostles "martyrs, confessors, and virgins, and "of all thine elect, may everywhere "gladden us; that while we recall "their merits, we may experience their "patronage."

The general effect of the innumerable sprinklings, bowings, crossings, perfumings, folding of hands, kissings,

books, persons, and vessels, ringings of bells, lighting and extinguishing of candles, is well described by our author in a paragraph with which we will close. "It is told of an artist employed to paint 'The Last Supper,' that having laboured to make the figure and countenance of our Saviour the one prominent object of his painting, and having put on a table in the foreground some chased cups, the workmanship of which was exceedingly beautiful, when his friends came to view the picture every one exclaimed, 'What beautiful cups!' The artist saw his mistake—these cups diverted the eyes of the spectators from the Saviour—he took his brush and effaced the golden cups from the canvass, that they might no more draw the eye from the Master of the feast. The writer of this work once ministered in a church whose communion cups were ancient and beautiful, the chalices of the church before the reformation. He has caught himself, and he has seen the eyes of others, at the moment when the heart should have remembered only 'the crucified One,' wandering over the antique chaste work and figures of the golden chalice in their hand. Simple, almost severely simple, should be the vessels and external forms of divine worship at all times, that God and his works, not man and his workmanship, may, if possible, fill the eye and heart of the Christian: much more should this simplicity and oneness of effect distinguish the commemoration of the great fact of redemption. If the cups of the artist, in the foreground of his picture, or the mere sight of the antique chalice in the protestant church, could thus distract attention, and introduce thoughts and feelings foreign to the occasion, what must be the effect of the crowd of ceremonies and circumstances that attend on every Roman mass?"

Mercy Manifested in a Chief Sinner; or Autobiography and Letters of the late EDWARD BLACKSTOCK, *during Thirty Years Minister of the Gospel at Potton, Wolverhampton, &c., Gower Street, London, and finally at Salem Chapel, Fitzroy Square.* London: Houlston and Stoneman. 1853. 12mo. pp. 590.

JUDGING from the author's account of himself, and we have never known anything of him but what the book contains, we should think that he was a good man who sincerely desired to serve Christ, but utterly unfit to be a teacher of religion. Not because he was devoid of talent for public speaking, this he evidently possessed; not because he was without human learning as he suggests, for this is not in all cases necessary; not because he despised Greek and Hebrew, for of the value of these he speaks very properly; but because he did not in truth make God's written word the standard of his belief or the rule of his practice. It might startle some of his hearers perhaps to find this alleged; but it was not in fact what the scripture contained that regulated his decisions, but the manner in which a sentence came to his thoughts and the degree of impression it made on his mind. With him, the governing principle was not, God has said it and therefore I believe it, but, On such a day, and at such a place, God said it by his Spirit *to me*, and therefore I may rely upon it. He says, indeed, "There is nothing surer to rest upon than a promise of God, if it be applied by the Holy Ghost;" as though the promise of God were nothing to rest upon of itself, but derived its trustworthiness from its application to the individual. He describes his "Call to the Ministry," which was "by the powerful application of the 18th and 19th verses of the 4th chapter of Luke; 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," &c.

He hesitated, and prayed; but at the end of nine or ten days, "the following passage was sent; 'They that be wise (margin 'teachers,') shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.'" He adds, "Both this scripture and the former being sent to my soul, not with ordinary but with *great*, manifest, and overwhelming power, I could no longer entertain a doubt on the subject. My call to the ministry was as evident, as distinct, and as clear, as my call by grace; they must stand or fall together. These words were the commission which my Captain gave me; they are my credentials; and better than these I do not want." p. 69.

Thus it was by impressions that he was led into the pulpit; and impressions regulated his selection of subjects and his subsequent proceedings. He determined to relinquish his secular business and the decision was arrived at in this way:—"I sought direction of the Lord, and set apart a special time for prayer on the subject. He answered me with these words, 'No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.' Having received this warrant to abandon my lawful calling, I relinquished it to live henceforth on the things of the altar." P. 99. He was with a small baptist church at Devizes, but was "summarily dismissed." A friend offered to take another chapel for him and guarantee him his salary for twelve months. He tells us that he laid the proposal before the Lord, and received this answer; "'When they persecute you in this city flee ye to another." "This," he adds, "was decisive, and I quitted Devizes."

He visited Wolverhampton. As he was walking on the Canal Bridge, the words came to his mind,

> "Wrestling prayer can wonders do—
> Bring relief in deepest straits;
> Prayer can force a passage through
> Iron walls and brazen gates."

This was followed by—"Thus saith the Lord to his anointed, to Cyrus whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass and cut asunder the bars of iron. Isaiah xlv. 1, 2. I felt that these words were for me, and I received them as a sure earnest from my God of his making a way for me to enter into Wolverhampton. What the gates of brass were I plainly saw." But while he was delivering a sermon there one sabbath morning, a passage of scripture came to his mind, of which he says, "It was very long and came at intervals, but with *such power* as interrupted and almost broke the thread of my subject, and compelled me to bring out part of the words in the pulpit, though with little or no connection with the context. The words were these: "Son of man the children of thy people still are talk-against thee," &c. He looked upon those words as indicating his removal, and these which came to him afterwards confirmed that conviction; "Son of man, prepare thee stuff for removing." Some of the people wished him to stay; "there were others," he adds, "who wished from a feeling of hostility, to turn me out before the end of the month. But the Lord again appeared for me, and sent me these words three several times:—'Ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel will be your rereward.'" P. 225. Two or three years afterwards at Leicester, he wrote a note to the church, resigning his charge; "Yet," he says,

"for fear of taking a wrong step I hesitated to send it, but paused for further direction, and constantly intreated the Lord to give me another confirming word, that I might be clearly and fully directed in this matter. He then sent me these words, 'Now having no more place in these parts.' Romans xv. 23. This solemnly brought me to a final decision." P. 316.

It is not surprising that a good man whose rule of action was impulse, however conscientious he might be, should live a very unsettled life, and minister at different times in a great number of places. Nor can we wonder that those who received his instructions and were of the same creed as himself should also be impulsive and restless. He complains much of the treatment he received in some places, of the manoeuvres practised to dislodge him, and especially of the hostility of deacons. But surely some allowance should be made for them. It is possible that impressions might be made on their minds, clothed in scripture language, which his teaching would lead them to regard as sent for their guidance. If texts were "*given*" to the pastor, texts might be "*given*" to the deacons, and even to the private members of the church. Suppose that one of the hostile deacons whom he met with had been suddenly impressed with the words, "This is a deceiver and an antichrist;" suppose that the words, "Make this fellow return that he may go again to his place," had been brought powerfully to the mind of a second; suppose that to a third the words had been "given," "I will drive thee from thy station, and from thy state shall they pull thee down,"—or any other passages of similar import, what could be more natural than that these deacons should act just as they are represented as acting in the narrative. For the criterion by which they were to judge, according to the system of Mr. Blackstock, was not the adaptation of a text to the circumstances or the character of the person, nor yet the applicability of a general principle to be deduced from it when considered in its connection, but the depth and clearness of the impression made upon the mind. "I have learnt by painful experience, he says, that it is not always safe to be governed by impressions, especially when these impressions are neither *deep* nor of a *clear* character." P. 271. It is the *depth* and *clearness* of the impression then that is to decide whether the words are to be acted upon or not. It is with pleasure, however, that we quote the sentences which follow. He adds, "I have often thought I erred here, but certainly not wilfully. It is my mercy to have a God whose compassions are infinite, who discerns between *wilfulness* and *weakness*, and condescends to pity the infirmities of his children, knowing their burdens and understanding their groanings." P. 271.

One passage more we will subjoin, in justice to the writer's memory, as showing the correctness of his views on a subject of the very highest importance. When near to death, and apparently sinking, he exclaimed, "What an evil and bitter thing is SIN! It is that, and that only which separates us from our God. It accumulates and accumulates, till it becomes a huge mountain. Who can remove it? None but Christ." P. 432. Happy will it be, if all who admired and followed him shall adhere practically to these sentiments, at the same time avoiding those mistaken notions which interfered so greatly with his personal usefulness!

BRIEF NOTICES.

Daily Bible Illustrations: being Original Readings for a Year, on subjects from Sacred History, Biography, Geography, Antiquities, and Theology. Especially designed for the Family Circle. By JOHN KITTO, D.D., F.S.A., *Editor of "The Pictorial Bible," "Cyclopædia of Biblical Literature," &c., &c. Evening Series. Life and Death of our Lord. July—September.* Edinburgh: William Oliphant and Sons. London: Hamilton, Adams, and Co. 1853. 16mo. Pp. 508. Price 6s.

We do not know the name of the living man who has done more to elucidate the sacred writings than Dr. Kitto. It always affords us pleasure to introduce to our readers a new volume from his pen. His familiarity with oriental scenery and customs, acquired by residence in Palestine and adjacent lands, his diligence in the study of other men's works on subjects connected with biblical interpretation, his strong good sense, and his unostentatious and unsectarian piety, render it a duty and a pleasure to recommend all his writings. Of the former portions of this series we have already spoken; and we do not think this volume inferior in value to any of its predecessors. "It is," as the author remarks, "substantially a history of the Lord Jesus, reduced from the four gospels, and so related as to comprise an interpretation of the incidents recorded." It is the best exposition of the facts recorded by the inspired evangelists respecting their divine master with which we are acquainted.

The Journal of Sacred Literature. New Series. Edited by the Rev. H. BURGESS, Ph.D. *No. IX. October,* 1853. London: Blackader and Co. 1853. 8vo. Pp. 284. Price 5s.

Though not very conversant with such matters, we can easily conceive that those who are would regard "the play of Hamlet with the part of Hamlet omitted" as seriously defective. Something like it seems to us to be The Journal of Sacred Literature, or, as it has been till now, Kitto's Journal of Sacred Literature, without the editorship of Kitto. So, however, we find the present number; and the only explanation we can give of the fact is furnished by the statement that his retirement is "rendered necessary by his numerous and important literary engagements." The new editor is Doctor of Philosophy of the University of Göttingen, curate of St. Mary's Blackburn, and Translator of Select Metrical Hymns and Homilies of Ephraem Syrus. His best recommendation, however, is that in a letter to him Dr. Kitto says, "It cannot but be a great satisfaction to me that the interests of a publication which has for many years been an object of deep solicitude to me, and for which I shall always cherish a paternal regard, should be intrusted to the hands of one with whom I have been privileged to form relations of personal friendship, and in whose judgment I have entire confidence. I regard the editorship of the Journal as a position of great honour and distinguished usefulness. I retire from it with great reluctance, and even with grief. And this would be doubly intense were I not thus assured that its future management will devolve upon one so competent as yourself to meet the serious and often delicate responsibilities the trust imposes, and to discharge adequately the various duties it involves. I shall be ready to do all that I can to facilitate your proceedings, by affording you all the information that may be needful at the commencement of your onerous undertaking. Write to me freely when such need arises; and rest assured that you have not only the 'concurrence' which you have the consideration to ask, but that I am exceedingly gratified with the prospect your letter opens." Dr. Burgess was for some years pastor of a baptist church at Luton in Bedfordshire.

Maturity in Death Exemplified: a Funeral Sermon, occasioned by the decease of the Rev. Francis Augustus Cox, D.D., LL.D., late Pastor of the Baptist Church, Hackney, by DANIEL KATTERNS. *Published by Request.* London: Snow. 8vo. Pp. 32. Price 1s.

The perfect harmony with which the two pastors of the church in Mare Street, Hackney, have acted together during the last nine years has afforded much pleasure to their mutual friends, and it deserves now to be held up to the admiration of survivors. Whether the greater degree of praise for its uninterrupted continuance is assignable to Dr. Cox or to Mr. Katterns we know not; but this is certain that it is highly honourable to both, as however richly either might have been endowed with the qualities which conduced to it, the result could not have been secured unless the other had partaken of them likewise. It is in a very affectionate and respectful manner that Mr. Katterns speaks of his late colleague in this discourse, which is founded on the appropriate words, "Thou shalt come to thy grave in a full age, and like as a shock of corn cometh in in his season." He shows that the emblem under which the promise is conveyed suggests to us the care and affection with which the great Head of the church regards the progress and end of his servants;—that it implies that progress belongs to the very nature of true religion, and therefore is its invariable and indispensable law;—that there is a state of grace attainable on earth which may be properly described as a state of maturity;—that it should reconcile us to such losses to reflect that a state of maturity in grace as in nature, necessitates the reaping;—and that in a spiritual sense, every Christian may look for the accomplishment of this promise upon certain conditions. The sketch of

Dr. Cox's life and character which follows is drawn with great skill and delicacy. Its perusal is adapted to cause even his old friends to esteem him more highly than before, and to say Amen to his last message to the preacher, "Tell him that I hope the Lord will bless him in his work."

Fidelity Recognized and Rewarded; a Sermon, preached at the Congregational Chapel, Upper Clapton, Sunday, September 18th, 1853, on occasion of the death of the Rev. Francis Augustus Cox, D.D., LL.D. By the Rev. HENRY GAMBLE. London: Snow. 8vo. Pp. 39. Price 1s.

Mr. Gamble having enjoyed in early life the advantages of attendance on Dr. Cox's ministry, and being now the pastor of a neighbouring church, has attested his regard for his deceased friend in a discourse on the sentence, "Well done thou good and faithful servant," &c., illustrating the fidelity required, the public eulogy pronounced, and the reward bestowed. This reward, he observes, will consist in promotion to a higher office, and in admission into inconceivable blessedness. The language seems to indicate that the good and faithful servant shall participate in a joy analogous to that of Christ: it is joy arising from the gratification of the purest benevolence — from honourable release from labour which involved much solicitude and self-denial—from complete victory in the most important of all conflicts—joy also that is eternal in its duration. Mr. Gamble then gives an interesting sketch of the character of Dr. Cox, as a man and as a preacher, and concludes by saying, "And now, friend of my childhood, of my youth, of my maturer years—Farewell! Yet not for ever. I will remember thy bright example, recall thy wise and holy counsels, endeavour to tread in thy footsteps, and will hope to 'meet' thee on yonder 'happier shore.'"

The Resurrection of the Dead. The substance of a Discourse preached on Monday, August 29th, 1853, at the Interment of the late Mrs. Cantlow (the beloved wife of the Rev. W. W. Cantlow), in Pound Lane Chapel, Cambridgeshire. By JAMES RICHARDSON. Manchester: Fletcher and Tubbs. 1853. 8vo. Pp. 34.

A judicious sermon on the well known declaration of Job, beginning "I know that my Redeemer liveth." The preacher directs attention to the doctrine of the resurrection of the dead, which he maintains it obviously teaches; and to the great support and consolation which the right consideration of this doctrine is calculated to impart. Under the first head he treats of the certainty of the doctrine —the glorious model to which the people of God are to be conformed in their resurrection—and the agency by which this blessed consummation is to be effected. Under the second, he points to the bearing which this doctrine has to the believer in reference to his own death, and to the consolation it is calculated to impart to those who have been bereaved of their pious friends. Should a second edition be called for, we doubt not that the phraseology of one sentence which occurs on the eighteenth page will be corrected.

The History of English Literature; with an Outline of the Origin and Growth of the English Language, Illustrated by Extracts. For the use of Schools and of Private Students. By WILLIAM SPALDING, A.M. *Professor of Logic, Rhetoric, and Metaphysics, in the University of St. Andrew.* Edinburgh: Oliver and Boyd. Pp. 414.

A friend of ours lately received a letter from that gifted man, Macauley, in which this noteworthy sentence occurs, "You have more cause to be thankful for your love of literature, than if you had been born heir to a dukedom." How beautifully, elsewhere, has he recorded the affection which every thoughtful mind must feel toward those most precious of all material possessions, good books. "The debt which he owes to them is incalculable. They have guided him to truth—they have filled his mind with noble and graceful images. . . . These are the old friends who are never seen with new faces; who are the same in wealth and in poverty, in glory and in obscurity. With the dead there is no rivalry. In the dead there is no change. Plato is never sullen. Cervantes is never petulant. Demosthenes never comes unseasonably. Dante never stays too long. No difference of political opinion can alienate Cicero. No heresy can excite the horror of Bossuet." But "of the making of many books there is no end." "Their name is legion," and, like the spirits of other worlds, many of them are deadly foes to the best interests of mankind. Who then will guide us to the good and guard us against the bad? Who will "try these spirits?" Whom can we select to be to the young, in reference to books, "A guide, philosopher, and friend?" In answer to such questions we readily and conscientiously say, here is the man. Read his book and judge for yourselves. *We* cannot speak too highly of the value of it. The author's knowledge is very extensive, his style very pleasing, and his impartiality of the strictest kind. He can appreciate a good work, whether it come from the cathedral, kirk, or conventicle. To all parents, guardians, and instructors of the young, we say, you cannot put into their hands a better book than this, either to excite a love for literature, or direct it to proper objects when called into being. H.

Money: How to get, save, spend, give, lend, and bequeath it: being a Practical Treatise on Business, with an inquiry into the Chances of Success and Causes of Failure, &c. By EDWIN T. FREEDLEY. London: Partridge and Oakey. 1853. Pp. vi. 259.

We have read this book with a good deal of interest, and can truly say the subject is generally well handled. There is a much higher moral tone pervading it than we expected to find. Getting money is here not made a mere sordid affair. The responsibilities connected with wealth are fairly, and sometimes solemly enforced. Mercantile pursuits are

vindicated from the sneers and reproaches too often cast upon them by those whose ample means exclude them from the necessity of labouring for their daily bread. A tradesman or a merchant, according to our author, need not be "a mere man of business." Diligence in business is shown to be quite compatible with the cultivation of literary tastes, and constant usefulness in social life. It is a work which young men entering into business may read and study with advantage; and without indorsing all its opinions, we can recommend it. A chapter on banking is added by J. M'Gregor, Esq., M.P., on which we do not feel ourselves competent to offer an opinon. The writer's name, will, however, be its own guarantee. Some of the anecdotes of men who have been eminently successful in business are very striking, and the moral they teach may be turned to good account by any thoughtful and intelligent reader. T.

Hildebrand and his Age. By N. M'Michael, D.D., *Professor of the History of Doctrine, in the United Presbyterian Divinity Hall.* Edinburgh: William Oliphant and Sons. London: Hamilton, Adams, and Co. 1853. Pp. 44. Price 6d.

This pamphlet is the Lecture delivered at the opening of the United Presbyterian Divinity Hall, Session 1853. It is a very spirited and successful sketch of the character and times of the greatest man who ever sat in the papal chair: one who long before he was created pope ruled popes, and who after his creation ruled for a season the most powerful potentates of Europe. His boundless ambition, coupled with the humiliation of his last days may be regarded as an admonitory lesson to all. He did more to extend the power and influence of the corrupt system of which he was the head than any other individual man. To those who wish to know something of that system, as well as of Hildebrand, we recommend the present lecture. Its closing sentence we fully endorse, "And as popery, in our estimation, is a system which cannot be reformed, and whose end is destruction, our watchword is — No Peace with Rome. *Delenda est Roma.*" W.

The Autobiography of Benjamin Franklin, *Published Verbatim from the Original Manuscript, by his grandson, William Temple Franklin, edited by Jared Sparks.* London: H. G. Bohn. 12mo. Pp. 154. Price 1s.

Benjamin Franklin has long been accounted one of the most remarkable men of the eighteenth century, and his memoir of his own early life has been read with delight by thousands. It appears, however, that the narrative which has generally been published in this country has been but a translation from the French of a version which had been first translated from the original into that language. The reader therefore has not had Franklin's words; and this has been a great loss, as Franklin's style was racy and expressive. We are greatly indebted therefore to those who have brought out this edition. The work is worthy of general perusal, but is especially fitted for emigrants. In a new country, where regulations are to be made, where customs are to be established, and where individuality of character is more important and influential than in old ones, the example and suggestive remarks of such a man as Franklin cannot fail to prove highly interesting and beneficial.

The Coming Rest for the Nations of the Earth: or, the Millennium described in accordance with Scripture Prophecy. By the Author of the "Coming Struggle." London: Houlston and Stoneman. 1853. 8vo. Pp. 40. Price 6d.

We fully believe, with the author, that a time of rest will follow the great conflict which is now going forward; but we cannot accept him as a safe guide in the interpretation of those prophecies that refer to it. There is, however, far less bold empiricism in this pamphlet than in his "Coming Struggle," and we will venture to predict, in consequence, that the portion of "an enlightened public" which has purchased a hundred and twenty thousand copies of his former publication, will be far more moderate in its demand for this.

Armageddon: or, the Battle-Field on which Antichrist and his Armies are to be overthrown, as seen through the Telescope of Divine Prediction. London: Houlston and Stoneman. 1853. 8vo. Pp. 32. Price 6d.

Very different indeed from the pamphlets which we have just adverted to is this. Its principles are scriptural and its deductions from them cautious and modest. Without committing ourselves to all the opinions advanced, for in some of them we are not prepared to acquiesce, we can say freely that we have never seen anything more congenial with our own sentiments on the topics to which it refers. To all who wish to study the inspired notices of the approaching times we can recommend it very cordially. We have no doubt of the correctness of the opinion that the field of battle is the whole world. In reference to the subject which occupies public attention at the present moment the author observes that it is not the literal Euphrates that is to be dried up by the sixth vial, or any country that lies upon its banks, but the mystical Euphrates upon which mystical Babylon, or the antichristian system is situated, the allusion being to the stratagem employed by Cyrus in taking ancient Babylon, by turning aside the river Euphrates, which flowed through it from its channel, in order that his army might march along the channel and take possession of the city. In speaking of the woman whose name is Mystery, Babylon, the angel, he remarks, tells us that the waters, or the river, upon which she sitteth, "are peoples, and multitudes, and nations, and tongues." The turning away from the system of the multitudes who have long been its supporters, prepares the way for the adherents of Christ and his cause, called the Kings of the East in allusion to Cyrus and Darius, the kings of Media and Persia.

Memoirs of Thomas Chalmers, D.D., LL.D. By his Son-in-Law, the Rev. William Hanna, LL.D. *Cheap Issue.* Edinburgh: Constable and Co. London: Hamilton, Adams, and Co.

The proprietors of this instructive and inter-

esting work which we have repeatedly noticed, as its volumes have appeared, have determined to render it accessible to readers of every class. There are now before us the first number of a weekly issue, to be completed in eighty numbers at three half-pence each; the first part of a monthly issue, to be completed in twenty parts at six pence each; and the first part of a quarterly issue to be completed in four parts at half a crown each; so that in either form the whole work may be had for ten shillings.

Obsolete Words and Phrases in the Bible and Apocrypha (including those in the Contents of Chapters and Marginal Readings) and also in the Prayer Book, familiarly Explained. By the Rev. JOHN BOOKER, *A.M. Vicar of Killurin, Diocese of Ferns, Wexford.* Dublin: James M'Glashan. 1853. Pp. vi. 68. Price 1s.

Such a work as this is probably more needed in Ireland than in England; but there are many persons in this country to whom parts of it would be useful. As, for example, this:—"1 Tim. v. 4, NEPHEWS, that is *grandsons*. This word is now restricted to the sons of a brother or sister. 'But if any widow have children or *nephews*.' It occurs in three other passages of our bible, and in the same sense, *viz.* for sons' sons. Judges xii. 14; Job xviii. 19; Isaiah xiv. 22. In Richard III. Act iv. sc. 1., *niece* is used for *granddaughter*."

Why are you a Christian? or, How can the Faith of the Nineteenth Century be a Saving Faith? London: Aylott and Co., 8, Paternoster Row. Pp. 33. Price 6d.

A most mischievous tract, written by a person who conceals his name, possibly ashamed of his own production. If he has no shame, we can answer for it he has much guilt. We wish his friends would furnish him with some more useful occupation. The title, "Why are you a Christian?" is calculated to deceive. Lest it should mislead any of our readers, we assure them they had better melt down their sixpence in the fire than spend it on this trash. W.

Four Specimens of a Practicable Method of Teaching Christian Evidences to Bible Classes and Sunday Schools. By the Rev. GEORGE FISK, LL.B., *Church of England.* Sunday School Institute.

The author describes this small volume as an example of what may be done in teaching Christian evidences in Sunday schools and Bible classes. The "Specimens" were taken verbatim by a short-hand writer, and have been but slightly corrected since. Were they perfect as lessons this would be beyond the author's expectations; they are, however, a useful contribution to the work of Sunday school teaching, from a practical teacher whose heart is evidently very much in the work. It were to be wished that both teachers and taught were as far advanced as these specimens presuppose. Ordinary intelligence and application on the part of the instructor would, in a little time, secure this advancement; and with his progress that of the learner would be almost sure to be promoted. Such helps as this volume affords are of the utmost importance as indicating what the teacher should aim at, and what he should avoid in bringing down the subject to the grasp of a youthful mind. As an experiment, open to improvement truly, but still on many accounts greatly valuable, we cheerfully commend this little volume to those for whom especially it is designed. G.

The Sunday Scholar's Reward. Florence, or the Orphan Family. By Miss DAY, *Authoress of "Affection's Souvenir," &c.* Bath: Binns and Goodwin. London: Sampson Low, Son, and Co. 12mo. Pp. 74.

This is an interesting tale, partly founded on fact. Its object is "to depict the power of religion, in supporting under the trials and vicissitudes of life." It is not, however, a book that we should select as the "The Sunday Scholar's Reward." B.

Church of the Pilgrim Fathers, Southwark. By JOHN WADDINGTON. 1851. Pp. 20. Price 6d.

Brief but interesting notices of the Fathers of Independency; having especial reference to the founding of the Congregational church, now worshipping in Union Street, Southwark. The object of the publication is to interest Christian people in an effort to erect a more commodious place of worship. Mr. Waddington and his friends have our best wishes, and we doubt not will meet with general sympathy and support. W.

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Inquisition. In Spain and other Countries. *London: R.T.S. Monthly Series. 24mo., pp. 192. Price 6d.*

Zaccheus; or the Seeker Found. A Tale of Saving Grace. By ARTHUR PRIDHAM, Author of "Notes and Reflections on the Psalms," &c., &c. *Bath: Binns and Goodwin. 18mo., pp. 46. Price 4d.*

The Juvenile Year Book; an Interesting and Instructive Miscellany for the Young. *London: Sunday School Union. 32mo., pp. 334. Price 1s.*

The Eclectic Review. October, 1853. Contents: I. National Health. II. Memoir of the Earl of Peterborough. III. Riddle's Bampton Lectures. IV. Colonel Churchill's Mount Lebanon. V. Colonial Reforms beyond Sea. VI. Mormonism: its Origin and Character. VII. Rationale of the Freehold Land Movement. Brief Notices, Review of the Month, Literary Intelligence. *London: Ward and Co. 8vo., pp. 126. Price 1s. 6d.*

The Christian Treasury: Containing Contributions from Ministers of Various Evangelical Denominations. October, 1853. *Edinburgh: Johnstone and Hunter. 8vo., pp. 45. Price 6d, stamped: 4d. unstamped.*

INTELLIGENCE.

EUROPE.

THE GERMAN KIRCHENTAG.

Our readers have been apprised that a few weeks ago the Committee of the Baptist Union requested its secretaries, Mr. Hinton and Dr. Steane, to attend a meeting of the Kirchentag which was to be held in Berlin in the latter end of September. It will probably be expected that we should give some account of what took place at that assembly; and in order to do so we shall avail ourselves of a report contained in the last number of Evangelical Christendom.

It may be well to premise, however, that a conference was held in August, at Hombourg, at which Dr. Steane and M. Frederic Monod of Paris officiated as secretaries, under the presidency of the Earl of Shaftesbury, when ministers and gentlemen from France, Switzerland, Germany, and England were present, at which it was determined to form an association in favour of religious liberty. The principles on which it was to be formed were, that it would neither ask nor accept the co-operation of persons who did not profess the fundamental doctrines of Christianity as maintained and proclaimed by the reformers; to avoid all association with parties who advocate religious liberty for a purpose or in a spirit foreign to the gospel; carefully to avoid politics and show constantly the respect which is due to constituted authorities; to use those means alone which are avowed by the gospel, and apply them in a spirit of humility, charity, and peace; to hold themselves superior to the minor differences which may exist among true Christians, labouring as far as possible in harmony with all and for the benefit of all. A Provisional Committee was formed on these principles for the promotion of religious liberty, and it was determined to send a deputation of seven, including Dr. Steane and the Rev. T. R. Brooke, rector of Avening, to the great ecclesiastical assembly which was about to meet at Berlin, "under the name of Kirchentag."

The Kirchentag "met, in the first instance, in the cathedral, whence, after an eloquent sermon by General-superintendent and Court-preacher W. Hoffman, from Eph. iv. 3—6, in which most of the questions of the day were handled in a liberal and enlarged spirit, which seemed to meet with a cordial response from the immense audience assembled, the Kirchentag adjourned to the Garrison church, one of the largest in the city." It was on the second day that the business which will be most interesting to our readers came on.

"The President for the day was Professor Stahl, who, after giving some notices, read the question to be discussed—viz. 'The relation of the church to sectarians and separatists, especially baptists and methodists.' He then called upon Dr. Snethlage, of the cathedral church, Berlin, to whom the subject had been referred, and who read, in substance, as follows:—'In treating the question now before them, he should submit a series of *theses*, introducing them by a few remarks. It was justly observed yesterday, that the Reformers considered all as adversaries to them who, whether as free-thinkers or sectarians, raised the barrier of independence. In all periods of the church sects had appeared, representing themselves as the true church, contrary to the will of the Lord, as indicated in the parable of the wheat and the tares, Matt. xiii. The anabaptists of Munster were an example of these. As the reformers discovered in these a spirit of haughtiness, they opposed them with all their might. The selfishness and pride of sects is not less dangerous than the haughtiness of Rome.

"The reformers also maintained that as long as the word of God was purely preached, and the sacraments duly administered, unbelievers and hypocrites were not entitled to leave the church; and they would not themselves have done so, if they could have enjoyed these benefits. Rome calls us protestants sectarians, and asks how we dare oppose sectarians. Would to God there were no sects among us! But if they will deny our title to belong to the true church, and ask us, where was your church three hundred years ago? I shall give them no other answer than that which the Englishman gave when he was asked, 'where was your face this morning before you washed it?' He made a distinction between separatists and sects. Separatists go out from the church on the ground of evils in it; while sects renounce the church altogether, and will be *the church* themselves. He admitted that separations had taken place which he could not regret, because they had become necessary; such as those of the Moravians, the Methodists, and the Free Church of Scotland. There were separations, however, of quite another kind—carnal, void of discipline, calling the church a Babel, but themselves issuing in the abandonment of Christianity. There could be no question as to

the treatment of such sects as denied the foundation, Christ Jesus; but he had now to speak of sects who still built on this foundation, and with whom, consequently, they could still agree. He would now approach the question immediately before them:—What was the church to do in relation to separatists and sectarians, especially baptists and methodists?

"1. We are members of a church based on the word of God; and consequently we must abstain from the use of all worldly means and power. What the state will do, is a question for its own determination; but the church should think twice before she invokes the state, or employs the police. 2. A distinction was to be observed between sects already formed, and such as are likely to be formed. In the latter case, the mischief might be prevented by the pastors showing more care for the souls of the people, by making overtures, and by warning congregations. If some are in danger of alienating themselves, the aptest remedy is patient love. I know perfectly that there can be no deeper pain to a pastor than when his sheep forsake him; but force cannot help him here. Entreaty must do the work. So God has acted towards us; and there would have been fewer separations if we had followed his example. 3. It was another thing if a sect had been actually formed. The church cannot extend her hand to avowed sectarians. 4. Sectarians forfeited their right to church blessings. Those who do not take their children to the font cannot take the Lord's supper, cannot be married, cannot be buried, cannot be teachers. 5. A more important part of the question was, how to prevent the multiplication of sects? Sects draw nourishment out of the church, because the wants of particular individuals are better supplied by the sects than by the church. Macaulay says—'A man is converted, first almost in despair, afterwards happy in believing. Then he will tell his neighbours, and his words will make a deep impression; he will feel it his duty to become a preacher. In our church no place is found for such a person. He has not studied, but he must preach; so that he now becomes a sectarian, or perhaps the leader of a sect.' Macaulay here adverts to the policy of Rome, but he would rather take an illustration from the Moravians. He acknowledged the rules of the church to be very good, but might there not be some improvement? They had lately seen not a small number separate through the want of social religion, which they found in separatism (although, certainly, also much that they did not seek); such longings were quite justifiable. In this respect sects did much good. There is certainly great monotony in our worship. Brotherhoods should be instituted, to afford social intercourse; but in accordance with church order. This would be neither unevangelical nor Romish. Luther had contemplated the same thing. A great many minds were at present turning this way, but for such brotherhoods no ecclesiastical regulations were as yet issued. This could not be done by church governors, but churches that were favourable to it should be encouraged.'

"The referent gave the following *resumé* of his principal ideas. 1. The church ought not to have either the will or the power to coerce sects, or to employ the police. 2. The growth of sects is to be obviated by pastoral care, and warnings addressed to the congregation. 3. Sects actually formed are not to be treated with contempt, but made to feel that they cannot use the church ordinances. 4. Declared sectarians ought not to be confirmed, to communicate, or to be married in it; neither to be retained as officers in the church. 5. The church ought to promote life in itself, as the best means of edification; and especially to make arrangements for social religion.

"The referent having concluded his paper, the discussion proceeded as follows:—

"Dr. Josephson, of Munster, agreed with the theses laid down, which had already been acted upon in his district with good effect. Attempts had been made, in 1852, by the baptists in the Wupperthal; but these had been nearly stopped by the use of Christian remonstrance. Where there was life there was movement. Even separation was better than the death of the church of Rome. He advocated gentle treatment. He would unite oneness with freedom, and freedom with oneness.

"Superintendent Sander, of Elberfeld:—The remark had been made by the referent, that the movement of 1848 had injured the protestant church in two respects; first, in relation to Rome; secondly, in relation to sects: a third party, the rationalists, had been crushed. He did not agree in this observation, as it applied to sects. There must be sects, that the godly may be discovered. The speaker used very strong language against the anabaptists, and quoted Luther to this effect. He also used strong expressions against what he called the bureaucracy in the church, and against the consistories, who were blind to what was going on around them. This occasioned considerable laughter; but the rev. gentleman declared himself quite in earnest, and stated his agreement in the theses. He added, that they were the evangelical *catholic* church, and ought to enter into the feelings and sentiments of sectarians. He quoted the passage, 'This kind goeth not out but by prayer and fasting," and said that fasting included church discipline also.

"Pastor Stumpf, of Schöllengen, began by saying that he would relate some facts. He

had found a few years ago, some persons of a sectarian spirit, one of whom had said to him, 'I am an enemy of ministers.' He then preached so powerfully on the responsibility of his office, as to make himself tremble. People soon saw that such persons were worth nothing, and (to his great joy) turned away from them. There were around him others, good and faithful people, who had gone out of the church, and dissented on the ground of the very defective state of the church itself. They took their first reason from the liturgy book, in which there is no clear statement of doctrine. What kind of a church is that, they asked, which blows hot and cold with the same breath? They took their second reason from the hymn-book, in which are some rationalistic elements. They asked, How can we remain in a church which uses hymns of rationalism and unbelief? What answer could we give to these persons? They took their third reason from the oppressions to which they had been subjected. They had been persecuted, and all that they had had been sold to pay fines. He entreated that all these difficulties might be removed. (Amen.)

"Consistorial-councillor Kundler, of Stettin, said, that in Pomerania there were many sects: free-thinkers, old Lutherans, Irvingites, baptists, apostolical baptists, a new sect, who had killed a man, and Swedenborgians. The only hope was in the improvement of the church. He held infant baptism, and the old Lutheran view of the Lord's supper. Confessional preaching was the best remedy against the multiplication of sects. If we are opposed by baptists, we cannot maintain against them baptismal regeneration; if by those who deny the presence of the Lord's body in the sacrament, we cannot maintain the real presence against them. What must we then do? We must meet them on the solid ground of the word of God. Pastoral care must be exercised; tracts must be circulated; private meetings must be held.

"Consistorial-councillor Voigt, of Grassweld, said that the facts which had been stated were correct. Not all the ministers in Pomerania, however, (as had been asserted,) were pledged to the Lutheran confession, for he himself was a unionist.

"Superintendent Zahn, of Giebirhenstein, said that we had had for twenty-five years to contend with separatists, but that it had done him good. Spener had truly said that there is a justifiable separation. He had not closely examined the books used by separatists, but he had found that people by reading them became pious, and therefore he had cherished respect for them. He admitted that in the circumstances of the times separations were inevitable, through the departure of the church from the confession. He wished the old Lutherans to be invited to return, and changes to be made in the liturgy for the purpose. (The speaker was here interrupted by cries of question, and the president decided that the topic was not in order.)

"Consistorial-councillor Sack, of Magdeburg, said:—Sectarians are those who deviate in fundamental doctrine. All sectarians are separatists, but not all separatists are sectarians. Only heretics should be stigmatised as sectarians. Separation might be perfectly justifiable. The reformers were separatists, and the English dissenters. In England, dissenters had separated from the established church, yet they were not sectarians, because they maintained a pure doctrine. To repress separation, the church should not have recourse to external power, nor summon the state to her help. If the police should enter a small meeting where the Spirit of the Lord was present, how deplorable! All sects must be dealt with very carefully. He proposed a modification of the fourth thesis. He said, 'The baptists are in accordance with us in all great points, and we must protest against them, not as sectarians, but as brethren.' He recommended to allow them access to the communion table, if they would. They held the great doctrine of the Father, Son, and Holy Spirit, and they did not deny baptism. They ought to be tolerated. He had admitted such baptists to the Lord's table. The pure preaching of the word of God, and not confessionalism, was the real remedy for separatism. Evening services should be instituted. They needed, also, a mild, maternal discipline, by which the church should be purified.

"Professor Dr. Lange, of Zurich:—One thesis might be added to those which had been laid down; namely, that sects were the sign of a wound-spot in the body of Christ, and required a special therapeutic from the church. The church should attend to the cure of the doctrinal evil, by judicious controversial writings. Irvingism issued from ultra protestant or extreme reformation principles. 'We want new apostles,' they say. In this they agree with Rome; but Rome says, only one apostle lives permanently, namely, Peter, and that in him the others virtually live also; while the Irvingites say that all must live. After noticing the speaking with tongues, the speaker referred to the Darbyites. They say, 'We must meet the Lord, who is coming.' If we call Rome a Babel, let us not be astonished if they call us so. He next spoke of methodism, and said the methodists were not a sect, but had been cast out of the church. He cordially acknowledged the great services of the methodists; their error lies in denying preparatory grace. He drew a comparison between methodism and the Jesuit missions, and said that the preaching of the Jesuits was as feeble as a shadow against the powerful preaching of the methodists, which was attended with a great blessing. He then

adverted to the baptists. Baptism as a sacrament was a covenant act of two parties, God and man, and pædobaptism is also a true baptism. We must then require that this covenant character be maintained therein. There is an hereditary blessing for the children of Christians, a doctrine that runs through the whole bible; but as long as we cannot make this clear to baptists, there will be no hope of regaining them.

"Consistorial-councillor Büchsel, of Berlin, said, two questions were before them—1. How existing sects are to be dealt with? 2. How the multiplication of sects was to be avoided? 1. How shall a minister treat sects? If he is a rationalist, I wish him sects; they are good for him (laughter): if he is a believer, I wish him sects; they are also good for him. They prove, however, disease in the church. 2. How to avoid sects? It is clear that nothing can be done by external power. To go to the Landrath is certainly the worst thing a minister can do. Go to your closet and pray. Try to preach better. Let all your sermons be lively and short. Many ministers dealt quite mistakenly with converted persons in their churches, and sometimes even contemptuously; whereas their souls should be faithfully cared for. The priestly office of the minister is not fulfilled by many. There should be an altar in the minister's house—the closet; he who sleeps in the closet breeds separatists. Separation was a punishment of their coldness and neglect of prayer; but even this was better than running and riding hither and thither in perpetual restlessness. Church discipline had been invoked against separatists; but if church governors would shield the church from dead ministers, they would do something much more to the purpose. The temptation to leave a church which cherished them was very strong. It had been said that baptists were not dangerous; but there was a great difference between English and American baptists and German baptists, in relation to doctrine. Pelagianism was in the doctrine of the baptists, because they held that a person was to make himself worthy of the ordinance, and therefore they are dangerous.

"Prelate Kapf, of Stuttgard. The last speaker had said almost all he wished to say. He had always thought separatism a sign of disease in the church. He accepted the theses, but would except the baptists, whom he would recommend to be admitted to the Lord's table. A case, however, which he thought would rarely occur. In Wurtemburg, the measures proposed by the theses were already in efficacious operation. He told the following anecdote. A minister preached strongly against separatists, but his successor said nothing on the subject. Some of them then came to him, and asked him why he took no notice of them. He replied that he had made inquiry, and found them to be good people, so that he had no need to care for them. When he had turned all the wicked to God, then he would go further on. Afterwards, the separatists came to the church. The most effectual cure was brotherly love.

"It having been agreed that the discussion should now terminate, the president summed up. He said that only one of the theses laid down by the referent had been opposed, by proposing that baptists should be admitted to the communion—a modification which he disapproved as inconsistent with church order. He found fault with the omission by the referent of the use of force from the side of the state, or of its own accord; as much might be said for the opinion that it was the duty of the state to protect the church, and that in protecting the church the state might interfere against separatists. Yet he allowed that the church should think seven times before it should summon the state to its help. He suggested that the theses laid down did not constitute a proper subject for a vote, in which the assembly agreed."

HOME.

YORKSHIRE ASSOCIATION.

This association comprises sixty-seven churches:—

Armley	
Barnoldswick	Thomas Bennett.
Barnsley	W. Cathcart.
Bedale	James Harrison.
Beverley	John Gregson.
Bingley	John Dawson.
Bishop Burton	George Taylor.
Blackley	J. Hirst.
Boroughbridge	G. C. Catterall.
Bradford, 1st Church	H. Dowson.
Ditto, 2nd Church	J. P. Chown.
Bramley	John Walcot.
Bridlington	J. W. Morgan.
Chapel Fold	
Cowling Hill	N. Walton.
Crigglestone	Amos Senior.
Cullingworth	
Dewsbury	
Driffield	
Earby	
Farsley	J. Foster.
Gildersome	J. Sargent.
Gelcar	Edward Franklin.
Halifax, 1st Church	S. Whitewood.
Ditto, 2nd Church	W. Walters.
Haworth, 1st Church	
Ditto, 2nd Church	Thomas Hanson.
Hebden bridge	J. Crook.
Horkinstone	
Horsforth	W. Jackson.
Huddersfield	W. K. Armstrong, B.A.
Hull—Salthouse Lane	D. M. N. Thompson.
Ditto—George Street	W. J. Stuart.
Hunmandy	
Hunslet	J. Bamber.
Idle	
Keighley	
Kilham	
Kirkstall	
Knaresborough	W. Varley.
Leeds	A. M. Stalker.

Lockwood	John Barker.
Long Preston	Robert Hogg.
Malton	J. Bane.
Masham	T. E. Wycherley.
Meltham	T. Thomas.
Millwood	James Kay.
Milnsbridge	John Hanson.
Mirfield	H. S. Albrecht.
Ossett	
Pole Moor	H. W. Holmes
Pudsey	James Hillyard.
Rawden	R. Holmes.
Rishworth	Eli Dyson.
Rotherham	A. Dyson.
Salendine Nook	J. Stock.
Scarborough	B. Evans.
Sheffield, 1st Church	C. Larom.
Ditto, 2nd Church	J. E. Giles.
Shipley	
Skipton	
Slack Lane	J. Domoney.
Stanningley	
Steep Lane	W. E. Goodman.
Sutton	
Wainsgate	Thomas Vasey.
Wakefield	W. Colcroft.

The annual meeting was held at Lockwood on the 16th, 17th, and 18th of May, 1853. Rev. John Barker was chosen moderator. May 16, at six o'clock, P.M., the ministers and messengers from the various churches assembled at the baptist chapel. Brother Barker gave out a hymn, and brother A. Dyson of Rotherham engaged in prayer; after which brother Barker, the respected minister of the place, was unanimously chosen moderator. Brother Giles obtained leave to introduce at this early stage of the meeting the subject of government education, and also that of church rates. Resolutions and petitions founded thereon against these measures were read and adopted.

Statistics.

Baptized	303	
Received by letter	111	
Restored	38	
		452
Removed by death	120	
Dismissed	74	
Withdrawn	80	
Excluded	132	
		406
Clear increase		46
Number of members		6730
Village stations		88
Sunday Schools		81
Sunday scholars		13078
Sunday School Teachers		2849

The whole of the meetings were exceedingly well attended, and the various meetings were felt to be both interesting and profitable. The friends generally appeared to be deeply humbled before God on account of the smallness of the increase during the year.

The next association meetings will be held at Sheffield, on Monday, Tuesday, and Wednesday in Whitsun-week, 1854.

WESTERN ASSOCIATION.

This association comprises twenty-seven churches.

Bridgwater	
Burnham	
Boroughbridge	T. Baker.
Burton	J. Merchant.
Bridport	T. Young.
Chard	E. Edwards.
Creech	G. Medway.
Crewkerne	
Dorchester	G. Kerry.
Hatch	
Highbridge	J. Bolton.
Horsington	D. Bridgman.
Isle Abbots	J. Chappell.
Loughwood	J. Stembridge.
Lyme	A. Wayland.
Minehead	W. H. Fuller.
Montacute	J. Price.
North Currey	R. Serle.
Stogumber	
Street	J Little.
Taunton, Silver Street	R. Green.
Octagon	J. H. May.
Watchet	S. Sutton.
Wellington	J. Baynes.
Weymouth	J. Price.
Wincanton	G. Day.
Yeovil	R. James.

The Annual Meetings were held at Bridport, 21st, 22nd, and 23rd of June, 1853. Sermons were preached by Messrs. Kerry, Green, and Winter. Brother Young was chosen moderator. Brother Edwards read the Circular Letter "On the aspect of the Gospel upon those at ease in Zion." The resignation of the Rev. H. Trend as Secretary of the Association was read; and on the motion of Brethren Price and Wayland, it was resolved:—

"That this Association desires to record its grateful sense of the valuable and efficient services of the Rev. H. Trend, the late Secretary of the Baptist Western Association, during the eighteen years he sustained that office."

Brother Edwards was then unanimously chosen Secretary of the Association.

The following resolutions were among others adopted:—

"That this Association, while concerned to urge upon the churches the importance of increased attention to the education of the young, strongly disapproves of the Educational Bill introduced into the House of Commons by Lord John Russell, because in their estimation it involves the principle of governmental centralization, by unduly increasing the political influence and patronage of the Committee of the Council on Education; introduces the elements of contention and strife into all corporate bodies; is calculated to prove most injurious to education, by placing teachers at the mercy of government inspectors both for place and promotion: and tends to weaken the spirit of self-reliance and individual effort, the great sources of England's prosperity and power. And that a petition embodying these views, signed by the moderator, be at once forwarded to the House of Commons.

"That the ministers and messengers of the Baptist Western Association feel constrained to bear additional testimony to their unfeigned abhorrence of American slavery. That they are painfully affected by the conviction that American churches are deeply involved in this guilt, and that the slaves belonging to the baptists amount to more than 200,000. They rejoice, however, that many of our churches in that land are free from this stain: and with them and others, in their manly protests against the prevailing iniquity of their country they most cordially sympathise, and for their success most earnestly pray.

"That this Association regards the union between the church and the state as unscriptural in its character, and unjust and oppressive in its operation, and believing that the Anti-State Church Association is doing much to enlighten the public mind on these questions, would express its continued and cordial approval of that organization, and in furtherance of its objects would appoint brethren Edwards, Green, Eyre, and John Price, delegates to its approaching Triennial Conference.

"That a petition to Parliament against church rates be signed by the moderator on behalf of the Association, and that brethren Eyre, John Whitby, Sully, and the Secretary, be a Committee for the purpose of communicating with the churches of the Association on the subjects affecting the Nonconformist body that may arise, with a view to secure a united support to those members of Parliament who so nobly and fearlessly bring our claims before the legislature."

Appended to the Circular Letter are the following remarks on the general state of the body:—

"From twenty churches only of the twenty-six forming the association have communications been received, and it must not be concealed from our minds that they with a few exceptions indicate a state of depression and weakness, which calls loudly and distinctly for deep and earnest inquiry and prayer amongst us. No church reports any very great increase, one church writes, 'Things are much the same as last year,' and another says, 'We continue in much the same state as last year,' and this seems to be the case with almost all, only seven of the churches report any additions by baptism, and the number of baptisms recorded is less by twenty-two than that of last year. These few brief facts are indeed discouraging, and ought not to be looked at without anxiety and alarm, yet there is that apparent which should prevent despondency in our hearts. The churches are coming to feel more and more the pressure of the spiritual dearth and poverty which have visited them, and are manifesting increased concern and thought respecting this solemn fact. One writes thus: 'The root of the entire evil we conceive to be in that spirit of worldliness which has crept over all the churches,' and in another place: 'We have much cause for thankfulness, but we are ready to think a great deal more for lamentation,' and another writes: 'We want more personal piety, a spirit of earnest and believing prayer,' and again: 'What we need is the Spirit, the enlarged effusion of the Spirit for the conversion of sinners, the quickening and sanctifying influences of the Spirit in our hearts and lives; brethren, unite with us in fervent, confiding, agonizing prayer, for this inestimable blessing in all our churches.' One church laments, as might many more, the irregular attendance on, and in many cases the entire neglect of the week-day services and prayer meetings, and attributes to that, with great justice, the decline of true religion, and Christian grace in many who once promised well in the Lord's vineyard. But some of the churches speak in a cheering way, and tell of hopeful signs amongst them, thus one writes: 'There are now several young persons with us who appear to be earnestly seeking the way of eternal life.' And another says: 'A considerable number of young persons are seeking Jesus,' and one other church is made sanguine by 'The number of young people found in their congregation, and the favourable appearance which the sabbath school presents.' Further: 'We know there are those amongst us who give themselves to fervent prayer, that the Lord may make himself more fully manifest in our midst.' And again: 'We hope yet to go on gaining fresh triumphs through the power of the Lord, which will be with us in answer to our earnest and continued prayers for his help.'"

Statistics.

Baptized	55	
Received by letter	22	
Restored	5	
		82
Deceased	26	
Removed	29	
Excluded	10	
		65
Clear increase		17
Number of members		1785
Sunday scholars		1759
Sunday school teachers		249
Village Stations		22

The next meeting is to be held at Weymouth, on the Wednesday and Thursday after the first Lord's day in June, 1854.

WYKEN SQUARE, SOWE, WARWICKSHIRE.

On Lord's day and Monday, August 28 and 29, the eighth anniversary of the opening of this chapel was celebrated. On Lord's day two sermons were preached by the Rev. A. O'Neill of Birmingham. On Monday a tea-meeting was held, after which a sermon was preached by the Rev. W. Landells of Birmingham. All the services were well attended, and a deep interest was excited by the addresses delivered. The collections were remarkably liberal, amounting together with subscriptions to rather more than £40, which will free the chapel from debt, and leave a surplus in the hands of the trustees to be applied to the school-room. The chapel and ground, independent of the school, cost about £650. There is still a debt of £130 on the school, the interest of which is a heavy burden on a poor people. The Revs. W. T. Rosevear of Coventry, J. Salisbury of Longford, and J. E. Sargent, the minister of the chapel, took part in the services.

WREXHAM.

The public recognition of the Rev. Thomas Brooks as pastor of the baptist church, Chester Street, Wrexham, Denbighshire, took place on Tuesday, September 27, 1853. In the morning the introductory service was

delivered by the Rev. H. Stowell Brown of Liverpool, in which the nature of a Christian church was most luminously set forth, after which the Rev. Isaac New of Birmingham delivered a powerful discourse on The Work of the Ministry. In the evening the Rev. Charles Vince of Birmingham delivered a very suitable discourse to the church, founded on Ephesians v. 1, "Be ye therefore followers of God as dear children." The devotional parts of the services were conducted by the Rev. W. Bontems of Whitchurch, and the Rev. B. Slack of Wrexham, and others.

BLACKBURN.

About two years since the church meeting in the Tabernacle, Branch Road, Blackburn, owing to peculiar circumstances agreed to dissolve itself. Since that time Mr. Barker, formerly of Buralem, undertook, under the auspices of the Lancashire and Cheshire Home Mission Society, to occupy the station. His labours have been much blessed in the improvement of the congregations, and in the addition of twelve to the mystic body of Christ. These, as the nucleus of a church, with many of the former friends who were desirous of again enjoying the fellowship of the saints, were formed into a church of fifty-one members on Monday evening, September 26, 1853. After singing and prayer, the Rev. C. M. Birrell delivered a very appropriate address on the "Nature of a Christian Church, and the Mutual Duties of its Members." The persons referred to then formally recognized each other, and one of the brethren, in the name of the church, read a cordial and unanimous invitation to Mr. Barker to become their pastor, which he accepted. An address, practical and appropriate, was then delivered by Mr. Burchell on the Relationship of Pastor and People, and their several Duties. This interesting service was concluded by the administration of the Lord's supper, at which the pastor presided, supported by Messrs. Burchell and Birrell.

GLOUCESTER.

Mr. George Mc Michael, B.A., of Stepney College, has accepted the cordial and unanimous invitation to the pastorate of the baptist chapel in Gloucester, and commenced his labours the last sabbath in September.

CHELSEA.

The church assembling at Paradise Chapel, Chelsea, having unanimously invited Mr. Thos. J. Cole, late secretary of the Young Men's Missionary Association, to the pastorate, he commenced his stated labours there on the first Lord's day in October.

TRINITY STREET, SOUTHWARK.

The Rev. B. Lewis, nearly thirty years the faithful and esteemed pastor of the church formerly meeting at Dean Street, but now in the above place of worship, has resigned his pastorate, deeply regretted by many who are still sincerely attached to him. With his cordial approbation, as we are informed, the Rev. H. J. Betts, late of Edinburgh, has been induced to accept an invitation to the pastorate, and commenced his stated labours on the 9th of October.

WIGAN.

On Thursday, October 13, a new chapel for the use of the congregation under the pastoral care of the Rev. W. Ellison, was opened in Scarisbrick Street, Wigan. The Rev. Dr. Raffles preached in the morning, the Rev. H. S. Brown in the afternoon, and the Rev. Dr. Newton in the evening. On the Lord's day, Rev. W. F. Burchell preached morning and evening, and the united collections amounted to £250 14s. 5d., in addition to which sum, the proceeds of a tea party on Monday evening, amounting to £15, the whole of which was devoted by the ladies to the liquidation of the cost of the building. The ground is freehold, and the whole cost about £2,000, which includes rebuilding it after it had been overthrown by a storm on the morning of the 20th of December last. There will be still a deficiency of about £250, which the friends expect to raise chiefly amongst themselves during the next twelve months.

CAVENDISH CHAPEL, RAMSGATE.

The Rev. B. Copeland Etheridge of Bolton, having received a cordial and unanimous invitation from the church worshipping in the above chapel to become their future pastor, has accepted the same, and intends to commence his stated labours there on Lord's day the 20th of November.

The congregation worshipping in the above chapel, with other friends of the Rev. Francis Wills, desiring an oportunity to express their esteem on his retiring from the pastorate, held a tea-meeting in the British Schoolrooms, and a public meeting afterwards in the chapel, on Wednesday, the 28th of September. About 150 persons sat down to tea, and the public meeting was attended by 500 or 600. The Rev. H. J. Bevis occupied the chair; and there were on the platform the Revs. W. B. Davies, D. Jones, B.A., C. Kirtland, F. H. Tucker, J. Ford, W. Rose, J. Croft, A. J. Morris, of Holloway, F. Beckley, E. Pledge, D. Pledge, and J. Brooks. After the singing of a hymn, and prayer by the Rev. Mr. Beckley, the chairman said, he was gratified to find that nearly all the ministers of the district were present. He was glad

himself of the oportunity of stating how very much he valued the minister about to leave this church, and how deeply interested he was in his future welfare. For seven years, he (the chairman) had known Mr. Wills most intimately; and during that period he knew not that there had been a single misunderstanding between them. The Rev. D. Jones, addressing Mr. Wills, said: "I am requested, on behalf of the church of which you have been for seven years the under-shepherd, and on behalf of this congregation and others of your friends not present, to present you with this substantial token for their love, esteem and approbation. (The testimonial consisted of a quantity of table plate, value £24, enclosed in a morocco box.) They would thus express their high sense of your labours among them—that they have found you tender as a pastor, faithful in admonition, wise in the administration of church affairs, and, under the blessing of God, successful." Mr. Wills said, "You have heard from my dear brother, that between sixty and seventy persons have been added to this church during the ministry of the retiring pastor; in fact, we have added seventy-one, sixteen of whom were brought up in our bible-classes." In reference to the British Schools, he stated that, in six years they had collected more than £1,000 for it, and had had no aid from government. He handed over everything, as in the Home Mission Fund, with a balance in hand, every farthing paid. With respect to the edifice generally. The only burden upon it is the debt of £700, transferred from the old place. Last year their collections amounted to 300*l.*, 145*l.* of which had been given to the Baptist Home and Foreign Missions, the British schools, and other institutions; and that, exclusive of the contributions of some of their friends, which had not passed through the pastor's hands. The chairman, in closing the meeting, mentioned that the committee of the British-Schools in Ramsgate had entrusted him with the presentation to Mr. Wills of a purse of twenty guineas, as a mark of their esteem and appreciation of his public labours; and that the Wesleyan minister of the town regretted his unavoidable absence.

APPRENTICESHIP SOCIETY.

The annual general meeting of this society was held at the Congregational Library, on Tuesday morning, September 27th, when the chair was occupied by Henry Bateman, Esq. The election of three candidates out of seven to the benefit of the institution took place, and the officers for the ensuing year were appointed, the Rev. F. Trestrail and Mr. S. T. Williams being added to the committee. From the Report, which was unanimously adopted, we were much pleased to find that ninety new subscribers had been obtained during the last twelve months. We sincerely wish this useful society enlarged prosperity, and are happy to learn that it is receiving additional support from the members of our own denomination, as its funds are equally available for baptists as for congregational ministers.

RECENT DEATHS.

MRS. KEEN.

There is much more consolation to be derived from the review of a consistent and holy life than there is from what is often called a "triumphant death," though the latter, when the result of genuine faith in Christ cannot be too highly prized.

This is the consolation afforded to the family of the above-named individual, whose recent death they so deeply deplore. In recording her Christian character and peaceful end, it may be mentioned to the glory and praise of God, that her devotedness to him and to his service has been nearly coeval with her term of existence. Her conversion took place in very early life, and was effected by the faithful and evangelical labours of the late excellent Dr. Quarry, rector of St. Mary's, Shandon, Cork, of which city she was a native. For the memory of Dr. Quarry she ever cherished the sincerest affection, and was always forward to acknowledge her debt of gratitude to him from whom, under God, she had derived such spiritual blessings. She continued to attend the ministry of Dr. Quarry till her union with him who now so sincerely and so deeply laments the loss he has sustained in her removal.

In the year 1822 she was baptized, and united to the church of Christ of the baptist denomination at Waltham Abbey, of which church her husband was then the pastor; and through the long period which has intervened, her whole walk and conversation have been uniformly and eminently Christian. It was her province to enter several Christian communities successively; but appeal may most confidently be made to each and all of them how humbly, meekly, and unblameably she ever walked and acted among them; never making an enemy nor losing a friend through any inconsistency, either in her behaviour, spirit, or temper. She was indeed a woman of prayer, in which she delighted, and by which she held close and constant intercourse with the Father of spirits; and a not less diligent student of the scriptures. In these devout exercises she spent much time each day, and, being an early riser throughout the year, she might be found thus employed at an hour when most persons in the locality were in their beds. Her favourite companion was Scott's Commentary; and, if it is stated that she read the entire bible, with that commentary and its practical

reflections, twenty times, it is believed that will be below the number—that commentary consisting of six quarto volumes.

Her knowledge of the word of God was extensive and critical. It was only to ask her where any particular passage of Scripture might be found, and she would seldom fail to give you the correct answer immediately. From that pure fountain of divine truth she drew her creed, her rule of action, her solace in trouble, and her hope, both in life and in death. Her views of doctrine were what are generally denominated Calvinistic, including as fervent a love to the preceptive as to the doctrinal parts of divine truth, and never separating the former from the latter.

For many years she was an interested "student of prophecy," and confidently held the millennarian view of that question, including the return of the Jews to their own land, and the personal reign of Christ upon the earth, the anticipation of which afforded her much pleasure and satisfaction; but this never prevented her warmly espousing any effort made for the spread of the gospel either at home or abroad. Between these things she saw a perfect consistency, and no one rejoiced more cordially than she did on hearing that many were added to the Lord. Her views of divine truth were not hastily formed; she was too wise and too devout to embrace any scheme of belief without thoroughly investigating it, and bringing it to the touchstone of truth; accordingly she read most of the principal works on the above subjects, but her motto ever was, "To the law and to the testimony," "Search the scriptures;" but, having made up her mind by reading and prayer, she was not soon turned from her point, but zealously maintained what she believed to be truth, yet with the meekness of wisdom and love, always referring to the thirteenth chapter of the first epistle of Corinthians as the rule of conduct and spirit when differences occurred among the servants of God.

She had been well educated, and was more or less concerned through life in the instruction of youth, either her own pupils or those of her husband; and, while an efficient and successful teacher in the various departments of education, ever kept in view, as of supreme importance, the spiritual welfare of the children committed to their charge; and it is thankfully acknowledged that in these respects her efforts were greatly blessed in very many instances; intelligence of which cheered her spirit from time to time. Several of those into whose youthful minds she was instrumental in sowing seed, which, under the divine blessing, produced fruit to eternal life, still live, honourable members of Christian churches, and cherish her memory with fond affection, while others are now with herself before the throne of God, having washed their robes and made them white in the blood of the Lamb.

As a mother, her solicitude for the welfare of her children was unbounded, too intense for her delicate frame. Seven out of eight of her children she has been permitted to train up nearly to maturity. Never was parent more concerned or careful, as soon as their minds were susceptible of impression, to endeavour to pre-occupy them with saving truth, and at the same time praying with them, as well as for them. The greatest comfort now enjoyed by her sorrowing husband is the confidence he feels that to her care, prayers, and tears, united with her holy and exemplary life, he has to ascribe the early conversion and devotedness of most of his dear children.

The departed was no stranger to trials and afflictions, but it can in truth be affirmed that under no one of them did she ever betray a spirit, temper, or behaviour unbecoming a true disciple of the Lord Jesus; nor is a doubt entertained that all who knew her would confirm the truth of this statement. Since the above was written, many letters of sympathy have been received from ministers and other friends, all of which exactly coincide in their affectionate testimony of her as an eminent Christian. One brother, who resided in the family for a time, says, "When I first knew Mrs. Keen, nearly thirteen years since, she bore unmistakeable marks of one who had gone through much tribulation in her way to the kingdom. I well remember the sad days when she could scarcely lift her aching head, and through painful weakness and anxious cares her spirits were very much depressed; but I never recollect hearing the fretful or the murmuring word escape her lips. I was very much surprised at her penetration into human nature, but much more so at her deep insight into the things of God and the blessed truths she loved to ponder over by day and night. I used to think that good old Scott had not a more diligent student in all Christendom than the dear departed; and many a happy hour did she enjoy, while her spirit blended with his in tracing out the glories of Immanuel and the mysteries of his redeeming love. How joyous, too, and almost ecstatic was her soul when her brightening eye, beaming with a lively hope, she anticipated the coming of her Lord and Master as the consummation of all her desires, when she should behold his face in righteousness, and awake up in his likeness. I love to ponder on the rich maturity of her soul in faith, and patience, love and holiness. Toplady's hymn,

> "Rock of ages, cleft for me,
> Let me hide myself in thee,"

and others of a similar character, used very often to be the medium through which she expressed her confidence in Jesus, and her triumph over the fear of death; and when

any unusual scenes of trouble would arise, how constantly did she endeavour to practise the difficult lesson, 'Be still, and know that I am God.' Never could be a fonder parent, nor one more solicitous that all her dear children might be brought to know the Lord; and I am sure it must have been a source of great comfort to her to witness her son so honourably and usefully engaged in the service of her dear Redeemer, as well as to behold in others of her dear family the pleasing indications of early and devoted piety. With much affection have they been remembered before our Father's footstool, that this sad dispensation, which has deprived them of their dearest earthly friend, may be sanctified to each of them, and to ourselves, and bring us nearer that blessed land where all tears are wiped away."

Another esteemed minister, who knew her intimately, writes: "The loss of such a wife, such a mother, so gifted, and yet so humble, so affectionate in all the relations of life, and so truly devoted to God, is a great loss indeed! Her piety and Christian spirit will never be forgotten by us; and we desire and pray that her example may prove a stimulus and an encouragement to us to seek larger measures of the graces of the Holy Spirit, which she so eminently possessed."

Another intimate friend of the departed, herself well exercised in the school of bereavement and afflictions of various sorts, says: "Earth seems poorer when such Christians are removed, but happy truly for the dear departed, whose earnest longing I know, notwithstanding her strong earthly ties, so justly dear to her, was to be with Him whom her soul loved. I have many precious letters of hers, testifying to her heavenly-mindedness and dear communion with her Saviour, whose cause and interest were ever most dear to her heart. Her sympathy and an interest in her prayers have been to me, in the midst of my deep trials, cherished blessings, and I feel as if I had sustained a personal loss by her removal. Often has her patient endurance of trial and suffering, her meek submission to the divine will, and her untiring efforts to fulfil all the duties of her position in the family and in the church, humbled me in the dust, and made me ashamed of my short comings. She is now resting from her labours, and will receive her reward. May the solemn and affecting event be abundantly sanctified to all of us who remain to mourn her loss."

Such are some of the testimonies of friends to her truly Christian character. Her confidence in the power and faithfulness of him in whom she believed never failed amidst the vicissitudes of life; and when some around her seemed weak in faith in times of trial, she would administer the merited reproof or the needed consolation, often declaring that she neither could nor would distrust either the goodness or the love of him who had never failed herself or them; and, blessed be God, she never did. Her physical debility was great and painful for several years, and gradually brought her down, but, although painful and protracted, neither murmur nor complaint was ever known to escape her lips. As other trials, so this was borne with firmness and patience; not the insensibility of ignorance, nor the apathy of unconcern, but the peaceful resignation of an extremely sensitive mind, intentionally submissive to the will of God, and that amidst the tenderest ties of beloved and loving relatives and friends who glorify God in her.

The result of her affliction was fully anticipated by herself, but no fears of death were expressed, but the bright hope of the resurrection to which the apostle aspired animated her, and filled her whole soul with "joy unspeakable and full of glory." Unwilling to anticipate a separation, conversations on the subject, often sought by her, were evaded by him who felt that he could not sustain them with composure, and, though she forgave this weakness, she frequently expressed a desire that it were otherwise. O Lord, pardon thy servant in this thing.

On Friday, the 16th of September, having to attend a religious service at a distance, her husband left her in a more cheerful frame of mind than usual; and, on his return found her quite as well; but at three o'clock on the morning of the 17th, violent hæmorrhage from the lungs ensued, and it soon became evident that the messenger had arrived to summon her away. And it was even so, for in less than an hour he had executed his commission. She, however, had nothing to do but to die, which she did just as she had anticipated, and desired as to its manner. She at once expressed her persuasion that she was dying, and, on being checked by her daughter who stood weeping by, she hastily moved her hand, saying, "I am, but Christ is all, he is precious;" and charged her only child then present to "tell her absent children how she died; and tell them all that Christ is precious;" being assisted by a friend, she looked steadfastly at her, and, with a smile of gratitude, said, "Christ is all; he is come." These were her last words.

Thus lived, and thus died one of the excellent of the earth, whose confidence through life and in the hour and article of death was in the righteousness and atonement of the Lord Jesus Christ, for acceptance with God, and in that only; her end was peace. For her to live had been Christ, she is now absent from the body, and present with the Lord. May our lives be as holy, our death as serene, in its result as secure.

Her remains were interred in the burial ground of the baptist chapel at Aylsham, in a spot selected by herself only a fortnight before her death. By her request Mr. Govett of Norwich officiated at her funeral.

On the following Lord's day three funeral sermons were preached; that in the morning by Mr. Govett, from John xi. 25, 26. In the afternoon by Mr. Wherry of Swanton, from Titus ii. 13; and in the evening by Mr. Gooch of Fakenham, from Rev. iii. 4. All these services were peculiarly solemn and instructive, and, it is hoped, will be attended with much good. C. T. K.

MR. JOHN BOORMAN, SENIOR.

Died, at his residence, Birchley Farm, Biddenden, Kent, September 22nd, 1853, in the seventy-eighth year of his age, Mr. John Boorman, leaving a widow and one son, with numerous friends by whom he was beloved, to mourn his loss.

He was early called by divine grace; he was received into the baptized church at Tenterden, August 6th, 1797, and honourably maintained his position until death, humble and unassuming toward others, giving to all the right of private judgment which he claimed for himself. Though his views of his own attainments were lowly, yet he was not backward to labour for the glory of God. This many young persons will long remember, for himself and family were the chief means of raising a sabbath school in Biddenden, which for years has contained about one hundred children. About two years since a paralytic stroke deprived him of the use of his limbs, and soon afterwards of consciousness, until he was removed by death from the house of affliction to the mansions of pleasure. His remains were committed to the silent tomb in the burial ground of the particular baptist chapel, Smarden, Sept. 27, in the presence of many relatives. The solemn event was improved on Lord's day, Oct. 2nd, by the Rev. William Sycklemore of Smarden, at the baptist chapel, Tenterden, where he had been so long esteemed as a fellow member.

MRS. CHATER.

Early in the morning of the 30th of September, Mary, the beloved wife of Mr. Chater, chemist, Watford, entered her rest, in the forty-fourth year of her age.

The prevailing state of her mind during her illness was often expressed in those beautiful lines:—

> "Sweet to lie passive in His hand,
> And know no will but His."

Thus peacefully did she fall asleep in Jesus, leaving a husband and three sons to sorrow, but "not as those who have no hope."

MR. EDWARD NEALE.

This respected deacon of the church at Chipping Sodbury, Gloucestershire, finished his course on the 4th of October. A memoir has been prepared by his pastor which will appear in our next number.

REV. DANIEL WHITE.

After sustaining the pastoral office at Cirencester, Gloucestershire, nearly fifty years, this respected minister entered into rest on the 15th ultimo, aged seventy-three.

COLLECTANEA.

RELIGIOUS LIBERTY IN IRELAND.

Tuscan Tyranny in Dublin.—Under this head, the Daily Express publishes the following extraordinary statement:—"On Saturday, the 15th inst., Dr. Nugent, who is a Roman Catholic, swore a criminal information before a magistrate, that the placards announcing the sermons to be preached in St. Michan's and St. Luke's churches, on Sunday evening, the 16th inst., and standing in front of the Irish Church Missions' Office, 15, Rutland Square, were, in his opinion calculated to lead to a breach of the peace. The police commissioners thereupon sent a superintendent of police to the office, to direct the boards on which the placards were posted to be kept within, or they would have to seize them. It being after office-hours, the officer waited on Mr. Forlong and the Rev. C. F. M'Carthy, at their residences, and communicated the message of the commissioners. On Monday, those gentlemen waited on the commissioners, to know whether they would persevere in their purpose. Col. Browne, in their presence, gave the fiat for the seizure to the superintendent. —*Record.*

A young man named William Smith was placed in the dock at a police office in Dublin a few days ago, charged by Mr. O'Brennan, a Roman Catholic schoolmaster, with having acted in a manner calculated to provoke him to a breach of the peace, by placing in his hands a tract containing matter hostile to his religious opinions. Mr. O'Brennan spoke of the tract as thrust into his hand; Mr. Smith declared that he simply offered the tract, and that the complainant took it. Mr. O'Brennan avowed his belief that if his temper had not been controlled by education he should probably have struck the defendant; and said that he wished to point out to others how these disturbers of the public peace were quietly to be dealt with, by handing them over to the law. The magistrate, Mr. O'Callaghan, after hearing the prosecutor very fully asked the prisoner if he had any evidence to produce to rebut the charge which had been made against him. "The prisoner was proceeding to make some observations," says the Tablet, "when Mr. O'Callaghan observed that he was

perfectly willing to hear anything he had to say in justification of his conduct, but he could not receive it as evidence unless supported by sworn witnesses, and observed that a check should be put to the distribution of any papers and documents whose character was hurtful to the feelings of the members of any religious community of whatever denomination. Everything calculated to insult the religious prejudices of any man, and thereby lead to a breach of the public peace, should be put down.

"Here Mr. Whithorne rose to make some observation, when the magistrate gave him a severe reprimand for interrupting him.

"Mr. O'Callaghan resumed—As long as he was justice of the peace (which term implied a preserver of the peace), he was determined to oppose the authority vested in him to whomsoever would offer offence to the religious conviction of any section of the community. Whoever might be the guilty party, he would fearlessly do his duty. The irritating conduct complained of in this case was much practised, and was doing a great deal of harm by disseminating uncharitable feelings throughout the country, and those who had power to suppress the cause of so much mischief should do so. The charge made by the complainant had been fully proved, and remained quite unrebutted by the prisoner. Under these circumstances he would decide on requiring the party accused to give bail in his own recognizances for his good conduct, or to be imprisoned for fifteen days.

"The prisoner was then removed in custody."

In the Tablet the account is headed, "A Caution to Tract Distributors."

CORRESPONDENCE.

BAPTIST DEPUTATION TO THE KIRCHENTAG.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—In anticipation of the report which, on behalf of my colleague (Dr. Steane) and myself, will in due course be presented to the committee of the Baptist Union, I address to you, for the more immediate information of parties interested, a brief account of the execution and results of our recent mission to Berlin.

Dr. Steane being already on the continent, I took my passage to Hamburg by the steamer of Tuesday, Sept. 13; and arriving about noon on Friday, I held a conference in the evening with the three brethren who constitute the Executive Committee of the German Baptist Association. On Saturday I proceeded to Berlin, where I met Dr. Steane according to appointment. On the sabbath we were most affectionately welcomed by the church under brother Lehmann's care (we had previously been so by brother Lehmann himself), and we spent altogether a most happy day. In the course of the morning service I delivered a short discourse from Coloss. i. 12, which was interpreted sentence by sentence by brother Lehmann; and in the evening, when there is usually no service, a social meeting was specially convened, at which several addresses, German and English, were given.

In the prosecution of our more immediate business we called first on Lord Bloomfield, the British ambassador at Berlin, to whom Lord Clarendon had kindly given us a note of introduction, and afterwards on Mr. Barnard, the American minister; and by both of these distinguished persons we were most courteously received. To Mr. Barnard we had in particular to tender thanks for the manner in which he had interposed on behalf of our brethren in Prussia.

As to the Kirchentag, there were other parties besides ourselves, and I say without jealousy much more influential than ourselves, watching its proceedings in the interest of religious liberty. The conference which had been held a few weeks before at Homburg, and of which I doubt not you will give your readers some account, had appointed a deputation of seven persons to attend the Kirchentag under this express aspect, a deputation representative of different countries of Europe, and consisting of highly influential men. On this deputation my colleague, who had attended the conference at Homburg, was placed, and thus in his person was evaded a resolution which the committee of the Kirchentag had come to, not to hold any relations with the dissenters of England.

On Wednesday, Sept. 21, the discussion respecting the treatment of separatists came on, and I must presume that your readers will acquaint themselves with its tenor from the report of it which your pages will contain. Its language throughout was undoubtedly much more moderate than had been anticipated, and I suppose there can be little danger of mistake in adopting an opinion which all observers seemed to hold, namely, that this unlooked-for moderation resulted, in part at least, from a consciousness of the close and serious watchfulness under which the discussion was conducted. However, let it be acknowledged with pleasure, that there was not

a single advocate for invoking at present the repressive power of the government against evangelical separatists. So far so good; but how very little this is a moment's consideration will show. The position taken has no reference to the duty of the state, but to that of the church alone; while, as to the church, it applies even to evangelical separatists *only* at the present time, it being held that, as the state is bound to protect the church, so the church herself is the ultimate judge of the circumstances under which she shall invoke the protection of the state. As for separatists who are *not* evangelical, no freedom is to be granted to them, since at all events it is necessary to protect the truth. Far indeed is the most enlightened and liberal portion of the German ecclesiastical mind from having arrived at the conception, that truth is able to protect itself. It is evident that, with all the moderation of tone evinced by the speakers at the Kirchentag, the principle of persecution was maintained by them, the state in every case judging what is truth, and the church in every case determining how far the state shall protect her against separatists. What more is wanted to justify the bloodiest course ever taken by paganism, moslemism, or Romanism?

In further prosecution of our object we solicited an interview with M. Niebuhr, the king's private secretary, and an hour's very kind and apparently frank conversation with him was had at Potsdam, on Monday morning, Sept. 26. M. Niebuhr stated distinctly, that the king was disposed to grant to the baptists in Prussia a concession like that enjoyed by the nonconformist body known as the Old Lutherans; but he added that there were great difficulties in the way of carrying out this intention, and to the specification of these difficulties, and the means of solving them the conversation was directed. The interview was of a practical, and I hope useful kind, inasmuch as it apparently ascertained (to use a familiar phrase) where the shoe pinches, and elicited some suggestions worthy of consideration as adapted to facilitate future arrangements. Nothing could exceed the personal courtesy of M. Niebuhr, while his evident knowledge of the subject, and the moderation both of his views and his language, left a most favourable impression.

On the whole I think our mission has not been in vain, and I am sure our brethren generally will feel grateful to those kind friends whose liberality has so promptly met the expenses of its execution. With a list of the contributions I shall close this communication.

	£	s.	d.
S. M. Peto, Esq.	10	0	0
W. B. Gurney, Esq.	5	0	0
H. Kelsall, Esq.	5	0	0
G. Foster, Esq.	5	0	0
S. Morley, Esq.	5	0	0
Joseph Tritton, Esq.	5	0	0
Richard Sherring, Esq.	5	0	0
G. T. Kemp, Esq.	5	0	0
G. Kitson, Esq.	2	0	0
W. H. Watson, Esq.	1	0	0
George Lowe, Esq.	1	0	0
Mr. Mackness	1	0	0
Mr. Grace	0	5	0
	50	5	0

Yours faithfully,

Oct. 5, 1853. J. H. Hinton.

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2 Chron. xxii. 2. 2 Kings viii. 26.

To the Editor of the Baptist Magazine.

Sir,—Your correspondent, Mr. Freeman, in accounting for the discrepancy existing between 2 Chron. xxii. 2, and 2 Kings viii. 26, has given reasons, but by no means satisfactory. Mr. Freeman's exegesis requires authority to stamp it before it can be received with confidence. He should have referred to manuscripts to have justified his conclusions.

Mr. Freeman's opinions respecting the "Wickliff Bible" have nothing to do with the matter, only analogically. I may therefore dismiss them in my remarks upon the texts themselves.

In the first place, I will put the two words before the reader, "forty" and "twenty," which is the difference between the two readings in Chronicles and Kings,—אַרְבָּעִים forty, עֶשְׂרִים twenty. Now divide the word as Mr. Freeman proposes, taking away certain letters, say after א or ר, and what will you do with them, that is the Aleph and Resh, what are they to make? Why should Mr. Freeman say that the letters have been dropped in the word "forty" more than in the word "twenty," *per se*, without authority or any manuscript to justify his opinion? No satisfactory reason is given.

2. The words that he proposes to introduce have different vowel points to the word "forty." This you will perceive by the word on examination,—בְּעֵינֵי. The letter Beth ב is a prefix, and therefore has nothing to do with the word עֵין only in its connection and reading. Mr. Freeman proposes to place בְּעֵינֵי רוּחוֹ Isa. xi. 15, "and with his mighty wind," between the letters which make "forty," and so explain the discrepancy. Does Mr. Freeman say that the vowel points have nothing to do with the matter, seeing that they were subsequent to the original mode of writing? Then let him explain the time of the introduction of the letters between some of those letters which make the word "forty." This he has not done, therefore his reasons are unsatisfactory. In 2 Kings viii. 26 it is בֶּן־עֶשְׂרִים In 2 Chron. xxii. 2, it is בֶּן־אַרְבָּעִים Mr.

Freeman does not explain the discrepancy satisfactorily.

3. The consecution of the accents shows that the sentences are rightly written, and which are followed out in both places,—2 Chron. xxii. 2; 2 Kings viii. 26. They are here placed before the reader. It is better not to attempt to explain discrepancies if it cannot be done by reasons that will bear investigation:—

2 Kings viii. 26.—בֶּן־עֶשְׂרִים וּשְׁתַּיִם שָׁנָה אֲחַזְיָהוּ בְּמָלְכוֹ וגו

2 Chron. xxii. 2.—בֶּן־אַרְבָּעִים וּשְׁתַּיִם שָׁנָה אֲחַזְיָהוּ בְּמָלְכוֹ ומ

The accents are the same precisely, and therefore it cannot be according to the explanation of Mr. Freeman.

But since the letter of Mr. Freeman appeared in the Magazine, I wrote to the editor of ספר זכרון which you may see, Oct. 14, 1853, for an explanation of the discrepancy, and the following are the answers:—

Reconciliation.

"R. David Kimchi explains this by saying Jehoram reigned more than the eight years attributed to him in Kings, but he only exercised the royal authority for that period, when he fell into the power of the Arabians, and suffered his severe illness; the people thereupon raised Ahaziah, who was then twenty-two years of age, to the regal power, and he reigned twenty years in company with his father; upon his death they re-elected him, being then forty-two years of age, and he reigned only a year after the death of his father. In this manner the texts conciliate."

"K. Levi ben Gershon settles the difficulty in another manner: he says, the forty-two years are not to be reckoned from the birth of Ahaziah, but from the commencement of the dynasty of his family, that is, Omri, which was in the thirty-first of Asa, king of Judah; he reigned six years in Tirzah; his son Ahab reigned twenty-two years, Ahaziah two, and Joram twelve, making altogether forty-two years; but from being a descendant of Omri, he was killed by Jehu together with the king of Israel."

Yours respectfully,

JNO. MATHIESON.

59, Bishopsgate St. Without, Oct. 15, 1853.

REPLY.

Maryland Point, Stratford, Essex, Oct. 19, 1853.

MY DEAR SIR,—I feel much obliged by the opportunity you have afforded me of perusing the paper sent you respecting my own communication, entitled "Recovery of Truth long lost from 2 Chron. xxii. 2."

In my reference to Wickliff's Bible I did not mean to say that it had any more "to do with the matter" than any epistle of your correspondent has when he, like myself, leaves out two letters of a word by the omissive process from inefficient mental custody. But still the process itself has "to do with the matter," whether we go to a manuscript of Wickliff's Bible for an example, or whether, amidst thousands of existing specimens, recourse be had to some other manuscript.

In proceeding with the subject, your correspondent says, "Why should Mr. Freeman say that the letters have been dropped in the word Forty more than in the word Twenty *per se*, without authority or any manuscript to justify his opinion?" My reply is that in the *Codex Vaticanus*, or ancient Greek *manuscript* at Rome, and also in the *Codex Alexandrinus*, or ancient *manuscript* deposited at the British Museum, authority *is* found for what I *did* say. For, in both these manuscripts, we have in 2 Kings viii. 26, the Greek for twenty-two in perfect correspondence with the Hebrew now found in that verse, thus showing that the Hebrew there found for twenty, has had, for thousands of years, an unshaken rock for its basis. But, in 2 Chron. xxii. 2, there is in both the said manuscripts not only a perfect absence of Greek corresponding with the Hebrew for forty, but the Greek actually used is that for twenty, thus showing that what was found in the said verse when translated into Greek about 2130 years ago, was not the Hebrew for *forty* now found there, but the Hebrew for *twenty*.

As to the Hebrew points and accents to which your correspondent has recourse, they have their importance in deciding recent changes, but have not an atom of weight in changes made fifteen or sixteen centuries ago. In fact, it would be no difficult task to show that, in order to do justice to the points, we must often sacrifice the accents; while, in order to do justice to the accents, we must often sacrifice the points. So incongruous are the respective systems.

As to the modes in which the two given Rabbis attempt to solve the difficulty, what is to be said of the *authority* and of the *manuscripts* which justify *them*? And what, too, is to be said of their differing from each other? but that—

When doctors disagree,
Disciples may be free.

So says, in haste,

Yours very respectfully,

JOHN FREEMAN.

P.S. Those who read Mr. Mathieson's remarks should read the communication to which they refer; and then the reader will perceive that I did *not* say "the letters have been dropped in the word forty:" thus too, in addition to other advantages, the reader will see that Mr. Mathieson has made a mis-

take in supposing that I proposed to place eight Hebrew letters "between the letters which make forty."

DEPRAVITY AND RESPONSIBILITY.

To the Editor of the Baptist Magazine.

DEAR SIR,—In a small company of ministers, of which the writer was one, lately met at Luton, Beds, in the house of an hospitable friend for social intercourse, the evening before the meetings of the Herts and South Beds Association, the conversation turned on an interesting topic—the fallen state of man, and his responsibility in this fallen state. It arose out of a question put by one of the brethren relative to a difficulty arising out of the responsibility of a creature supposed to be under the power of a total depravity of nature common to our race since the fall. It might be stated thus:—How can a full responsibility be consistent with a total depravity? or how can a person be accountable for neglecting what he ought to do, or doing what he ought not to do, when he is propelled to either one or the other by a depraved state of soul in which he was born, and consequently could not avoid having? This difficulty might probably if not certainly be removed by *assuming that we are not born depraved*, but that, however early in life depravity may appear, it is in all cases *the effect of personal sinning*, and is induced just as it was in the case of *the first man and woman*, who became depraved in the first instance by desiring and eating the forbidden fruit. Such an assumption however is strongly denied on the ground of scripture statement.—Job xiv. 4, Psalm li. 5, John iii. 6, Ephesians ii. 3. It is allowed that the principle of inherent evil is developed, that it is increased in strength and intensity by personal sin, but it is affirmed that it is inherent from the birth, and has been so from the time of the fall in all cases except that of Jesus Christ, whose birth was not by ordinary generation but a proper creation like that of Adam. It is also allowed that the principle of evil *as existing in the soul before personal sin*, may be of a negative rather than of a positive character—alienation from God and what is right, more than an inclination to what is wrong. But in every case this depravity as to its beginnings is no more in a person's power than his birth; nor in its after-actings except divine influence interpose, as it does in the case of all the saved, *can he overcome it*, though by the force of various motives he may *prevent some of its manifestations*. Such is the depravity of man,—aversion from God and proneness to evil. Still his responsibility remains *as entire* as if he were born pure and could keep himself free from all tendency to wrong doing. The case of infants, and of persons who in various degrees come under the class of idiots in relation to responsibility—an obscure but interesting subject—does not properly belong to this inquiry. The responsibility intended is that of those endued with the natural powers, and the means of discerning between good and evil, and the question is, how can such persons, being the subjects of inborn depravity—moral weakness—be responsible for what they do or neglect *under the influence of such depravity*? With an alienation from God and a bias to evil, which has darkened the understanding, perverted the judgment, and disordered the affections—a principle of evil born in us, ever present with us, and with growing potency ruling the whole man without any adequate natural check—how can we be justly held responsible for our conduct in moral and religious affairs? It must be acknowledged that the inquiry presents considerable difficulty. In order to escape it some seem disposed to deny inbred depravity, or make but little account of it, while others appear to be disposed to do the same by responsibility. To try to escape a difficulty by denying a truth, either virtually or actually, is very reprehensible in every case, but especially in this, in which fearful consequences may be involved. Our responsibility and depravity too are sustained by evidence, the evidence of facts, of consciousness, and of scripture, though the evidence arising from consciousness is not equal to the other, being weakened in proportion to our moral darkness. Then, let both be fully maintained, and the difficulty looked fairly in the face, with a view to its removal, if practicable, or, if it cannot be removed fully, nor even at all, let us readily own the insufficiency of our present knowledge—which we never need be ashamed to do after we have done our best and are foiled.

The difficulty about depravity and responsibility has much of the same kind with that arising out of absolute divine decrees, and the accountability of the creature. Perhaps it cannot be wholly removed in either case, but it is submitted that the consideration of *the freedom we have to choose* to act as we like best, greatly weakens it in a practical view. If free to choose the course I would take, my responsibility must remain, *whatever influence* may be brought to bear upon me, either from within or without, so long as I am not deprived of my faculties, and the means of knowing what is wrong and what is right. Nothing can make me *choose to do what I do not like*, and by choosing to do what I like I make the act my own, and am justly accountable to God, under whose rule I live. If this be allowed then, *to all practical purposes*, the difficulty is removed, and what remains of it is purely speculative.

Yours truly,

THOMAS OWEN.

Cranfield, Beds,
September 16, 1853.

THE LORD'S DAY.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you allow me to say a few words respecting the importance of observing the Lord's day as the Lord's! It is notorious that many professors, yes, and ministers, too, think little more of that day than of any other day of the week; and the loose manner in which they speak of it in company is calculated to do serious injury, leading persons, especially the youthful, to think lightly of it. They say that the sabbath of old was not a moral, but positive institution; and, therefore, that it may be abrogated; but that there is want of proof that the first day of the week was appointed in its stead; and they would contend for observing it chiefly as a merciful arrangement for relaxation from physical toil, &c. They think it right to meet on that day to worship God, as they do on any other day, when opportunity offers; but they do not seem to think it wrong to do many things, besides worshipping God, on that day. In a word, they do not believe it to be the Lord's day, but their own, as much as any other. Hence, on the score of (false) sympathy for many, especially the labouring classes, they do not object to the hot-dinner system; but which necessarily keeps many from the house of God on the morning of the Lord's day, and unfits many, besides, for worship in the afternoon.

But if the sabbath is a positive institution, and he who declares himself "Lord of the sabbath" has substituted the first day of the week for the seventh, then it will follow that it ought to be regarded as sacred, as devoted to the Lord. And if we have not express law on this point in the New Testament, we have, what is equal to law in a positive rite, viz. apostolic example. We know that the apostles and disciples met "on the first day of the week," and for what purposes they met. This they did, it should be distinctly observed, not before the Lord's resurrection, but after it; and that the primitive Christians followed their example, history sacred and profane proves. Ignotius, who was the disciple and familiar friend of the apostles, is said to distinguish the first day from the seventh, in the language of John, as "the Lord's day;" a proof that he considered the seventh abolished, and the first day as substituted in its stead.

Viewing, however, the institution of the sabbath as partly moral, it will not follow that the Lord of the sabbath could not alter the time of its observance; and those who object to the first day as being divinely set apart for sacred purposes, ought, to be consistent, to observe the seventh day, or say at once that, since the completion of human redemption, by the resurrection of Christ from the dead, there is no sabbath, all days are alike, all our time is our own; and misapply, as is often the case, the words, "The sabbath was made for man."

I much fear, from what I have seen and heard, that the loose manner in which this important subject is being treated in some directions will prove detrimental to the interests of religion, and lead to the neglect of keeping holy the day of the Lord, and to a light esteem of one of the precepts of the moral law, "Remember the sabbath day." May it be far otherwise, and the Lord's day be hailed with delight, and its hours be devoted to the glory of God and the spiritual improvement of the soul!

> "Welcome, sweet day of rest,
> That saw the Lord arise!"

Yes, thrice welcome! and may we cheerfully respond to the invitation, "Let us go up to the house of the Lord," saying, "We will go into his tabernacles, we will worship at his footstool."

If these few thoughts shall induce any more able to pursue the subject, they will not have been thrown together in vain.

I am, dear sir, yours respectfully,

Harpole, ROBERT GRACE.
Northamptonshire.

QUERIES.

To the Editor of the Baptist Magazine.

SIR,—If you will kindly insert in your next number, the subjoined queries you will oblige both myself and some friends who are very desirous of obtaining such information as can only be furnished by one well read in the early history of the church, in the age immediately succeeding the first apostles, and also a judicious exponent of scripture.

I. Was the apostolic office intended for and did it actually comprehend a spiritual control or superintendence of the churches of Christ in all parts of the world? and was the office a divinely appointed one, and part and parcel of the Christian dispensation?

II. Was the apostolic office continued after the ascension of Christ and the effusion of his Spirit on the day of Pentecost, by any renewed appointments? and if so, how long was the office continued in the church, by whom were men selected for the office, and by what authority was the office abolished?

III. If the office of apostle is abolished, have we on the congregational system any thing that will correspond to the other ministries named by Paul as being "set in the church" by God for edification? see 1 Cor. xii. 23, and Eph. iv. 11, as well as other places; and if not, why have they been discontinued? and when and by whom? and may we expect them to be revived in the latter days of the church, or if not why is one minister in a congregation now equal to the

performance of all those duties which were considered by Christ and his apostles in their day to require a great variety of the gifts of the Holy Spirit distributed among several orders of ministers?

The writer is a sincere and earnest supporter of the sentiments held by baptist churches because they uphold an all important principle, and the only one which, well worked out, is able to grapple with and demolish the monster popery, but he thinks there must be some defect inherent in our present form of church polity that paralyzes or much weakens the influence of the truth.

I am Sir, respectfully,
A Baptist Church Member.

EDITORIAL POSTSCRIPT.

To those who have favoured us with additions and corrections for the list of baptist ministers in England which is being prepared for our December number, we present thanks; and to those who have intended to do so but have not yet done it, we beg to say that their communications will be available if received within the next seven days.

The many friends of the late Rev. Dr. Cox will learn with pleasure that they may expect to receive an excellent portrait of him in our January number. The painting from which it will be taken is an admirable likeness, and no expense will be spared in the engraving. This memorial is due to him on account of the position which he long occupied in the denomination, and his relation to the Magazine itself; he having been one of its first and firmest friends.

Two numbers of a transatlantic religious paper which we are not accustomed to see have recently come into our hands. In one it is said, "Some very interesting extracts will be found on another page from a late English Baptist Periodical." As these extracts are from our own work, we shall not object to the description given of them as "interesting extracts;" but why the Baptist Magazine for July should be described as "a late English Baptist Periodical," instead of being called by its proper name we cannot imagine. We turned to the next article, respecting which we found nothing indicating the source whence it was derived. It was a production of our own; and it had been published in the same number of the English Baptist Magazine as the "interesting extracts." This seemed to us remarkable, but not easily explicable; so we turned to the other paper. There we found a column and a half, which it cost us some labour to write, and which we are pleased to see circulated on the other side of the ocean; but it is ascribed to some work the name of which is perfectly new to us. Now if any of our correspondents can explain these facts we shall be glad: if not, we must use them as illustrations of the extreme difficulty which the inhabitants of this hemisphere sometimes find in understanding the manners, customs, and notions of honour that prevail in the other.

We are informed that eight Jesuit missionaries from Rome have arrived at Athlone and are zealously counteracting the agents of the Baptist Irish Society in that benighted town. It will be remembered that during the last few months two scripture readers have been labouring there, in conjunction with Mr. Berry, and that schools have been opened in different parts of the neighbourhood. The preaching of the missionaries, which was at first evangelical and attractive, assisted by the visits of a re-inforcement of Sisters of Mercy, has driven almost the whole population to the confessional, in consequence of which, the schools are nearly deserted, and violent hostility on the part of the populace has been excited. There are six masses daily; two sermons in each Romish chapel every night; curses are hurled from the altars against all who listen to scriptural teachers; and indulgences for seven years to come are sold in large numbers at a very low price. Several professed protestants have been baptized by the Jesuits and admitted into the church of Rome. One well-attended school has been reduced to three scholars, and another to two. It is by patient continuance in well-doing, however, that the victory is to be gained; and past experience leads us to expect that the effect of this fierce assault will be but transient. The Christian public will undoubtedly support the Committee in its determination not to flinch, or abandon a single out-post.

The commencement of the practical operations of the Metropolitan Chapel Building Society was made on the 20th of October, when S. M. Peto, Esq., M.P., laid the first stone of an edifice about to be erected in Camden Road, Upper Holloway—a road leading to Holloway from the Camden Town railway station. The Hon. and Rev. B. W. Noel delivered an address on the occasion, and devotional exercises were conducted by the Rev. Messrs. Harrison, Gilbert, White, and Hinton.

Dr. J. T. Gray, whose duties at Stepney College as teacher of the Latin and Greek languages, have been interrupted for some time by ill health, is so far recovered as to be able to resume his important labours.

Subscribers to the Hanserd Knollys Society will be pleased to learn that it is fully expected that another volume of the Martyrology will be ready for delivery in the beginning of December.

The Rev. Francis Wills requests us to inform his friends that he has removed from Ramsgate to No. 4, Granville Square, Pentonville.

IRISH CHRONICLE.

NOVEMBER, 1853.

THIRD LETTER FROM THE REV. C. M. BIRRELL TO THE SECRETARY.

Liverpool, October 2, 1853.

My dear Sir,

My last letter related to a part of the country which I visited alone, Mr. Brown having proceeded to Ballina, of which it is his intention to send you an account. In the sentiments of this communication, I believe, he will perfectly coincide.

We found in Ireland much that we expected to find; but regarding a good deal more, we discovered that we had imbibed very erroneous impressions. What with the liberal course of legislation during the last thirty years, the great extension of national education, and the bounty and sympathy elicited by the famine, we imagined that the feelings of the common people had been considerably softened towards protestants. In this notion, it appears, we were not solitary; at least a hundred ministers with the untold number of their supporters having conceived the possibility of preaching in the open air, everywhere in the southern provinces. The opposition which that measure met, was, it appears to us, by no means due solely to the manner in which it was introduced and conducted. It has been, for a long time, impossible for protestant preachers to gain audiences of Roman Catholics. The crowds which during the famine assembled round those who had food and money to distribute formed clearly exceptional cases from which no general conclusions should have been drawn; although the great publicity which was given to a few instances of that kind had no small share in leading to the miscalculation in question. So far from there being a general disposition to hear the gospel in masses, there is very slender access to Romanists even in private. The readers and town missionaries are obliged to prosecute their work with the utmost caution. Very few are ever found within our chapels, and consequently our missionary operations are conducted almost wholly amongst hereditary protestants.

We were instantly struck with the isolation of our churches. The chapels are small, the congregations smaller, and the power which they exercise over the general population scarcely appreciable. How far the system of building places of worship, forming churches, and appointing settled pastors in the first instance, is the best course for the evangelization of the country, may be a fair subject of inquiry. Doubtless the removal of a very large number of persons by emigration—amounting in the ten years between 1841 and 1851 to not less than 1,289,133, has essentially affected many congregations; but when we found those which had been formed in such large populations as Limerick, Cork, and Clonmel, utterly dispersed, with the chapels either sold or closed; while the few which still exist, in the parts which we visited, have not, to say the least, the most distant rational prospect of self-maintenance, we could not but have our preferences for that mode of evangelization somewhat modified.

While it would be wrong to underrate the importance of cultivating the religion of the nominal protestants, yet as the majority of our people conceive that the society has the welfare and conversion of Romanists specially in view, we seem bound to search for the avenue by which *they* may be the most effectually reached. The opinion of the founders of the society appears to have been that *schools* were of primary importance. They therefore established the best which, probably, they could command. Like those which were set up in India in the infancy of our eastern mission, they were of very humble pretensions, being, to a large extent, held in rude cottages, and taught by half-educated Romanists. Nevertheless they did a great work, and many will have to be thankful for them to all eternity. The same necessity for schools appears to us still to exist, while the circumstances of the country and the great extension of our resources make it possible to adopt instrumentality vastly more effective, not only for general instruction, but for pure evangelization.

There is among the Irish, it is well known, great wakefulness and vivacity, and, as it appeared to us, an intense love of knowledge. The peasantry even of the poorest districts, engaged in the humblest occupation in the fields, are different, in a marked degree, to the corresponding class in our English agricultural counties. Instead of the incurious, slow, and phlegmatic minds with which our home missionaries have to contend, there is here an agile, penetrating, and apprehensive intellect that requires nothing but careful guidance into a right course. It was striking to find, in some of the wildest parts, trains of boys emerging, like partridges, from some hovel, which would not otherwise have attracted notice, where they had been obtaining instruction from a Roman Catholic master of very moderate attainments. We have questioned some of these men as to their schools, and have been surprised to find that they were attended by children who had come from great distances over hill, and dale, and lake; journeys which they were eager to take rather than lose their learning. We found our way, on one occasion, while in the far west, to an upper room unplastered, smoky, and dark, which was crammed almost to the prevention of locomotion by seventy-five scholars, who, the master said, paid from two shillings and six pence to ten shillings a quarter, each, for their education. They were all of the poor, though not of the poorest sort, and on asking what he taught for the ten shillings, he called up his senior class who translated and construed Sallust in a highly creditable style. The man was a Romanist, and had taught in the same place for five and twenty years.

The Roman Catholics largely avail themselves of this thirst for instruction. They have long since found it impossible to elude it. There is a lay-order called the "Christian Brothers," who take vows of celibacy, poverty, and instruction, who have already eighty-two schools embracing ten thousand pupils; while various orders of nuns, under similar vows, report their scholars at twelve thousand. Several of these monks' and nuns' schools, as they are called, have become connected with the "National Board," and although, as we perceived, they use the ticket indicating the hours of secular and of religious instruction, it cannot be questioned that the influence is uniformly and intensely Romish. Indeed the National Schools, with comparatively few exceptions, are given over, in the religious instruction hours, to the priests; and the scholars in them number not less than half a million.

Would it not be criminal to refrain from bringing our forces into this battle-field? The Church Education Society has in its schools about one hundred thousand children, but they are chiefly, if not entirely, the children of protestants. Those who attend the schools of the church, the presbyterian, the independent, and the baptist missions, amount probably to forty thousand. These schools, it seems to us, should be pressed onwards with the utmost energy. The children of the better and even of the middle class of Romanists may not be got to attend them; but the great mass of the poor are, by just and prudent methods, accessible. It need not be said that this would be to depart from our grand commission, the preaching of the gospel. It would strengthen the existing congregations, while it would create new ones, meeting every day of the week, and composed of the most susceptible materials. While teachers of respectable attainments and of a missionary spirit were employed in giving a good general education, the minister of the district might, by a wise system, gradually diffuse evangelical truth throughout the whole mass. I went one morning into the house of a clergyman in the west, and found him at family worship with a class of about twenty boys before him, whom he questioned closely on a topic which required them to adduce passages from all parts of the Bible, giving him admirable opportunities for pressing home personal religion. This was repeated every morning, with a fresh relay of boys each day, until, in the course of a short time, all the schools under his superintendence would be embued with his sentiments. These children live in the houses of their parents or other relations, and being well instructed, become sources of good influence to the general population.

The schools to which I am referring are, for the most part, conducted on the same principles as the Ragged Schools in England. They are nearly all gratuitous,

and in order to balance the surrendered gains of begging, thieving, and desultory employment, they supply a small meal every day to each pupil. This requires of course, in the management, great discrimination, but persons perfectly competent to form a judgment on the question, say that it is, for the most part, indispensable. Where a farm or any kind of industrial arts, and these may be largely introduced, are available, the labour of the children, both male and female, serves to diminish the expenses, but in one form or another this difficulty must be encountered. A very spirited and hopeful school of this kind we found at Athlone; two or three excellent ones in Galway; the best one of all, in respect to industrial pursuits, at Cork, and a goodly number in Dublin, as well as those in Mayo and Connemara.

These schools appeared to us to furnish almost the only points of contact with the Romanist mind, and while they supplied a good plain education, afforded admirable facilities for the inculcation of religious truth. It is therefore, I would repeat, our decided opinion that they should be established as widely as possible; when practicable placed under local committees, so as to secure general interest, but in all cases under the tuition of Christian teachers, and the systematic instruction of a superintending minister.

In conjunction with these efforts, it appeared to us that the number of scripture readers might be increased with great advantage, especially if these excellent brethren to the ability for conversation added that of addressing small audiences under the direction of their pastors.

Permit me to add that we were forcibly struck with the necessity for greater concentration. This has been wisely observed, especially of late, by the episcopalians and the presbyterians, the former having closed upon Connemara and the latter upon Mayo. The congregationalists and the baptists having apparently aimed at the whole island at once, have thoroughly secured no part of it. Why should our brethren be dispersed everywhere from Cork to the Giant's Causeway, and from Dublin to Ballina, as if the object were to keep them from mutual communication? To say nothing of the encouragement which a closer approximation would enable them to render to one another, the advantages to their converts would be incalculable. The moment a person is suspected of protestantism he meets with persecution, and when he has avowed his preference for it, he loses, from that moment, the means of subsistence at the hands of Romanists. Nothing would so much mitigate the terrors and inconveniences of this fact as the presence of a growing protestant community.

I feel persuaded that if the Lord of the harvest, in answer to our prayers, were to thrust out several men of experience in the ministry, men of solid acquirements, of genial and hopeful temper, and of undying perseverance, and were the society to place them in important centres, each with a good staff of scripture readers and devoted schoolmasters, the churches in this country would maintain them heartily, and they would soon find a rich reward for their toil. It is impossible to pass over Ireland in the most cursory manner and not be arrested by the symptoms of a fast advancing revolution, both economical and moral. The country is, to a large extent, changing hands in a manner the most peaceful and legitimate, and the peasantry hail their protestant landlords. Those agencies for the education and religious enlightenment of the people, which have been augmenting every year for the last generation, and which never were so extended or so effective as they are at this moment, must have produced a more powerful effect than what meets the eye. The probability is that a great work has been silently proceeding below the surface of society, which will one day declare itself suddenly. It will be an honour and blessing on that day to have borne some part in the instrumentality which led to it.

Expressing my thanks to the Committee for having suggested a journey from which I have derived much instruction; and with more earnest desires than ever for the increasing usefulness of the society,

I am, my dear sir,

Yours ever most faithfully,

C. M. BIRRELL.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.
Bath, Miss Graves	1	0	0			
Do., for John Nash	0	10	0			
				1	10	0
Brill, Bucks, by Rev. P. Tyler—						
Dodswell, Mr. Emanuel				1	0	0
Bristol—						
Ashmead, Mr. G. C.	0	5	0			
Bonser, Mr. R.	0	10	6			
Chandler, Mr. J. S., sen.	0	10	6			
Crisp, Rev. T. S.	0	10	6			
Cross, W., Esq.	1	1	0			
Cummins, Mr. J. C.	0	10	0			
Daniell, Mr. G. C.	0	5	0			
Ditchett, Mr. H. W.	0	10	0			
Eyre, Mr. Joseph	1	1	0			
Foster, Miss Overn	0	10	6			
Gotch, Rev. F. W.	0	10	6			
Hare, Mrs. Knowle	0	10	6			
Hemmons, Mr. J.	0	5	0			
Jones, R., Esq.	0	10	6			
Leonard, S., Esq.	0	10	0			
Leonard, R., Esq.	1	1	0			
Leonard, R., Esq., jun.	0	5	0			
Leonard, Mr. J. H.	0	5	0			
Levitt, James, Esq.	0	10	6			
Overbury, Miss	0	10	0			
Phillips, Mr. E. H.	0	10	6			
Pollard, Mr. W.	0	5	0			
Pratten, Mr. B.	0	10	6			
Sherring, J. B., Esq.	1	1	0			
Sherring, R. B., Esq.	1	1	0			
Smith, Mrs.	0	10	0			
Whittuck, C. J., Esq.	1	0	0			
				15	9	0

	£	s.	d.	£	s.	d.
Camberwell, Hepburn, Mr., A.S.	0	10	6			
Renard, T., Esq.	1	0	0			
				1	10	0
Liverpool, Myrtle Street—						
Robinson, T., Esq.				10	10	0
By John Coward, Esq.—						
Half-yearly vote from weekly contributions at Pembroke Chapel	25	0	0			
Proceeds of Public Tea Meeting at Myrtle Street Chapel	8	8	6			
				33	8	6
Northampton—						
Collection at Rev. J. T. Brown's	8	0	0			
Brice, Mr.	0	10	0			
Brown, Rev. J. T.	0	10	0			
Bumpus, Mr. T.	0	10	0			
Bumpus, Miss J. subs. by	0	16	6			
Errington, Mr.	0	10	0			
Gray, Mr. W.	1	1	0			
Kightley, Mr.	0	5	0			
Underwood, Mr. F.	0	10	0			
				12	12	6
Ponthir, Zion				2	2	0
Sutton, Contributions by Rev. W. Large				0	10	1
IRELAND.						
Banbridge, Church subscription				4	0	0

From Mrs. Green of Sevenoaks we have received thirty-eight volumes of Baptist Magazines, and from the Rev. W. J. Cross of Clifton a package of Magazines and other books, for which they are requested to accept the thanks of the Committee.

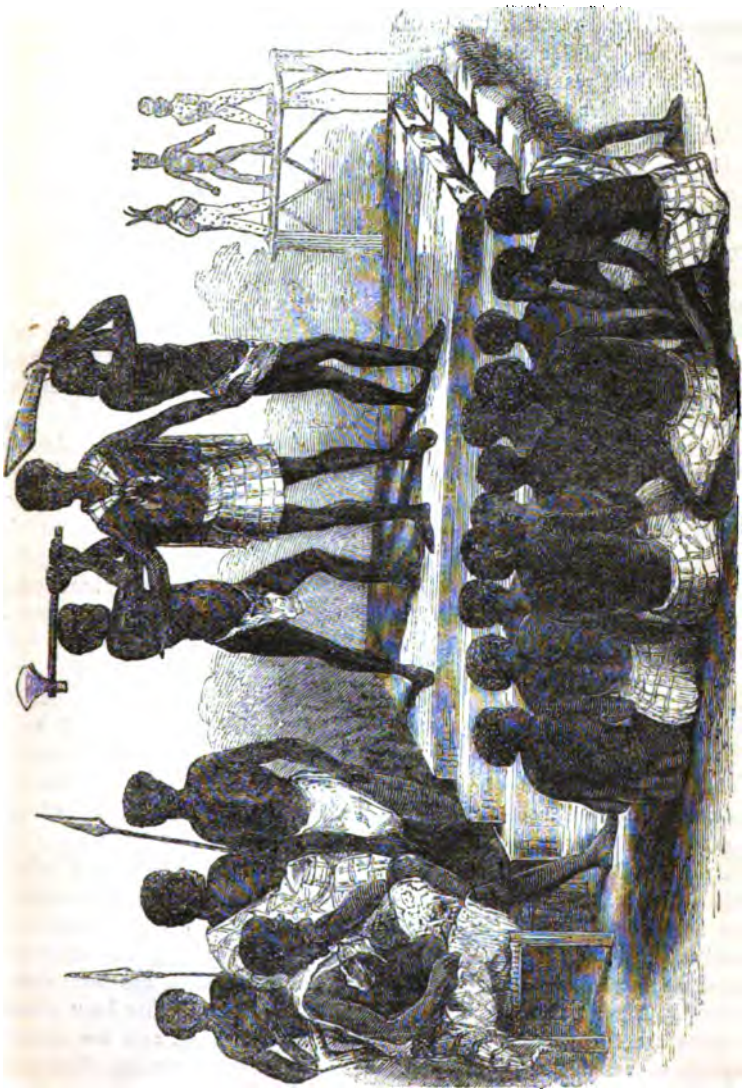
The Annual Reports for this year have been sent out; but if any subscribers have not received them, they will be forwarded on application to the Secretary. Collecting Cards and Boxes may also be had in the same manner.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. He wishes also for books suitable to assist in the formation of congregational libraries. Among others, volumes of the Baptist Magazine, especially if bound, will be cordially welcomed.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

THE MISSIONARY HERALD.



AN AFRICAN SACRIFICE.

THE MISSION FIELD.

EARLY BENGALI TRACTS.

At the very commencement of his missionary labours in Bengal, Dr. Carey saw the importance of giving the word of God to the people in their own vernacular tongue. On his passage to India he assisted Mr. Thomas in the translation of the book of Genesis into Bengali, and within three years of his settlement in India, while largely occupied in the duties of his situation at Mudnabatty, he had nearly finished the New Testament. The value set upon this work by Mr. Thomas and his companion may be understood from the warm expressions of the former. "I would give," said Mr. Thomas, "a million pounds sterling, if I had it, to see a Bengali bible. Methinks all heaven and hell will be moved at a bible's entering such a country as this!"

In 1795, however, the friends at home suggested that it might be worth while to print some little abstract of scripture history and doctrine. A considerable period of time must of necessity elapse before the word of God could be ready for distribution. But Carey could not be turned aside from his great work. He probably would have scrupled to incur the expense of printing anything before the means of publishing the scriptures had been secured. Gradually a press was bought, and conveyed to Mudnabatty, the natives regarding it as the god of the English. Then came Mr. Ward and his companions, and by the time Serampore had become the head quarters of the mission, type was obtained, without which neither bible nor tracts could be printed. The New Testament was put to press the 18th March, 1800, and as rapidly as possible the whole of the sacred volume was clothed in the vernacular form.

Tracts could now be printed. At first a few Christian hymns which had been prepared in Bengali at various times, left the press, then the Ten Commandments, with Christ's exposition, and some gospel texts. Mr. Ward thus describes what appears to have been the commencement of tract distribution. "In this country it is common for a few of the lowest of the people to take up the trade of ballad singers, or beggars, for they have no written or printed books to sell. This morning, at a place in the town where four roads meet, brethren Carey, Marshman, and I, made our stand, and began singing *our* ballad. People looked out of their houses; some came, and all seemed astonished to see three Sahibs turned ballad singers. The people seemed quite anxious to get the hymns which we gave away. The brahmins are rather uneasy. Towards the close of the year a tract was issued "to usher in the bible," called *The Gospel Messenger*. It consisted of a hundred lines in Bengali verse. Its writer was Ram Ram Basu, a Kayasth, who had been as early as 1788 convinced of the truth of Christianity through the instructions of Mr. Thomas, whose Munshi he was. Basu, however, never gave up caste; he knew the truth, he despised the superstitions of his forefathers, but to the last was ashamed to join himself to the people of God. He feared reproach. But the little book he wrote, the first thoroughly native tract printed in Bengali, became the origin of many similar works. The poem has been enlarged, and re-written, it has been translated and re-translated, and has more than once changed its name; but in every form has been the means, under God's blessing, of awakening convictions in

many minds, and of leading them to Christ.

In August of the same year Dr. CAREY was engaged in preparing for the press, in the Bengali language, a "Letter to the Lascars," written by that holy man and fervent supporter of the mission, the Rev. SAMUEL PEARCE of Birmingham. Mr. PEARCE wrote it near the end of his life, when greatly suffering, with a view to its translation, for distribution among the Lascars in English ports. Dr. CAREY altered it a little so as to render it proper to be addressed to all Mussulmans. He also wrote to Dr. RYLAND expressing the intention of translating a tract of his entitled, *A Message from God unto Thee.* It is not, however, known whether this purpose was accomplished.

Another tract was written by Ram Basu, described by WARD as "a most cutting piece in verse against the brahmins." An interesting reference is made by Mr. THOMAS, under date of November 20th, to an event that filled the hearts of the missionaries with joy. He had been sent for to set the arm of a Hindoo, Krishna Pal, afterwards the first baptized convert. The patient's mind was softened by the affliction. Mr. THOMAS writes, "I directed him to Jesus Christ, and continued my discourse about an hour. We printed 600 copies of the above tract, in the hope of its being further useful." Thus within twelve months after the settlement of the missionaries at Serampore, they were able to write that "thousands of small evangelical tracts" had been distributed. Great eagerness was often displayed to obtain these little heralds of peace. Sometimes "the papers" were rejected and despised, or received with suspicion; at others the distributors were pressed on every side, and obliged to retire to their boat to escape importunity.

At the commencement of 1801, a tract written by Mr. WARD, and entitled *The Missionaries' Address to the Hindus,* was translated into Bengali by Dr. CAREY. This tract was obtained by Petumber Singh, a man prepared of the Lord to receive the gospel. It was given to him in the Sunderbunds by Mr. WARD, and led him to Christ. He sought out the missionaries, and until his death in August, 1804, was a faithful and valuable coadjutor in the mission. A copy of the tract in his own handwriting was found among his papers after his decease; so great was his attachment to a paper which had conveyed to him the news of a Saviour. Petumber was an accomplished Hindu schoolmaster, and shortly after his baptism he wrote a tract in verse called *The Sure Refuge,* the good effects of which were extensive. At the time of his death three persons had been baptized who were regarded as the first fruits of this his first tract.

About this time an attempt was made by parties connected with the British government to stop the circulation of the tracts. The exposure of Hinduism contained in the papers of Ram Basu excited the anger of some natives, and in November, 1801, an English police officer called Mr. WARD to account for distributing them. An examination, however, proved that the tracts did not touch on civil affairs, and the disposition to obstruct their circulation was removed.

In the next year *A Short Summary of the Gospel* was prepared by CAREY, who mentions that 22,000 vernacular tracts had been distributed up to that time. Various other tracts were also prepared by Dr. MARSHMAN, and at the instigation of Mr. WARD, Ram Basu again employed his pen on a life of Christ in Bengali verse. It was a poetical harmony of the gospels, and was called *The Immortal History of Christ;* a work of nearly 250 pages, 16mo. It was

found very useful in the early years of the Orissa mission. Petumber Singh also wrote two other tracts, and at the time of his death was assiduously employed on a metrical life of Christ.

The progress of the mission was at that time very cheering. Many had been baptized, whose conversion was chiefly owing to the distribution of tracts and of the sacred scriptures. At least a million copies of tracts and pamphlets of various sorts had been distributed in every direction in 1806, and many indications proved their usefulness and power. It was now that another attempt was made by the government to stay the circulation of tracts, under the plea that the prejudices of the natives were interfered with, and the danger to the government that would thence ensue. For the future, tracts were to be submitted to official inspection before printing, which appears to have led to the preference shown for some years to tracts consisting of selections from scripture.

We shall resume this interesting subject in the next Herald.

INDIA.

MONGHIR.

A missionary's life, its incidents and trials, will be well illustrated by the following communication from Mr. PARSONS. His reference to the kind acceptance in this country of the plan for extending our East Indian mission is echoed by all our brethren. Churches at home, with churches in the field of missions, are united in their supplications at the throne of grace that God will speedily call forth devoted men for the work. May our prayers be speedily answered!

We are heartily glad that your noble plan for the enlargement of the Indian Mission meets with encouragement. And if the Lord of the vineyard incites the hearts of his people to supply the means, we hope and trust his powerful grace will raise up the men. This is our prayer; and we have repeatedly impressed it upon the minds of our brethren and sisters, both European and native, to strive together with us in prayer for this favour. I regret that I am not able to mention any one, who would be likely to make one of the new labourers. But I would hope that he who provided for Gideon three hundred companions of faith and courage, will supply to the society twenty men, full of the Holy Ghost and of faith, to engage in the spiritual contest in India. Many thanks for the promise to attend to the arrangements on account of our dear boy [illegible] the fancy articles.

An interesting visit.

Fukeerchund is the name of a gunsmith, and an intelligent man, who, among his own people, rose to be esteemed a Muhunt, or teacher, in the Kubeerpunthee sect, to which he was attached. He always cultivated intercourse with the native brethren, and was pleased to see any of us to converse with him at his workshop. Lately, his chief objection used to be, "If Christianity be true, why does not Christ turn all our hearts to himself?" From the Affghanistan Gosain, who was here a long time, he received medicine, and his arguments seem to have removed some of his remaining objections to Christianity. He now, and his son with him, profess to be Christians in all but baptism and breaking caste, and he has Christian worship in his house twice a week, conducted by one or other of our native brethren. He not having been at chapel for a fortnight, Shujatali wished to visit him at his house, but that being too far for him to walk, I took him in my conveyance. Fukeerchund was delighted to see Shujatali, and told him he considered it an act of great kindness on his part to come so far on his account. Seats were procured for us, and Fukeerchund's nephew was set, perforce, to fan Shujatali, though the favour was politely declined. Fuckeerchund informed us that it was slight indisposition which had prevented his attending divine service.

An oriental discussion.

Meanwhile, several of the neighbours assembled; upon which Shujatali introduced the gospel by remarking to a workman, who

had laid down his file to listen, "You, with your file, make rough iron smooth, and increase its value thereby. Have you found a way to file off the irregularities of your heart?" As the man seemed at a loss to reply, Shujatali proceeded, "Your bathings, and invocations of your gods, and other forms of worship, are like so many files, with which you seek to remove the roughness and unsightliness of your hearts, but you will never be able. Would a tool of soft iron make any impression on the best tempered steel? No: and so assuredly your gods and their worship will avail you nothing. Christ is the only file, which will ever impart a polish to your heart." With the air of an excuse for not receiving Christ, the man observed, "I am an unlearned man: I do not even know my letters." "Never mind," replied our brother, "God has given you wisdom to understand and follow a useful business, and will not refuse you the wisdom necessary to salvation." Shujatali now addressed himself to the many who had by this time collected, asking them what interest they felt in such subjects, and was answered by a young man who brought forward one of the ordinary quibbles of the Hindoos, but was soon silenced by the mild arguments of Shujatali, and the assurance of his neighbours that it was vain for him to attempt to argue here, so he had better keep silence. One out of a few respectable and intelligent neighbours, who had been invited, as they came, to sit inside the shop near Fukeerchund, now addressed him with some argument having reference to the "Four Joogs," or ages of the world. To this Fukeerchund replied, "You talk of the four Joogs or ages, and you say the first of them was the 'age of truth,' when no sin existed. Have the goodness to prove to me that such an age ever was. In that which you call the 'Age of Truth,' there were four incarnations, who came to avenge theft and impiety: and the Shasters say that it is only when righteousness fails, and sin prevails, that Vishnu becomes incarnate, to destroy sinners, and establish religion in the earth. How then comes it to pass that in the 'Age of Truth,' there were four incarnations, and in this fourth age, the age of wickedness, as you say, there has been none as yet? How can you establish your doctrine of the four ages?"

The sermon.

There followed more discussion for a time, till we thought as many of the neighbours had collected as were likely to come, then Shujatali took the opportunity to read, with explanatory remarks, a part of the third chapter of the gospel by John, insisting, by the way, on the difference between the new birth here spoken of and those numerous births which the doctrine of the transmigration of souls leads them to expect to undergo, and on the proof of Christ's Godhead from the statements of the 13th verse.; but more especially dwelling on the contrast between all their pretended incarnations, who, as the Shasters say, all came to destroy sinners, and this true incarnation, who came to seek and save the lost. Many, who had come out of curiosity to hear a discussion, went away during Shujatali's discourse, which he concluded with an affectionate exhortation to those who remained, founded on the contrast he had been drawing. He had just closed when an old Brahman, whom from his appearance I suppose to be the officiating priest of some families in the neighbourhood, came up, shouting to Fukeerchund, that all the world now declared him a Christian: to which Fukeerchund replied, "If all the world combine to bestow that benediction on me, so much the better." Shujatali had some discussion with the old man, in the course of which he called in question the fact of his being a brahman at all, giving as his reason a sentence from the Shasters, in which it is asserted that all brahmans are at birth Shoodras, that by the performance on their behalf of certain rites they became dwij, or twice-born, by studying the sacred books they attain the dignity of Bipras, but not till they know Brahm, the Supreme, are they Brahmans. "Now," rejoined he, "how can you pretend to the knowledge of the Supreme, when in the morning you go to the river side, make up a morsel of clay in your hands into a representation of Shiv's obscene image, and chatter incantations to it; and then, forsooth, throw it away into the water?" The old brahman, however, was more inclined to joke than to give any serious consideration to the truth. After some time, Shujatali offered up prayer with and for those who were present, and we took our leave. I purposely was a hearer only on the occasion, as this was Shujatali's first visit, and might not be often repeated. On the whole, it was pleasing to see Fukeerchund, in the midst of thirty or forty of his adult neighbours, not shrinking from an avowal of his attachment to Christianity: but he, and others in a similar state of mind, whom we know, need our prayers very much, that they may come out and be separate, not in place, but in practice from all that is heathen, and may be open and acknowledged accessions to the Saviour's lowly band in this stronghold of Satan's power.

July 22nd. After a considerable interval, I now take my paper to complete my letter. We feel very grateful to the Lord for his kindness in giving our dear boy so favourable a passage, and permitting us to hear even sooner than we dared to hope of his safe arrival in happy England. O may your kind wishes, which so accord with our own anxious desires, be fulfilled on his behalf! We are anxious to hear something about the articles which were sent for

sale on account of the Missionaries' Boys' School,—whether they were in time, and acceptable. We rejoice to hear further good accounts of the success of your plan for the enlargement of the mission here. We desire to join our earnest prayer with yours for the Lord to supply the necessary labourers. They will need courage, patience, and faith; but all these the Holy Spirit can abundantly supply, and oh! He and He alone can pour down showers of grace on this hitherto barren soil, which shall make it as luxuriant in plants of grace, as the literal soil is of vegetation at this season. We perfectly sympathize in the interest you feel in the movement among the Calcutta native churches, and anxiously desire it may succeed and prosper to the full. To see a community of Christian Hindoos, acting independently of foreign aid, yet in humble submission to the dictates of Christ's word, and without selfishness or envy, presenting by their consistent conduct a good example to their heathen neighbours, would be, to your missionaries in this land, one of the greatest joys they could experience. Their great imperfections seem often discouraging: but we rest our hopes on the word of God, and the power of the Holy Ghost, and we dare not doubt that the Spirit of God can raise up even minds that have been enslaved and debilitated by the influence of ages of superstition, to the nobility of genuine Christian character.

Disappointment.

I much regret to say that the result of our visit to the inquirer, Fukeerchund, has been for the present the very opposite of what we could have wished. On that occasion, some of his neighbours raised a rumour that he was accustomed secretly to eat with the Christians when he came to visit them. They said they got the information from my servant, who was holding the horse outside during our interview. Whether it was so, or whether they circulated the report without any foundation, for the purpose of intimidating Fukeerchund, at any rate the result was that his family raised a great uproar. The female members of it, after their common practice, began to threaten their own lives,—one running to the well, another seizing a hatchet,—in order thereby to coerce Fukeerchund to their wishes. Terrified by this disturbance, Fukeerchund yielded to the remonstrances of his neighbours, and, while he said he should persist in reading Christian books, and retain his faith in Jesus, promised that he would not visit the Christians, nor allow them to visit him. He has sent a friendly message once or twice to Nainsookh, but has put a stop to the worship in his house, and our hopes of his openly embracing the true faith at present are frustrated. Others, who seemed in a similar state of mind, have also drawn back. This is very saddening to our spirits. We look round on thousands, for whom our anxious interest is excited, and whom we know to be acquainted, in some measure, with gospel truth, and feel a sorrowful and painful surprise, if I should not rather say, dismay, when we inquire within ourselves, "Is there not one of all this mass who will believe our report, and to whom the arm of the Lord shall be revealed? Is there not one, to whom the loveliness of Jesus shall be so manifested that he shall be willing to take up his cross and follow him?" And with inward anguish we turn to the mercy-seat and cry, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, to make thy name known to thine adversaries."

HOWRAH.

Mr. MORGAN has kindly communicated a lively description of a missionary's day of labour. Our friends will be able to realize its scenes and its events, its toil and difficulty.

Come then with me and see one day's work. I write from experience.

It wants an hour of daylight, the cook is boiling a cup of coffee; the physical is the basis of all things here. We start with a load of books up the embankment, before us there is a rice field some two or three miles broad. By the time you are across, you are saturated above and below with the dew, and I hear you exclaiming—is there no path? It is really no joke to walk over these fields.

Here is a village; after some time out come the people, then loud and long preaching, the Bengalee can make nothing of the still small voice. Now let us go over the next rice field, preaching again, the same in other villages on the way home. It is now ten o'clock, we return nice and crisp, the sun has taken away the dew, but the feet are still wet. To breakfast, the boat moves on to the next village. It may be near the river, it may not, but we must find it; the sun is now hot, and when you return to the boat you feel the application of cold water to the forehead very refreshing.

In the afternoon we go out again, as much inland as possible, the same process as the morning, and back to the boat at dusk. For an hour or two you feel comfortable, then

you begin to feel cold and stiff, feverish, hot about the forehead; the dew, the sun, and the loud preaching have done their work; to bed or rather to the blanket, no sleep; there are eight or ten men who have been doing next to nothing all day, talking, singing and quarrelling. Put a pillow over your head to deaden the sound—tried. Let us suppose that you have had a month of this work, how do you like it? I had no idea it was such hard work.

The difficulties.

Let us now look at the land route, the whole of lower Bengal is the delta of the Ganges, the soil alluvial. It has been converted into rice fields by a series of embankments, generally parallel with each other. These embankments are the roads for men and animals, they are not wide enough for carriages. To travel this way there are many things necessary, such as tents, bullocks to carry them, also others to carry books and provisions, in fact every thing that you want; a bullock is six-pence a day, you must have a train of men and bullocks. How is the missionary to go? We must walk with the bullocks, or else get a palkee. Should he walk his preaching will be very small. We come to creeks and rivers, to cross them the bullocks must be unloaded and let them swim over, and the men will cross twos and threes in a very small boat, this is slow work.

There is a third mode, and that was adopted by me to a certain extent last cold weather. In the boat I take a palkee with me, and having come to a given place, I hired bearers to take me to some large places ten or twelve miles inland, each palkee must have eight men, at six-pence a day each man, that is four shillings a day; then men as a general rule cannot make more than twenty miles a day, that is ten each way, sometimes with me they made twenty-four, but then I was obliged to walk many a mile. It is killing work to the poor men, no roads, no paths, it is in reality a steeple chase. In this case the missionary must be out from daylight till night, taking provisions with him, and should he remain out all night he must sleep under the trees in the palkee.

Worth noting.

It is then evident that in preaching the gospel in Bengal, we have not only to contend with great moral difficulties, but with great physical difficulties. Every thing connected with India is great. First the climate, great heat, great rains, dews so great that I could not venture out of the boat at night, without a cloak, and more insidious, and destructive of health than either rain or heat.

We have next the great physical difficulties of travelling, wearisome to the last degree, the difficulties of finding any accommodations and food, the Hindus cannot breed fowls because they are unclean, and can only be had of Mussulmen. I have known my boatman spending half a day foraging the country for a few vegetables, and fish, and after all obliged to fall upon my stock.

The amount of personal and exhausting labour on the part of the missionary, is much greater than people at home will credit.

The expenses are very great: suppose I were to take a boat and palkee, there will be eight or ten men with the boat, eight with the palkee, two men to carry books, my own servant to boot, say twenty men at six-pence a day, that will come to ten shillings, independent of the personal expenses of the missionary.

The same may be predicated of our success, when it will become so great as to produce astonishment and wonder.

CEYLON.

KANDY.

The various matters referred to in the following letter from Mr. Davis will, we are sure, be regarded as full of interest and promise. Some months since we recorded the formation of a native church in Calcutta, with its pastors independent of the Society's funds: it will be seen that in Ceylon the first step has been taken towards the same end. In this way will the gospel become an indigenous plant in the countries whither missionaries have gone, and rooting itself in the habits and interests of the people, be, under God's blessing, perpetuated. Mr. Davis's letter is dated August 5.

Since my last, we have been favoured with a visit from that holy, devoted, and self-denying brother, Mr. Cassidy. Mr. Allen accompanied him, and I think I may truly say the visit was an especially sanctified means of grace to us all. We met at intervals, day by day, and conversed, as I think, most interestingly and profitably respecting all matters relative to the mission in particular, and the kingdom of our Redeemer in general.

You who, in our native land, are favoured with an abundance of Christian converse, can scarcely enter into my views and feelings in relation to the visit of our brother to this isolated part of the vineyard.] But you cannot fail to be pleased to learn that we thought and talked much respecting the best means of obtaining efficient help at the least possible outlay. What effect these meetings had upon us will be best told by our future course; but this I may say, we were all agreed that a strenuous effort should be made to economize, and that the native preachers and members of our churches must be taught by our example, as well as by precept, the duty and privilege of self-denial for the sake of Christ.

Native Pastors.

Almost immediately after brother Cassidy left us, and while I was making preparations for long jungle tours, our native pastor, Mr. J. Silva, resolved upon removing to his wife's native place, Matura, where he now preaches, to use his own phrase, on his own account. If you ask, How is the Singhalese preaching carried on, and the church superintended? It gives me pleasure to reply, In our difficulties, God most graciously and fully provided for us. After considerable thought and consultation with friends, our brother Hendrick Perera, Mohandiram, came to the conclusion that it was his duty to take the oversight of the church; and this without any remuneration, or being at all dependent upon the funds of the society. His help was most timely, and is very efficient. His learning is very considerable for a native, and his influence of the best kind. He studied at Cotta, for the position of native catechist, in connection with the church mission, but has been connected with the church in Kandy many years. I think this a real and an uncommon instance of devotedness to Christ. Indeed, I scarcely know whether any native at any time has taken a similar step. If it were proper to do so, I would suggest that a few lines be written to him from yourself to encourage him in his truly arduous work. He would appreciate them, and is well able to reply in an interesting manner respecting his motives and his work. All we require at present to supply the place of Mr. Silva is an assistant to Mr. Perrea, whose duty will be to visit from house to house in Kandy, and accompany me in my journeys into the interior, and to the stations.

Increased effort, and reduced expense.

You will percieve from the enclosed account of receipts and expenditure, that we are aiming to increase the agency in connection with us at the least possible expense, and that this year, as well as the next, we hope to work the whole field equally well, with an outlay of £100 less from the general fund. It is for you to decide whether this £100 shall be laid out in this district, in penetrating the jungle, and carrying the gospel to the Kandian villages, or whether it shall be devoted to the benefit of some other locality. It will enable me to set up the standard of the Redeemer in the beautiful valley of Doombera, where there is a large population, and little, very little, done to lead the natives to God. Next month, D. V., I intend to visit Doombera, to pioneer a little; but if we are to attempt "great things," you must allow me to draw very nearly as much as we have been in the habit of doing.

You will be interested to learn that my dear wife's school is succeeding exceedingly well. We have nearly forty girls in regular attendance, and they present a pleasing mixture of European, Singhalese, and Portuguese.

A good beginning.

Finding the girls' school succeed so well, and being very much urged to try a boys' school, I was tempted to reply that, provided the necessary expenses could be raised in Kandy, and for the most part, from the parents of the children, I would do something in it. Without going into the details, it may be sufficient to say, the schools have become, in little more than two months, a rather considerable establishment; the attendance being seventy-two,—thirty-five boys and thirty-seven girls, of almost every shade, age, and capacity. Hitherto the current expenses have been met, and the greater part of the expense incurred in fittings, books, desks, &c., &c., has likewise been met by donations from the parents and friends.

It is my opinion, that should the children receive a really good education, these schools would give us a position and an influence in this part of the island which may be highly subservient to our grand object. We cannot but remember that there is no good boys' school in Kandy; that the most promising lads are sent to Colombo for education, and not unfrequently to the Puseyite college. For what could parents do? Such considerations as these have led many of the parents to pledge themselves to do their utmost to support a good boys' school.

WEST INDIES.

TRINIDAD.

Although the Committee have not been able to fill the vacancy occasioned by the decease of their lamented fellow labourer, Mr. COWEN, the work of grace which had begun just previous to his departure has been continued. Mr. LAW's health is, however, far from good, and it is most desirable that he should be relieved of the additional labour which has fallen upon him. His letter is dated August 25.

Since my last letter to you, I have had a severe attack of bilious fever, from which, however, our heavenly Father soon delivered me. Still I have fever less or more every day, which makes me often very weak and useless. Do send a missionary soon.

Baptisms.

I have lately visited the stations at Savanna le Grande, and found two of the churches in a flourishing state. At the third company the word of the Lord seems to have free course; there are many inquirers and some conversions. At this place I baptized seven persons on a creditable profession of faith in Christ Jesus; was truly delighted with a class of bible readers in connection with this church. At Sherringville there is a great awakening among the people in relation to divine things. The members of the church meet almost daily for prayer and supplication. Many sinners are being convinced of sin, and some have found peace through the blood of Christ. At this place I baptized five converts. There was at all our meetings a manifestation of the gracious presence of our God and Saviour.

Inquirers and converts.

Last week I paid a visit to Coura. After a long journey found a beautiful little village in the great forest, and a small but interesting little church, which seems to have had lately a time of spiritual refreshing. I had three meetings; four persons having given satisfactory evidence of being "born again," were baptized in the name of Jesus. Among the inquirers there are some Roman catholics. One old woman, who has been devoted to Rome all the days of her life, has cast off the yoke of bondage, and waits to be baptized "in the name of the Father, Son, and Holy Ghost." The Lord has also opened the eyes of an intelligent young man, who, although a Romanist, has been assisting in the sabbath school. Since my return, one of the brethren here has written me as follows—"There is a great crying for redemption in Christ Jesus in our village. There is a fire kindled that will never go out. There are seven candidates for baptism." I need not say that these manifestations of the gracious power and presence of God amongst us greatly cheer and strengthen me amidst all my labours and trials.

Our new house of worship is finished so far as the walls and roof are concerned. We have borrowed about 1,300 dollars, but we shall need about 500 dollars more than we have. The building will cost nearly 1,000 dollars more than I expected. We will make another call on some of our friends here for further aid. Could you not obtain from some friend or friends the sum of £50? Do try. It is for the cause of God in a dark land.

We cheerfully urge upon our friends the call on their liberality presented by the closing passage of the above letter.

WESTERN AFRICA.

BIMBIA.

The coloured missionary has continued to labour at this interesting station amid the discouragements of loneliness and comparative want of success. But the horrors of savage life constantly presenting themselves in the vicinity, are frightful and deeply afflicting. Only the gospel of peace can renovate the wild and sanguinary men whose enormities are described in the letter below. They call loudly on the Christian and philanthropist to hasten, if possible, to

stay the ravages of fatal superstition and fearful ignorance. Mr. FULLER writes under date of July 24, as follows:—

Times with us at Bimbia are indeed those of the greatest anxiety, yet I commit all things to the hand of the Commissioner who has decreed that his gospel must be preached to all nations; the work is all his own, and in his own time will bring to pass his design.

You will, I suppose, know that this is now the rainy season. The inconvenience of the weather has put every thing behind, and in a great manner stopped the attendance on service. During the last month, I have scarcely been enabled to get out among the people, and sometimes with the greatest difficulty attend the usual services; but in the disastrous state of things, I still pray that the divine Head will interpose, and in his mysterious providence draw the curtain of darkness from the eyes of the poor heathen, and pour in the light of his truth upon them.

A cruel murder.

It is painful for me to state that the long-silent horror of blood has during the last month made its way into the hearts of the natives. On June, the third sabbath day, the noise of drums was heard, a canoe made its appearance at the point, and what was this noise? The drum was telling the horrible tale of their cruel deed. It was too awful a sight for me to witness, but those who saw it, said that a man's head, newly cut off, was at the bow of the canoe. It was the head of a poor innocent creature taken by a man by name Ngganda or Dick Bumbi, and for no just cause, but simply for what they call a hero. This was soon after followed with a grand festival, the particulars of which I am unable to give. O that the time would soon appear when the bloody deed of cruelty and warfare shall be abolished from off the face of the earth. On the following sabbath morning, I endeavoured to impress the awful deed upon the minds of those who attended from the words, "Whoso sheddeth man's blood, by man shall his blood be shed;" and I am glad to say they were very attentive while I spoke. Having given such painful news, I may just say a few words of a conversation I lately had with one of my female inquirers.

We began with the curse pronounced upon Canaan, comparing it with the practice of the Isubus in giving and taking his father's wife, pointing out the fulfilment of that curse; after which we skipped over to her state of mind. In the mean time I asked her the following question, which she answered with freeness in her native tongue. "You have been an inquirer for about two years, during which time I have laid before you your exceeding sinfulness in all your former practices, and have pointed you to the Saviour; now have you any belief that your sins are pardoned?" "Yes; for it was for that purpose Christ came into the world!" "But do you believe you are in any way a new creature?" "Yes, from an inward disgust for all former habits and country fashions, and an inward love to the word of God!" But on whose part do you believe you have become a new creature? on your own righteousness? or whose?" "Through Jesus Christ's." With many other questions we kept up our conversation for an hour, then imploring a blessing on each of us we parted that evening. I am indeed thankful for the little corn upon the little hill, and look with hope that it shall yet shake like Lebanon.

I am glad to say that of late I have thought it wise to have some other part of the scripture for use in the native tongue, and I immediately begun with the Gospel of Mark, which I have now gone through, only wants printing. I now wait permission from Mr. Saker; if you and he will allow me to do so, I shall be glad, and if permitted by you, I should like to reprint Matthew, making a few alterations which are perceivable to me, and then go on till I get the four Evangelists in one book.

HOME PROCEEDINGS.

Since our last notice Mr. TRESTRAIL and Mr. STOVEL have visited the West and North Ridings of Yorkshire, and during an extensive tour were greatly aided in one part of it by the Rev. H. S. BROWN of Liverpool, and in the other, by esteemed brethren residing in the district. Mr. UNDERHILL ...ended a series of meetings in Sussex and Lincolnshire, in which county Mr. EDWARDS of Nottingham was his colleague. The Revs. H. CAPERN of the Bahamas, and S. HODGES of Jamaica, represented the Society to the churches in the counties of Monmouth, Glamorgan, Pembroke, and Carmarthen. Mr. HANDS, from Jamaica, joined Mr. SPRIGG in Worcestershire. During October Mr.

TRESTRAIL traversed the district of East Gloucestershire, Mr. UNDERHILL and Mr. GOGERLEY of the London Mission, Huntingdonshire, Mr. PEARCE and Mr. ALDIS, Durham and Northumberland. Mr. PEARCE, accompanied by Mr. TODD of Salisbury, have gone over Hampshire and the Isle of Wight, and Mr. CAREY St. Albans and the district round. Meetings in behalf of the Society have also been held at Barton Mills, Soham, West Row, and Isleham, attended by Mr. LORD of Ipswich, Mr. CANTLOW of Isleham, and other neighbouring brethren. Mr. BONNER has visited Brighton. Mr. UNDERHILL has also taken Plymouth, Kingsbridge, and Dartmouth, and Mr. LANDELS and Mr. ALDIS East Lancashire. Other meetings have been held, of which no definite account has reached us.

It will be seen from this that much ground has been traversed, and very many churches visited. What has been the general character of the meetings—whether the missionary spirit has been animated or otherwise—whether what was cold and languid has been revived—whether churches which have hitherto done little or nothing, have been induced to take up the cause in earnest—or whether a deep and importunate spirit of prayer has prevailed, we cannot tell. Of some we can speak; and in encouraging language. Many were good and devout; others cheerless, and wanting in animation. The collections in most instances have been better, but in few, so far as we know, was there a spirit of enthusiasm such as we have seen, and felt too, in bygone days.

Still there were some things to awaken hope. In many places auxiliaries were either formed where they did not exist, or where they have become languid, have been revived and quickened; while perhaps in all a degree of interest more or less deep was manifested in the plan adopted for enlarging and consolidating the Indian mission. Much more, however, may be done, and done easily. We do not find the admirable suggestion thrown out by a friend two years ago, and to which we have often adverted, of A LORD'S DAY MISSION BOX in families, has been generally adopted. Monthly missionary prayer-meetings want more life, spirit, and interest. More might be done among the young. We are surprised to hear that in some quarters "objections on principle" exist against enlisting, as contributors, the scholars in Sunday-schools! But in those cases where energy has been thrown into such organizations, the happiest results have followed. We were surprised and gratified to hear, in one instance, during a recent journey, of the schools connected with a church raising nearly £40, and the secretary in reading the report stated, on behalf of the children, "that they would rather give than beg."

It is useless to conceal the fact, but it is a fact, that the churches, *as such*, have not taken up this work. The annual meetings are held, auxiliaries may exist, both adult and juvenile, and subscribers may be obtained. But the affairs of the mission, except in a few rare instances, have not been considered a part of the business of the church. In those cases where churches have so regarded them, the good effect has been surprising. Not only have contributions greatly increased, but the spirit aroused and the effort awakened have been most refreshing. Most earnestly do we press this matter on the attention of pastors and deacons, not for the sake of the mission only, but also for the sake of the churches themselves.

POSTSCRIPT.

Since the foregoing was sent to press, we have received letters from India, and they convey some distressing intelligence. Mr. THOMAS writes, Sept. 5,—"For more than a week we have been daily looking for the death of Mrs. WENGER. She has been brought exceedingly low, and it is a wonder that she is still alive. After giving up all hope concerning her, the doctor now expresses himself as sanguine of her recovery. She improved yesterday a little, and but a little, and to-day has gained somewhat in the right direction; but what the result may be we must wait to see. Mrs. WENGER's illness will put it out of Mr. WENGER's power to write to you by this mail." May the hopes here expressed of Mrs. WENGER's recovery be realized. In the meantime we commend the suffering family to the sympathy and prayers of our readers.

The tidings from Serampore are even more painful. Mr. THOMAS, in the same communication, observes, "that Mr. DENHAM has been called to pass through the waters of affliction. At one time only two of his family, himself and one of his daughters, were on their feet, the rest all prostrate. Mrs. THOMAS and myself were up there last week, and were distressed to see Mrs. DENHAM so unwell. I fear that now the excitement of waiting on her child is over, she herself will be laid up for awhile. I am also sorry to say that Mr. TRAFFORD is far from being in a healthy state. I would have urged him to come to Calcutta for medical advice, but that he could not leave Mrs. TRAFFORD in her present circumstances."

Mr. DENHAM writes under date of Sept. 2, and after expressing regret at the long interval which had elapsed between this and his previous communication, observes, "When you have learned the cause, you and the members of the Committee will, I know, feel for us, and sympathize with us. I do not usually trouble you with private matters or details of ordinary trials, but at this time I know not how to write without mentioning my own anxieties and home cares." And then referring to the pleasure he had expressed in welcoming a fellow labourer in the college, and the high hopes with which they unitedly commenced operations in May last, he adds, "Nor would these hopes have suffered disappointment, but extreme and enfeebling sickness came again and again on our brother, then on Mr. ROBINSON, then on Mrs. DENHAM, on my youngest child, and subsequently on two others. I cannot write, therefore, as I have done; indeed while I write I am all but heart-broken. It may be before I post this, that the sufferings of our youngest child will have ended." And so it proved to be; for in a note at the bottom of the page, he says, "Her sufferings terminated this afternoon, Sept. 3, at five P.M."

These trials have not been confined to the family circles of our brethren; for, in a subsequent part of Mr. DENHAM's letter, we read, that "not a class in the institution, hardly a family in the station, but has more or less suffered. Among our native neighbours death has been fearfully prevalent. The year has been one of great trial; but the last six weeks have been accompanied with such incessant anxiety, that I do not remember to have undergone, except on one or two previous occasions that ended in death. When sickness and domestic trials like these keep a man's eyes waking night after night, at so trying a season as the rains in Bengal, the tale may be written or told, but none but those who have

passed the trial can realize the gloom and depression it inevitably occasions."

What can we add to these affecting communications? Dear friends, if you believe in the power of prayer, let it ascend to God, that he will graciously support the sick and sorrowing, and sanctify these strokes of discipline and bereavement to their spiritual good. Nor may you forbear to ask, that lives so valuable may be spared for yet greater usefulness in the mission field.

From a private friend we learn that Mr. JACKSON, of Agra, has had a serious attack and has been brought low by fever and dysentery, which had confined him to his bed for three weeks. We hope the disorder has now passed away. But such attacks are a serious interruption to mission work; for more time perhaps, is needed, after the sickness has pased away, to *recruit* the shattered health than the period of the illness itself.

In connection with these tidings, we beg seriously the earnest attention of the members of the society to the report of the sub-committee appointed some months ago, to inquire where brethren could be found willing to devote themselves to the work in India, presented to the Committee at the quarterly meeting, Oct. 19, to the effect that they had no one at present to recommend to them! Now this has not been from want of inquiry and correspondence. Quite true, in some cases, that health prevented the offer of service. But it is equally true, and most painfully so, that there have not been those offers of service which might have been reasonably expected.

The Committee have deeply deplored this state of things. They have had a special meeting for prayer to God. We hear that many churches, in one or two districts, have also united for this purpose. But we are constrained to confess our deep conviction, that there is neither the concern felt which there ought to be, nor the manifestation of that spirit of importunate prayer which the subject demands, and without which we cannot hope that "the Lord of the harvest will thrust out more labourers into his harvest."

A friend from the north asks, "What has befallen the denomination that only *one voice* has responded to the call of the Committee for twenty more missionaries for India?" While he will be glad to learn this is not literally true, for the reason before assigned, still is it not lamentable that only one has yet been sent forth?

We have some good grounds to hope that the necessary funds may be raised. There is a steady increase in the permanent income of the Society; not perhaps in the ratio which some of the more sanguine among us expected, but enough to justify the *hope* already expressed. But the interest taken in this great project is not so profound and intense, nor so general, as we fondly anticipated. What can be done to awaken the spirit we want? Surely it is a personal affair after all. The Committee are not responsible for its absence. Any agency which they may employ cannot call it into existence. To whom then, under God, are we to look? Oh! if the churches, as such, would but take it up. If associations, when they meet, would but make it a subject of their deliberations, and the object of their prayers. If the heads of families would present it often at the throne of grace, when they assemble for prayer, some good result would surely and speedily follow.

The effect on the interests of personal godliness, and on the spiritual condition of our churches, a subject which at this moment awakens deep anxiety in many serious and thoughtful minds who long for the revival of true religion in our midst, would be decisive and immediate.

For a long time, the additions to the churches, in many associations, have been fearfully small. Godly ministers mourn over the comparatively little success which attends their preaching in the conversion of souls. There should be "great searchings of heart" among us all, to seek out the cause of the almost universal want of prosperity. Temporal prosperity the nation has enjoyed for many years. Does this prove a hindrance to the Lord's people? Let them regard the signs of the times. There are tokens of peril too plain to be hidden. Already great alarm is felt. Let the disciples of Christ take warning in time, and fly to the refuge of the mercy-seat, and while there humbling themselves before God, seek his grace to quicken within them the almost dying embers of divine love.

Meanwhile let it never be forgotten that the experience of half a century has placed it beyond dispute, that vital godliness, and the prosperity of the churches, go hand in hand with the cultivation and growth of the missionary spirit. That spirit embraces objects near as well as remote, neighbours around us where we dwell, as well as perishing heathen abroad—in a word, *all* the interests of the kingdom of Christ. May the prayer of the Psalmist, and the spirit which called it forth, be ours: "Let thy work appear unto thy servants, and thy glory unto their children. Let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us: yea the work of our hands establish thou it."

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Miss Elizabeth, for a box of useful articles, for *Rev. R. Bion, Dacca*;
Mr. Harrison, for a parcel of school materials and medicines, for *Rev. J. Sale, Barisal.*

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from September 21 to October 20, 1853.**

	£	s.	d.
Donations.			
Boyce, Mr. Thomas, Trustees of the late...	80	0	0
Gurney, W. B., Esq., for *Kettering Chapel, Jamaica*	5	0	0
Sunday School Teacher, one penny a day	0	15	0
Thank-offering	20	0	0
Tritton, Joseph, Esq., for *School Room, Haiti*	3	3	0
Legacy.			
Kettle, Mr. Robert, late of Glasgow	449	4	2

	£	s.	d.
LONDON AUXILIARIES.			
Buttesland Street, Hoxton— Collection	3	17	0
Eagle Street— Sunday School, by Y. M. M. A., for *Schools*	2	5	0
John Street— Contributions, for *India*	114	15	6
BUCKINGHAMSHIRE.			
Brill— Dodwell, Mr. E.	2	0	0
Olney— Collections	8	2	2
Contributions	6	11	0
Do, Sunday School	0	6	10
CAMBRIDGESHIRE.			
CAMBRIDGESHIRE, on account, by G. E. Foster, Esq.	41	3	1
CORNWALL.			
Camborne— Anon	0	10	0
Redruth— Anon	1	4	0

* The Contributions acknowledged in last month's Herald should have been stated to be *from August to September 20.* The error arose from the printer's neglect.

	£	s.	d.
CUMBERLAND.			
Cockermouth—			
Banks, Mr., A.S., three years	2	0	0
DEVONSHIRE.			
Tiverton—			
Friends, for *Mrs. Fowler, Bahamas*	1	16	2
DURHAM.			
Houghton le Spring, by Mr. H. Angus—			
Collection	1	13	0
Contributions	1	18	0
GLOUCESTERSHIRE.			
Chalford—			
Collection	2	0	0
Kidderminster—			
Collection	2	11	0
Do., Prayer Meetings	0	13	4
Contributions	4	8	4
Do., Sunday Schools	1	16	10
Stroud—			
Collections	12	5	7
Contributions	6	17	11
Do., Juvenile	3	1	7
	33	16	7
Less District expenses	4	11	1
	29	5	6
LANCASHIRE.			
Bolton	20	12	5
Bootle—			
Collections	8	18	4
Contributions	2	4	8
Cloughfold—			
Collections	9	0	0
Colne—			
Collections	6	3	4
Contributions	6	3	8
	12	7	0
Less expenses	0	4	6
	12	2	6
Haslingden, Pleasant Street—			
Collections	7	8	3
Contributions	2	11	9
Liverpool—			
Byrom Street—			
Sunday School, for *Schools*	2	1	6
Myrtle Street—			
Collections	110	0	0
Contributions	72	14	8
Proceeds of united Tea Meeting"	5	13	0
Pembroke Chapel—			
Collection, Public Meeting	32	12	6
Do., Juvenile, do.	6	12	7
Contributions	100	0	0
Do. Sun. Schools, for *Native Christian Institution, Intally*	5	16	1
Walnut Street Sunday Schools	0	9	9
Padiham—			
Collections, &c.	4	0	0
Preston—			
Collections	12	11	6
Contributions	9	18	6
	22	10	0
Less expenses	0	15	0
	21	15	0
Sabden—			
Collections	7	18	5
Contributions	10	4	2
Do., Sunday School	8	14	10
	26	17	5
Less expenses	0	9	11
	26	7	6
LEICESTERSHIRE.			
Leicester, on account, by Mr. Jas. Bedells	100	0	0
LINCOLNSHIRE.			
Holland Fen—			
Collection	0	17	1
Contributions	0	10	3
Horncastle—			
Collections	5	17	9
Do., Horsington (moiety)	1	6	7
Do., Mareham le Fen	1	16	0
Contributions	7	3	6
Lincoln, Mint Lane—			
Collections	9	19	8
Contributions	14	10	5
Do., Sunday School	0	18	2
	42	19	5
Less expenses	7	12	0
	35	7	5
NORFOLK.			
Norfolk, on account, by Mr. J. D. Smith	250	0	0
NOTTINGHAMSHIRE.			
Basford, New—			
Collection	5	0	0
Lescoe—			
Collection	2	17	1
Newark—			
Collection	2	16	10
Contribution	1	0	0
Nottingham—			
Collections—			
Derby Road	20	8	5
Park Street	7	3	6
Public Meeting	4	7	4
Contributions	58	12	11
Do., Juvenile Society—			
George St. School	4	7	11
Park Street	6	9	6
Woodborough and Calverton—			
Collections	3	0	5
	116	3	11
Less expenses	8	5	3
	107	18	8
SOMERSETSHIRE.			
Bristol—			
Sherring, R. B., Esq., for *Mrs. Fowler, Bahamas*	1	1	0
Taunton—			
Collections	6	5	2
Contributions	12	1	0
Do., for *India*	5	0	0
Do., Sunday School, Silver Street	0	13	2
	23	19	4
Less expenses	0	13	0
	23	6	4
SUFFOLK.			
Kye, Second Church—			
Contributions	6	10	4
Do., for *India*	2	0	0
Suffolk, on account, by Mr. S. H. Cowell	20	0	0
SURREY.			
Dorking, by L. Viteu—			
Contributions, for *Africa*	5	0	0
Do., for *India*	0	10	0
SUSSEX.			
Battle—			
Collection	2	11	6
Contributions	1	8	6
Do., for *India*	6	0	0
	10	0	0
Less expenses	0	7	0
	9	13	0
Sussex, on account, by Rev. J. Stent	26	10	0
WORCESTERSHIRE.			
Pershore—			
Collections	11	16	3
Contributions	32	1	9
	43	18	0
Less expenses	0	10	0
	43	8	0
Worcester—			
Collections	17	5	1
Contributions	22	3	6
Do., Juvenile	11	8	5
	50	17	0
Less expenses	1	5	6
	49	11	6
YORKSHIRE.			
Barnoldswick—			
Collections	11	11	6
Bingley—			
Collection	2	0	0
Contributions	0	5	1
Do., for *Native Preachers*	1	6	2
Blackley—			
Collection	1	4	0
Bradford, United Juvenile Service	6	1	0
Bradford, First Church—			
Collection	28	16	10
Contributions	10	10	0
Do., Sunday School Class	0	4	1
Proceeds of Breakfast	0	17	7
Bradford, Second Church—			
Collection	17	11	5
Do., Public Meeting	7	12	6
Contribution	0	10	0

	£	s.	d.
Chapel Fold—			
Collection	1	10	0
Farsley—			
Collection, &c.	16	0	2
Halifax, First Church—			
Collections	15	17	4
Contributions	11	2	6
Do., for *India*	2	0	0
Do., Sunday School	12	5	1
Halifax, Second Church—			
Collection	4	11	1
Contributions	2	1	6
Hebden Bridge—			
Collections	14	10	1
Contributions	19	4	2
Keighley—			
Collections	2	13	8
Contributions	2	8	4
Leeds, on account, (by Mr. H. Gresham	130	0	0
South Parade—			
Contributions, for *Mrs. Fowler, Bahamas*	3	4	8
Meltham—			
Collection	1	7	8
Contributions	0	9	4
Do., Juvenile	0	15	9
Milne's Bridge—			
Collections	8	12	1
Contribution	1	0	0
Pole Moor—			
Collection	7	0	0
Ossett—			
Collection	1	0	7
Rishworth—			
Collections	3	11	4
Salendine Nook—			
Collection	14	2	0
Skipton—			
Collection	0	16	1
Slack Lane—			
Collection	2	14	1
Contributions	0	5	11
Wainsgate—			
Collection	1	10	6
Wakefield	5	0	0
	374	4	1
Less expenses	7	12	5
	366	11	8

SOUTH WALES.

BRECKNOCKSHIRE—

Brynmawr, Tabor—			
Collection	1	4	8
Hay—			
Sunday School	0	10	0

CARMARTHENSHIRE—

Carmarthen, Tabernacle—			
Collection	10	8	4
Contributions	10	19	6
	21	7	10
Less expenses	3	0	0
	18	7	10
Carmarthen, Priory Street—			
Collection	10	0	0
Contributions	3	10	0
	13	10	0
Less expenses	2	10	4
	10	19	8
Llanelly, Zion—			
Collection	2	5	6
Contributions	12	14	6
Llanelly, Horeb—			
Collection	0	10	0

GLAMORGANSHIRE—

Aberdare—			
Collection	3	4	4
Contributions	4	3	5
Cardiff, Bethany, on account, by Thos. Hopkins, Esq.	40	9	6
Dowlais, Caersalem—			
Collection	3	14	0
Contributions	2	10	0
Merthyr Tydvil, Ebenezer—			
Collection	1	17	8
Contributions	1	7	6
Neath, Bethany—			
Collection	1	7	0
Pontbrenllwyd—			
Collection	1	4	0
Contributions	1	2	6
Pontypridd—			
Collection	2	2	9
Do., Rhondda	0	5	0
Contributions	5	14	0
Trefforest—			
Collection	0	7	6

MONMOUTHSHIRE—

Abergavenny, Frogmore Street—			
Collection	6	0	9
Contributions	4	18	8
Do., Sunday School	1	19	5
Abergavenny, Lion Street—			
Collection	1	11	6
Contributions	2	6	6
Do., Sunday School	0	8	0
Blaenavon, Horeb—			
Collection	1	6	0
Contributions	2	14	2
Caerleon—			
Collection	0	9	11
Contributions	4	12	6
Magor—			
Sunday School, for *Native Preachers*	0	11	6
Pontheer, Zion—			
Contributions	31	15	7
Pontrhydyrryn—			
Collection	0	3	2
Contributions	10	15	0
Pontypool—			
Collections	4	12	1
Contributions	8	11	6
Rhymney, Pennel—			
Collection	1	11	6
Risca—			
Collection	1	14	10
Contributions	2	17	9
Usk	0	16	8

PEMBROKESHIRE—

Blaenconin—			
Collection	1	1	10
Contributions	5	6	9
Do., Sunday School	1	18	3
Ffynnon—			
Collection	2	0	2
Contributions	4	6	0
Do., Sunday School	1	4	6
Harmony—			
Collection	0	18	4
Contributions	3	18	0
Llangloffan—			
Collection	1	15	6
Contributions	8	2	0
Do., for *India*	1	0	0
Narberth—			
Collection	4	4	6
Contributions	2	15	3
Tenby—			
Collection	2	6	3
Contributions	1	11	0
	132	5	1
Acknowledged before and expenses	68	2	2
	64	2	11

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

J. HADDON AND SON, PRINTERS, CASTLE STREET, FINSBURY.

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MEMOIR OF THE REV. JOHN THOMAS,

FIRST BAPTIST MISSIONARY TO THE HEATHEN IN BENGAL.

BY THE REV. C. B. LEWIS OF CALCUTTA.

PART V.—FROM OCTOBER, 1800, TO MARCH, 1801.

Mr. Thomas had now been employed as a missionary for about fourteen years, and his colleague, Mr. Carey, for seven, without any complete success having attended their labours among the heathen. Many as had appeared to feel "the powers of the world to come," no one of the Hindus and Musalmans of Bengal had been sufficiently in earnest to forsake his caste, and to be baptized in the name of Christ. This was a heavy trial to the missionaries. At times they were greatly disheartened, and the enemies and despisers of the gospel laughed them to scorn. In September, 1800, Brunsdon expressed the feelings of himself and his companions thus: "Surely the Lord will not long delay. Men reproach *us*, and blaspheme *Him;* as if we were foolish, and He unable to convert a Hindu; but they know not the power of sovereign grace. India as well as Ethiopia shall stretch forth her hands unto God!" The friends of the mission at home shared in the deep concern of their brethren in India. Andrew Fuller wrote on the 24th of September, 1800, to his beloved brother Carey: "For my own part, I feel of late but little pleasure in anything. I am dried up as a potsherd. It often occurs to me that perhaps the Lord may withhold his blessing from the mission, on account of our want of spirituality, and especially of mine. Yet, if ever I feel or pray, it is for this object. The jeers of scorners, who deride the undertaking, draw forth some such desires as these, 'Think upon us, O our God, for good!' I sometimes hope with David, '*It may be, the Lord will look on our affliction, and requite us good for their cursing.*'"

In the facts which follow we have

proof that the prayers and sighs of the missionaries and their supporters had not failed to enter into the ears of the Lord of Sabaoth. Blessings were already on the way for them. "They looked unto Him, and were lightened; and their faces were not ashamed." But let us proceed with our narrative, which now relates to a period concerning which we have unusually ample information in the journals and letters of the missionaries. We can find room for a few extracts only.

On the 10th of October, 1800, Mr. Thomas arrived on a visit at Serampore, and on the 12th he made the following entry in his journal. "Yesterday, after having read a small pamphlet, giving an account of the revival of religion in different parts of America,* and being now come into the assembly of saints, I was so much affected in family prayer, that I could not proceed. I had been very carnal in my affections all the way down, and neglected prayer, because of the inconvenience of the place, apparently; but really through that depraved inclination to neglect, rather than perform, which catches at every little excuse. I dearly repent of it now. On hearing of the outpouring of the Spirit in America, it became very desirable to me, that the Lord should remember us; and it appeared necessary also, and most exceedingly so to me, the vilest of all. I longed for the outpouring of God's Spirit, and did ask for it believingly, especially at night, for an hour and more together. About midnight I was enabled to pour out strong cries and supplications to God. This morning . . . proposed a prayer-meeting to be held weekly, on every Tuesday morning, for a blessing on the work of the mission."

Here we have an account of the awakening of that spirit of prayer, which Mr. Thomas so remarkably manifested afterwards, and which he seems to have been instrumental in communicating to his brethren; so that in the events of this and the following months we have an instance of the holy importunity whereby heaven itself may be taken by storm. It is pleasing, too, to observe that Mr. Thomas was the means of establishing that weekly morning prayer-meeting for the mission, which has been held at Serampore ever since; though the day has long been changed from Tuesday to Thursday. Who can estimate the blessings which have resulted from that one weekly meeting for prayer, continued without interruption throughout fifty and three years!

On the 15th, we find in his journal an instance of the severity of his self-examination. He writes, "Felt a little mortified at being contradicted last night; for which I have endeavoured to humble myself before God. May that positive way of speaking, which is so odious and offensive to me in others, be never any more found in me! May thy grace teach me to speak humbly, diffidently, cautiously, and slowly, in all doubtful matters; and boldly and meekly in all certain and revealed truths. Lord, how great is thine anger, when thou dost let us alone, and we go quickly down to hell! Let me speak to the infinite Majesty of heaven and earth! If it please thee, O Lord, send me help; if not, direction. How shall I behave? What shall I do? How shall I walk through all these, so as to please and glorify thee? Thou hast made me glad with the light of thy countenance; and now be thou my All, my Guide, my Deliverer, my Refuge,

* Dr. Carey's copy of this pamphlet now lies before us. It was sent from New York by Mr. Williams, a baptist minister there, by Captain Hague. Its title is, "Glorious News! a Brief Account of the late Revivals of Religion in a number of Towns in the New England States, and also in Nova Scotia, &c., &c. Philadelphia: January, 1800."

my Counsellor! For thou hast loved me and given thyself for me."

In prayer Mr. Thomas became more and more fervent, and it was not in vain; as the following extract from his journal will demonstrate. "November 4th.* Met this morning for weekly prayer, and, being called to engage first, I endeavoured to draw attention to the promises of the Spirit. Are there any men upon the face of the earth who have more need of the pouring out of God's Holy Spirit, than we have? We shall never prosper without it. Here is the repeated promise, and the appointed means of its accomplishment. After a short exhortation, in which my mind had been much employed the preceding midnight, I was greatly assisted in pouring out strong cries to God, in behalf of this most desirable blessing on us all. . .

"Several pleasant things happened to us this day. The Lord sent five people to our house, to inquire after and to hear the gospel. We met them all in one room, as we came out from prayer in the other room. Putting aside my breakfast, I, with far more comfort than a breakfast could afford, spoke to them the word from the beginning, and proclaimed the salvation of God through Jesus Christ, till they were much moved. This took up about an hour and a half. They afterwards came to me in brother Ward's room, heard more, took some books with them, which they earnestly desired; and in the evening went towards home. In the afternoon, while we were at dinner, five more came on the same errand: and as brother Carey was going to Ishwara, they desired to accompany him; but instead of going thither, they persuaded him and brother Marshman to go aside into a village, where the *mandal* and the people would be very glad to hear them. He went, and found the *mandal* with the book of Matthew which I had given him. . . . . In the evening, I preached under the great tree, where brother Ward and Felix [Carey] came, with a similar intention. Presently after, brethren Carey and Marshman came up: so now, having all gone out apart, we came together, relating to each other, with great joy, how good the Lord had been to us. We now bent our way homewards rejoicing; but as we came near the market-place, we were all arrested various ways by questions. Ward and Felix were engaged with one party, Carey and Marshman with another, Brunsdon and myself with a third; disputing, inquiring, denying, confirming, for some time; and then we took leave, and went home. This has been a blessed day."

Mr. Ward's journal supplies us with another interesting occurrence on this day, which must be mentioned here. He writes, "After dinner we discussed the case of one of brother Thomas's servants, whose name is Fakir, who has engaged with him in prayer, has heard the word with a tender mind for twelve months, appeared a man of integrity during that time, and declares his belief in Christ, and renunciation of the Hindu worship. He says, he will now delay no longer to put on Christ." We shall see more of Fakir's case hereafter.

On Friday, the 7th of November, Mr. Thomas wrote, on the river Ganges, "I am amazed at the abundant grace and goodness of God towards me. My cup runneth over. 'One thing is needful:' that I have got. I have got the needful. Worldly men know what it is to have the worldly needful: give them "the needful;" and though they have neither house, home, clothes, servants, horses, tables, nor chairs; yet if they have "the needful," it answers all the rest. Those who have Christ's needful,

* In the Periodical Accounts the date given is the 5th. In this and other cases, correction has been made after careful collation of the different journals, &c.

have all, and enough. In this world all things are working together for their good: in the other world their Saviour prepares a place for them. . . . In my boat I was much enlarged in speaking the word of God to a sircar and others." . . . . The journal proceeds:—

"Serampore, November the 9th, [Sunday.] This morning a woman was burnt alive with the body of her husband, a little below the mission-house. This is the second I have seen on this journey. The brethren went, and expressed their abhorrence; but they were not permitted to come near. In the afternoon we crossed the river, and soon gathered a congregation of about two hundred people. They paid much attention to the word, and in prayer." In Mr. Brunsdon's journal it is said that the gospel had never been preached in this place before.

On sabbath day, November the 16th, Mr. Thomas writes: "Heard brother Carey, with much pleasure, and many tears. 'Ho, every one that thirsteth!' &c. Under this discourse, the Lord showed me anew his own greatness; also the vanity of the creature and the exceeding worth and glory of the gospel: here I tasted of the wine he spoke of, and enjoyed much consolation. I went to hear with prayer, and came back with thanksgiving. Went over the water again, with brother Brunsdon and Felix, and I had a blessed time of it. The daily question after dinner, which I at this time proposed, was much blessed to me: *viz.*, 'Of what importance is it to us as missionaries, to give no offence in anything; neither to one another, nor to the Hindus, nor Musalmans!'"

Under date of the 18th we find an interesting entry:—"Came with brother Carey to Calcutta. We amused ourselves as we went along, by calculating the number of hopeful characters now in Bengal; which we found had increased from *six* to *fifty-six*; in about seventeen years. According to this proportion, there would be near a million of souls converted to God in Bengal in the space of a hundred years."

On the 21st also, Mr. Thomas was at Calcutta, and we have in his journal a striking example of his restless, sore anxiety for the heathen. The journal records: "Went to Kidderpore. In my way thither I saw a multitude of people passing and re-passing, and was deeply affected with a sense of their perishing condition, so that I could not endure to go on. I stopped the palanquin, got out, addressed myself to one of them, and spake fervently of the wrath to come, of the wretched refuges of man, of lying *pujas*, flattering *shastras*, and the word of the living God, who now commands all men every where to repent. After collecting about two hundred people, I prayed, and departed. But the palanquin being crowded by those who had just heard, and others who, on their report, wished to hear, I got out a second time, and addressed them again with much fervency. Blessed be the Lord for this!"

The object of this visit to Kidderpore was, that he might see Mr. Burney, "youngest son of the celebrated Dr. Burney," who had been one of the earliest fruits of his ministry in Bengal, about the year 1787, and who had succeeded the Rev. David Brown as head master in the Upper Orphan School at Kidderpore, in 1795. It was a source of exquisite delight to Mr. Thomas to see this his early convert walking in the truth. He wrote in his journal: "Was glad to find a man, after fourteen years' standing, all alive, strict and conscientious, deeply humble, swift to hear, rejoicing in Christ Jesus, having no confidence in the flesh. Rejoiced to hear that he expounds, with prayer, the word of life to all the children under his care; and that one of them, now

gone to Patna, had been found in secret, praying, and gave other consistent reasons to hope that his humble labours among the children had not been in vain in the Lord. . . . After about two hours' fervid, soul-renewing communications with Mr. B[urney], I departed."

The reader will be pleased to know that "Mr. Burney ever retained the most affectionate regard for Mr. Thomas under every vicisitude of circumstances," and that he again and again "acknowledged that he regarded him as being, under God, the author of all his happiness in future life." He continued his useful labours in the school until February, 1808, when illness compelled him to visit Rangoon. There, after a few days, he died, at the residence of Messrs. Chater and Felix Carey, the baptist missionaries, in joyful confidence in Christ. As he was one of the first fruits of Mr. Thomas's labours, we may add here a reference to him, by the late Mr. Penney of the Calcutta Benevolent Institution. He wrote of Mr. Burney thus:—"To say that he was the means of the conversion of a hundred persons would be saying too little." It is delightful to trace such an illustrious instance of Christian usefulness to the labours of the first baptist missionary in Bengal.

To return to the journal:—on Tuesday, November the 25th, Mr. Thomas delivered an address at the morning missionary prayer-meeting, taking the Lord's Prayer as the subject of his remarks. In the evening, his servant Fakir, who continued to give evidence of real conversion, was examined by the brethren composing the church at Serampore, and having given them full satisfaction by his conduct and replies, his baptism was decided upon. It was arranged to take place as soon as he had fetched his infant child, who had been left with his heathen relatives in Birbhum. Ah, those delays for domestic arrangements! how often have they dashed the cup of success from the lips of the missionary!

On the 26th, an event took place which we must look upon as an answer to the many fervent supplications which had been addressed to the throne of grace. Mr. Thomas narrates it thus: "Was sent for, to set a man's arm, a Hindu. Found it to be a dislocation of the shoulder, and with the assistance of brethren Carey and Brunsdon, I reduced it; and then preached the gospel to him, and to all that were in his house. He complained of being a sinner, a great sinner: and with many tears cried out, 'Save me, Sahib: save me!' I directed him to Jesus Christ, and continued my discourse about an hour."

Little didst thou think, long-tried and wearied servant of God, that now at length thou wast casting the precious seed into good ground, where it would quickly spring up and bring forth fruit a hundred-fold! Yet so it was; this poor Hindu was Krishna Pal, the first baptized native convert of the mission in Bengal.

On the morrow Mr. Thomas, accompanied by Fakir, departed for Birbhum, preaching in various villages and towns as he travelled up the river. As a specimen of these labours we extract from his journal the account of a single day. "November 30th, Guptipara—This place is crowded with brahmans and pandits. Before I had well breakfasted, several of them came down to the boat, to see and hear me. I went up with them, taking the book of Matthew back again, [which had been given to the people the day before, but then returned by them,] and talked with them all the way. They conducted me to the house of their great pandit, whose name is Tarka Bagish, an elderly and learned man. I found him much more ready to speak than to hear. Men, women, and children; Brahmans

and Sudras, assembled all around; and we began to debate as follows:—

"*Pandit.*—'God is in every thing, and every thing is God's: therefore every thing is God.—You are God; I am God."

"*Missionary.*—Oh, fie, fie, *mahashai!* Why do you say such words? All the clothes on this body are the Sahib's, and that hat is Sahib's: therefore, 'throwing down my hat, that hat is Sahib! No, *mahashai!* You and I are dying men: but God ever liveth!"

"*P.*—'But God is every where, is he not? and in all?'

"*M.*—'Yes: he is every where, and in all; but not in all alike. He is in the wicked: but not by an impartation of his holy nature. God is holy; man is unholy:—God is true; man is false, in his way and in his heart. But where God is, by the communication of his holy nature, that man becomes holy, just, and true, after his measure.'

"The pandit now listened with great eagerness, and all the rest, while I proclaimed, *One God, one Saviour, one way, one faith, and one caste*, without or beside which all the inventions of men were nothing. After noticing some of the prophecies, the resurrection of Christ, the descent of the Spirit, the resurrection of the dead, the future judgment, heaven and hell, and the universal spread of the gospel before the end of the world, I left them; and they were glad enough to take the book now. The pandit promised to read it; and I came away, calling upon God to be with them, whenever they should meet together for that purpose.

"In the evening I crossed the river and went to a famous place called Santipore, about three miles distant. I went in my Bengali dress; but I heard the people say, 'He is come in Bengali dress, lest we should be afraid of him!' I preached to a large congregation at the entrance, gave them books, prayed with them and departed. Another congregation had assembled at the *kachkari*, consisting chiefly of young people; and I preached to them also. I went forward to the colleges; but not finding the teachers there, I returned to the *kachkari*, assembled another congregation, and preached till I was quite exhausted with fatigue. Having been three hours on my legs, I sat down to rest under a very large tree just out of the town: but near three hundred people assembled to hear me, and I preached again, prayed, and departed. In the course of the day, one of the Brahmans invited me to dinner: but Fakir, my Hindu servant, received the invitation, while I was preaching, and answered, "No." I would gladly have gone; and should have had an opportunity of teaching them how to eat and drink to the glory of God. I hope that near a thousand souls have heard the way of life this day. Blessed be the name of the Lord."

From the last paragraph it will be seen that Mr. Thomas sometimes adopted the Bengali costume. He did so with a view to obviate that dread and suspicion which too often prevent the natives of Bengal from giving ear to the message of a European missionary. It is clear that he must have spoken Bengali well, to be regarded by the people as one of themselves. Few persons could do as he did, without exposing themselves to the ridicule of their hearers.

On reaching Mr. Thomas's house at Etinda, about four miles from Supur, Fakir proceeded, as he said, to fetch his child, and promised to return in three days. Alas, he returned no more; and another name was added to the already long list of Hindus and Musalmans, who, after fairest promise, had proved themselves to be "not fit for the kingdom of God." Mr. Thomas returned to Serampore without him. Throughout his journey down, he con-

tinued "labouring incessantly in the work of the mission," but something urged him onward, and he rejoined his brethren on the 17th of December, instead of the 20th, as he had planned. On arriving, he found Mr. Brunsdon ill with putrid fever, and earnestly longing for him. Brunsdon wrote afterwards: "I had almost a persuasion that by means of him, I should recover. Here the hand of the Lord was remarkable. . . . . When he arrived, which was on Wednesday afternoon, he said, 'Now I know why I was to hasten down hither!'" The vigorous means used by Mr. Thomas were blessed: Mr. Brunsdon's life was prolonged for a few months, and he was permitted to behold the wonders of divine grace which were now ready to appear.

We must quote here an account of the missionaries at Serampore, sent by Mr. Thomas to a friend in America, in a letter dated December 21st, 1800. He says, "Brother Fountain was called away from us a few months since, and brother Grant about a year ago. But there remain now. . . . the indefatigable Carey, a man made on purpose for the work; Mr. Marshman, a good scholar, a circumspect Christian, a diligent, persevering man, with a soul easily put into motion by every fresh view of the abominations and perishing condition of the heathen, on one hand, and by every ray of hope of their salvation by any mean, on the other;—Mr. Ward, a printer, a regular warm Christian, zealous without enthusiasm; a man of a circumspect walk, with a care of souls upon him; a man acquainted with the fulness and freeness of sovereign grace, and the efficacy of appointed ordinances; one that ploughs, sows, and harrows, without forgetting the rain and the sun; and one that remembers the rain and the sun, without forgetting to plough;—Mr. Brunsdon, a man of a warm heart, lively feelings, good natural abilities, laborious and very promising;—lastly, one John Thomas. This man has one ground of hope at the very opening of that text, 1 Corinthians i. 28. 'And base things of the world, and things which are despised, hath God chosen. . . to bring to nought things that are.'" From the same letter it appears that Mr. Thomas had now relinquished the secular employment he held in Birbhum and was free to labour without hindrance in the mission. Thus he says of himself and his brethren, "Now we are more disengaged than ever from all other concerns, and every hand is employed in the mission work only."

Krishna Pal, whose arm was set on the 26th of November, never forgot the events of that day when, in his own words, "the love of God, the gospel of Jesus Christ, was made known by holy brother Thomas." He had been in frequent communication with the missionaries at Serampore ever since, and he gave them reason to hope that he had received the truth in the love of it. After his return, on the 20th of December, Mr. Thomas wrote, "As to Krishna, it is a cordial to hear him speak. 'I shall never,' says he, 'forget the words I heard that day:'—the day he dislocated his arm;—'how they softened my heart! I am a great sinner, Sahib: but I have confessed my sins, obtained righteousness of Jesus Christ, and I am free!'" Gokul also, a friend to Krishna, who had been present when Mr. Thomas paid his visit of mercy to his house, believed the gospel; and on the 22nd of December, both men came to the mission house resolved at once publicly to renounce their caste. Krishna writes that Mr. Thomas inquired of him as to his belief in the truths of the gospel. "I said," he adds, "I understood that the Lord Jesus Christ gave his life up for the salvation of sinners, and that I believed it, and so did my friend Gokul. Dr. Thomas said, 'Then I can

call you brother!—Come and let us eat together in love!'" Ward writes, "Brethren Carey and Thomas went to prayer with the two natives before they proceeded to the act. All our servants were astonished: so many had said, that nobody would ever mind Christ or lose caste. Brother Thomas has waited fifteen years, and thrown away much upon deceitful characters: brother Carey has waited till hope of his own success has almost expired: and, after all, God has done it with perfect ease! Thus the door of faith is opened to the gentiles! Who shall shut it? The chain of the caste is broken! Who shall mend it?" In the evening, "Gokul, Krishna, Rasu, his wife, and his wife's sister," all "came to make a profession of the name of Christ, in order to be baptized." Krishna related that he and Gokul had heard Mr. Fountain preach previously, and that his sermon had made some impression, but that, when his arm was dislocated, the words of Mr. Thomas had greatly moved him. He repeated some things which had most forcibly struck his mind. In the language of Gokul, their hearts now seemed "nailed to Christ."

Krishna's abandonment of caste was followed by much persecution. He was mobbed, and violent efforts were made to take away from him his eldest daughter, who had been betrothed to a Hindu young man. Alarmed by these occurrences, his wife and her sister were inclined to turn away from Christ. Gokul also drew back, in consequence of the entreaties of his wife and mother. But Krishna was steadfast, and on the 28th of December, he was baptized by Mr. Carey in the river, opposite to the mission-house at Serampore, in the presence of the governor of the settlement, and of a considerable number of Europeans, many of whom were moved to tears on beholding the first Bengali Hindu put on Christ by baptism. Felix Carey was baptized at the same time. That was a day of high and holy delight to the missionaries: a day never to be forgotten in the history of the baptist mission.

But what of him who had been honoured as the instrument of this marvellous conversion? Alas, the joy surpassed his powers of endurance! His labours in the weeks preceding had been most abundant, his feelings had been strongly excited in various ways, hopes and fears had conflicted within his mind, his exposure to the mid-day rays of the sun had been frequent; and now, with an exhausted frame, and a spirit morbidly excitable, his reason staggered beneath the weight of the blessings God was pouring out upon the mission, in answer to prayer. Long had the pitchy darkness of heathen night oppressed his spirit,—long had he watched for the morning, and often some false glare on the eastern horizon had deceived his hope;—but now, "the morning cometh!" The sudden realization of hopes so long deferred overpowered his intellect. He talked incoherently about "the rising sun," exulted that the chain of caste was broken, and made the walls of the mission-house to resound with his hallelujahs. Let no contemptuous smile curl the lip of the reader, as he imagines the perturbation into which the mission families were thrown by the melancholy event we record. Rather, let the tear of loving sympathy be dropped, and warmest admiration be felt for Mr. Thomas, as for a warrior who fainted upon the field, when the full assurance of victory first broke upon his soul. Long hadst thou toiled, beloved servant of the Lord, and, amidst all thine errings and infirmities, painfully hadst thou travailed in birth for the salvation of the long-neglected Hindus of Bengal! Many a disappointment had wrung thy heart with anguish; but now

thine omnipotent Master had made bare His arm; He had heard thee in a time accepted, and in a day of salvation He had succoured thee. Well might excessive joy overwhelm thy spirit within thee!

There is something sublime in this occurrence. Nothing could more fully demonstrate the intensity of the concern Mr. Thomas felt for the great enterprise to which he had devoted himself. But his affliction cannot be looked upon without distress. On the day when Krishna and the others rejected caste, he was "almost overcome with joy." The disturbances which ensued tended much to unsettle his mind, and by the 24th of December his reason was so much affected that his brethren were obliged to put him in restraint. The day after Krishna's baptism, Mr. Carey applied to Mr. Udney, who was now living in Calcutta, to try and get his afflicted brother admitted into the hospital for lunatics there. This he did; and we have heard that the patient was subjected to that harsh discipline, which in by-gone years was thought to be so well suited to restore the balance of a disordered mind. He speedily became convalescent; and the doctor in charge of the asylum released him from confinement in three or four days. On the 3rd of January, 1801, he was again at Serampore, but was far from well; nor was it until about a month after his seizure, that he was fully restored. During his further sojourn at Serampore, he was permitted to see the cause he loved so well steadily advancing. On the 18th of January, Mr. Fernandez of Dinagepore and Jaymani, sister to Krishna's wife, were baptized. On the 28th, Mr. Thomas, in company with his wife and daughter, and with Messrs. Fernandez and Powell, left Serampore and departed for Dinagepore, which place he proposed to occupy henceforth as his station. As in all his journeys, so in this, he ceased not to teach and preach the Lord Jesus Christ at every place. At Dinagepore he resided with Mr. Fernandez,* preached in English nearly every sabbath, to the congregation gathered from the Europeans there, and laboured much among the heathen. Good news of the work at Serampore cheered his heart. On the 22nd of February two more Hindu women, Rasu, the wife of Krishna, and Unna, a widow, were baptized there, and Gokul gave the missionaries cause to believe that he had not finally abandoned the truth. We have a letter written by Mr. Thomas on the "river Ganges, March 2nd," to a friend of the gospel in America, and we cannot refrain from laying an extract from it before the reader, and with it we shall close the present paper. He says:—

"You ask, 'WHAT SUCCESS?' I know of no question so difficult to answer with precision, just now. Some say, 'None at all:' others say, 'The time is not come:" some say we never shall have any: others laugh at our labours altogether, and pity the society at home. We know also ourselves, that 'except the Lord build the house, they labour in vain that build it:' except the Lord remove all the impediments, lay down all the plan, and find all the materials, we labour in vain. Is a foundation to be laid? Alas, in this work, here is a Mount Vesuvius in every heart to be taken away. We have laboured on the rubbish; and the materials being now in sight, we begin to think little of what our neighbours say; even though Sanballat the Horonite, and Tobiah the Ammonite them-

* A little anecdote recorded in Mr. Ward's journal gives us a pleasing glimpse of the fellowship Mr. Thomas enjoyed with his host. "One morning he put the question round, 'Supposing Christ should now come in, what would you say to him?' One said one thing, and another, another. Brother Fernandez answered, 'I would say, Lord, I am not worthy that thou shouldst come under my roof.'"

selves were here: for our Master-builder is too wise to send all these materials, at the cost of so much blood and treasure, without any design to build.—'WHAT SUCCESS?' Some of the rubbish is taken away, the foundation is prepared, the word of life is translated, part of it is printed, and daily distributing; many of the natives are eager to read it, the holy unction appears on all the missionaries, more especially of late; times of refreshing from the presence of the Lord are solemn, frequent, and lasting.—'WHAT SUCCESS?' I cannot tell; for some say all this is nothing, and we have been too ready to join them. But the Builder sends, and encourages us to go on, and now we have 'a mind to work.' Six persons have been baptized, four of whom are natives.—'WHAT SUCCESS?' Who can tell, when only one little grain, like mustard-seed, is sprung up? Here is a door of faith opened, which no man shutteth. Who can tell of what divinely penetrating degree this leaven is, and how far it reaches, even now? Multitudes are moving, bone to bone! Glory be unto the most high God, possessor of heaven and earth! Amen. Let all the people say, Amen. Let all the angels in heaven say, Amen. And let Christ, the all in all, say, Amen!"

MEMOIR OF MR. EDWARD NEALE,

DEACON OF THE BAPTIST CHURCH, CHIPPING SODBURY, GLOUCESTERSHIRE.

BY THE REV. FRANCIS HAMMOND ROLESTON.

THE baptist church at Chipping Sodbury, Gloucestershire, has recently been bereft of a valuable deacon, by the death of Mr. Edward Neale, who departed this life October 4th, 1853, aged thirty-nine years.

Mr. Neale was born October 3rd, 1814, in the parish of Yate, a small village about one mile from the town of Chipping Sodbury, in the county of Gloucester. His parents were persons in comparatively humble circumstances, but few were more highly and generally respected in the neighbourhood in which they resided, though at that time strangers to the great change without which none can please God, however highly esteemed they may be among men. There is reason to hope, however, that in after life they were both made the subjects of divine grace, and that they died in the faith of Jesus Christ.

The family of Neale appears to have been of considerable antiquity, and to have occupied no mean place in society in the village of Yate and its immediate vicinity, as our deceased friend had in his possession copies of certain records in the parish register, which showed that his ancestors had, three centuries back, occupied prominent positions as yeomen and parish officers; but there had been no instance known of any of the family being unconnected with the established church, so that when our brother began regularly to attend a dissenting place of worship, and to identify himself with these "schismatics," some of his relatives were greatly shocked, and strongly remonstrated with him, remarking that "he was the first to dishonour the name by forsaking the church and the religion of his forefathers."

It appears that our deceased friend possessed a very tender conscience from

his early childhood, and was therefore susceptible of strong convictions of sin, and deep religious impressions, so much so, that when quite a boy he was often ready to envy the liberty his playfellows seemed to enjoy, to say and do just what they pleased without the least discomfort; while if he went to any such lengths of evil, his inward nature felt the keenest remorse, however unnoticed by, or unknown to others such acts might have been, or however apparently to his own advantage. Among the few memoranda he has left, the following passage occurs, "I never could find pleasure in unrighteousness, but always felt a *sting* in wrong-doing." For this tender conscience he afterwards felt thankful, and regarded it as being the first strivings of God's Spirit with his soul.

At the age of nine years he was induced to become a scholar in the sabbath school connected with the baptist chapel, Chipping Sodbury, and this event he regarded as a further and more direct step in awakening his conscience to a sense of his guilt and danger, and in leading him ultimately to seek salvation through Jesus Christ. During the time he continued a scholar his mind was frequently wrought upon in a very powerful manner by the sacred truths he heard and learnt, and by affecting apprehensions of the Saviour's love. "Many secret spots," he says, "could testify where I wept and prayed before God, and resolved that I would become a disciple of the meek and lowly Saviour." He remained in the school until he was about thirteen or fourteen years of age, when from some unexplained cause he left; and though it appears that he was solicited to return by several messages being sent to him from the teachers and friends of the school, yet no one made a direct visit to him, or entered into close conversation with him, so that he did not then return.

There is reason to fear that many leave our sabbath schools and are lost to us for want of diligent care and affectionate visitation on the part of the teachers, and it would be well if our friends, who are engaged in this interesting department of Christian effort, would endeavour to follow up their scholars after leaving the school, by pious counsel and affectionate entreaty, so as to keep them if possible still within the sphere of their religious influence and example, with a view to bring them into the fold of Jesus.

After quitting the sabbath school, the world presented itself as a rival candidate for our friend's affections and energies, offering him on every hand its society and entertainments, and promising him much enjoyment and happiness if he could but become its votary. For a season the world succeeded, and our friend went with the many in chase of false delight, giving way to youthful follies, and pursuing the evanescent pleasures of earth and time, and though it was but for a comparatively short time that he did so, yet it afterwards caused him bitter regret, and looking back upon that period he remarked, "Though to many perhaps I then appeared to enjoy life, yet to me those two years are now a blank." The eye of the good and tender Shepherd, however, was still directed towards his strayed one, and He graciously sought him out, and brought him from the wandering path into his own fold. About the age of sixteen his convictions became more powerful, and he felt that "at that time he was without Christ, having no hope, and without God in the world." This led him partially to break away from his worldly companions, and again to frequent the house of God. He returned to the sabbath school as a teacher, and felt much interested in the work; while his mind appears gradually to have ex-

panded, and his soul to have become more and more imbued with the holy truths of the gospel. Some time after this the Lord was pleased to visit him with a severe affliction which was greatly sanctified to his soul, and was the means of bringing him nigh unto God. Though for a season, like Ephraim, he bemoaned himself thus, "Thou has chastised me and I was chastised, as a bullock unaccustomed to the yoke; turn thou me and I shall be turned." Yet in his distress the Lord had mercy on him and heard his prayer; for before his bodily health was fully restored, Christ was revealed to him, and formed in him the hope of glory, so that his soul was comforted, and he was enabled to rejoice. Satan now began to harass him with fears as to the future, and his chief distress was that in the evil day to come he should not be able to stand, but that in the time of temptation he should again yield to its influence and so fall away. The gracious language of Jehovah, Isaiah xliii. 1—3, proved however in a great measure an antidote to his fears, and afforded him much comfort. His own train of thought on this passage of scripture was followed up by a discourse which he heard on the first sabbath of his attending the house of God after his illness, from Jeremiah xxxii. 40, "I will put my fear in their hearts that they shall not depart from me;" and this was the means of establishing his faith, and confirming his hope in the Lord.

In the course of the year 1834, though only twenty years of age, he entered upon business at Chipping Sodbury as a boot and shoe maker, a trade which he had learned of his father.

Towards the close of the same year he resolved to make a public profession of his faith in Christ, and accordingly offered himself to the church at Chipping Sodbury as a candidate for baptism and church fellowship. The relation of his experience being satisfactory he was accepted, and attended to the ordinance of baptism, December 7, 1834.

In the early part of the following year Mr. Neale made his first attempt at village preaching, having yielded to a solicitation to conduct a service at Codrington, a village about two miles from Sodbury. He was afterwards much harassed with the fear that he had taken this work upon himself without being sent by God, and almost resolved to proceed no farther in such an important and responsible undertaking, but receiving encouragement from his minister and friends to go forward, he was induced to continue the work he had commenced; and for several years he laboured in the adjacent villages with much acceptance.

On the 3rd of October, 1836, Mr. Neale entered into a matrimonial alliance with Miss Eliza Alden, of Chipping Sodbury, who still survives, with six children, to mourn the loss sustained by his decease.

In the year 1841 our friend's attention was directed to a sphere of labour where he would be entirely occupied in the service of the Lord. An invitation was given him to undertake the work of a home missionary in the neighbourhood of Oxford under the direction of the Rev. Dr. Godwin, which invitation, after much serious consideration and earnest prayer he thought it his duty to accept. Accordingly he gave up his business; and leaving Sodbury for Oxford, entered upon the important duties of his new situation; preaching the gospel and engaging in evangelistic labours in the villages adjacent to that city. He was ordained to the work of the ministry, November 25th, 1842, the ordination service being held in the New Road chapel, Oxford, the Revs. Dr. Godwin,— Jones, and others taking part in the engagements. Dr. Godwin delivered the charge from Col. iv. 17.

Our friend continued to occupy this sphere of Christian usefulness about three years, when he was introduced to the baptist church at Naunton and Guiting, Gloucestershire, and after a short probationary visit, a unanimous invitation was given him to become their pastor. Regarding this as a call in providence, he acceded to the request of the church, and entered upon his pastoral duties there about September, 1844. For some time he actively pursued his numerous and arduous engagements, with but little inconvenience and with much pleasure, but in less than two years his strength gave way, and he was seized with a dangerous illness from which he never entirely recovered. His people, during a period of nine months manifested much kindness and Christian sympathy towards him, and the neighbouring ministers rendered all the assistance in their power in supplying his pulpit: both they and the church being unwilling that he should resign the pastorate, hoping that the Lord would be pleased to restore his health, and that he would be enabled to resume his labours. But He whose ways are not as our ways, and whose dealings with his people are oftentimes mysterious, saw fit to lay his servant aside for ever from the ministerial work. It became evident that the disease from which he was suffering was consumption, and as he was, to all human appearance, fast sinking to the grave, he resigned his connexion with the church at Naunton in the spring of 1847.

After a short time however he rallied a little, and change of air was recommended. Accordingly he went for a season to Torquay, and derived great benefit from the salubrious air of that neighbourhood. He then returned to Chipping Sodbury, and his health gradually improving, he again superintended a business for the support of his family. After residing in the town some time, he was chosen by the church with which he was originally connected to the office of deacon. This office he however ably and usefully filled, amidst much bodily infirmity and suffering during a period of four years, often being prevented from attending the means of grace, but still rendering assistance to the church by his warm earnestness and judicious advice. His pastor found in him a valuable coadjutor and a constant friend, ever ready to co-operate in plans of usefulness, and feeling a lively interest in the prosperity of Zion.

For several months past it appeared evident to his friends, as well as to himself, that his strength was gradually failing, and that the disease under which he had been labouring for so many years was rapidly doing its work and bringing his mortal existence to a close. He continued, however, to move about until within four days of his death, though with great difficulty, arising from a distressing cough and from shortness of breath. On Friday evening, September 30th, he was obliged to be assisted to bed, and continued to grow worse until the following Tuesday, when he breathed his last, and his disembodied spirit took its flight to the regions of purity and bliss, where sickness can never enter, and death is forever unknown.

On the sabbath before his death the seventeenth chapter of John was read to him, which gave him great comfort. He particularly dwelt on the fourth verse, "I have glorified thee on earth, I have finished the work which thou gavest me to do;" and made some beautiful and appropriate remarks on these words of the Saviour. It is a somewhat remarkable coincidence that at the very time our brother was meditating and speaking on this interesting portion of holy writ in his sick chamber, his pastor was preaching from the same

words, and the same chapter was read in the public service. In the afternoon of that day the writer visited him, and found his mind rather disturbed, arising from anxiety about his family, having a strong impression that he should not long survive. A few words of consolation were addressed to him, which seemed to have the desired effect, as he remarked, "I hope I will not refer to the subject again;" and it appears that from that time he was enabled to commend his wife and children to the Lord, and felt all anxiety respecting them removed, believing that God would take care of them and provide for them.

On the day of his death the writer had a pleasing interview with him, notwithstanding the painful conviction that it would be the *last*. The pleasure experienced on this occasion arose from the peaceful and happy state in which his mind was found. On approaching his bedside, he took the writer's hand in his, and pressed it with warm affection. In reply to the remark, "Well, my dear brother, you are very weak, but I hope it is all right;" he said, with much emphasis, "Happy—now longing." "You are apparently going home," it was observed. He again replied "Longing." After a short pause he said, "'Tis conflict here;" his breath failed, he could say no more, but pointed upward. It was remarked, "'Tis rest and triumph there;" and the writer will never forget his animated look and manner as he again pointed upward. A few minutes afterwards he said to his pastor, "I hope the Lord will bless you and the church. Give my love to all the members, and tell them, the earnest desire of my soul is, that the God of peace may be with them." This effort seemed to exhaust him, and after commending him to God the interview closed.

Many remarks made by him to other friends who visited him proved that his mind was stayed on the Lord, and that his soul was happy in Jesus.

His mortal remains were interred in the burial ground of the chapel to which he belonged; a large concourse of persons being present to witness the sad and mournful scene. But we sorrow not for him as those who have no hope, since it is written, "Blessed are the dead which die in the Lord. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." May we be followers of those who through faith and patience inherit the promises.

MEMOIR OF THE LATE REV. DANIEL WHITE,

CIRENCESTER, GLOUCESTERSHIRE.

BY THE REV. J. T. COLLIER.

THIS faithful minister of Jesus Christ, who finished his course on the 15th of October last, was born at Bluntisham, Huntingdonshire, in the year 1780, and in his youth became a member of the baptist church in that village under the pastoral care of the Rev. Coxe Feary. From this venerable man, whose character was remarkable for great Christian simplicity and affection, Mr. White seems to have imbibed much of the spirit by which he was himself afterwards distinguished, and from him he received those ministerial instructions and that pastoral oversight which were of eminent service in the formation of

his character at the commencement of his religious career.

Displaying, after a time, qualifications and a desire for the Christian ministry, he was sent to the Baptist College, Bristol, of which the venerated and beloved Ryland was then tutor and president. Here both his terms of study and his vacations were profitably employed; the former in diligent preparation for his great work, while three of the latter were spent in assisting the illustrious Andrew Fuller of Kettering. In the congregation of this great man he made many attached friends, and contracted one endeared and life-long relationship.

In the latter part of 1804 he was selected by Dr. Ryland, in answer to a letter requesting the services of a student on probation, to preach with this view at the baptist chapel, Coxwell Street, Cirencester. After being engaged thus six sabbaths, he was unanimously invited by the church and congregation to become their pastor. In this capacity he continued to the time of his death, enjoying during the last six years the assistance and pastoral co-operation of the Rev. J. Stephens, now his successor, living uninterruptedly in the affections of his people, and possessing, to a very unusual degree, the esteem and confidence of the inhabitants of the town not only in his own congregation or among the dissenters, but among persons of every rank in society and every distinction in religion.

Both as a man and as a preacher, Mr. White was eminently distinguished by simplicity. This beautiful feature of character, the basis of all true excellence, was very prominent both in his life and his ministry. He was open and guileless as a child. Frank and unsuspicious in his intercourse with others, he was always ready to believe every one as honest and sincere as himself. He dreaded noise and bustle, hated all ostentation, and was most happy when pursuing the path of quiet and unpretending usefulness. The same feature marked his preaching. It was entirely free from affectation. There were no carefully rounded periods, no grand displays of oratory, no pompous utterances, no artificial flowers of rhetoric, but instead of these, simplicity and godly sincerity. "He preached not himself, but Christ Jesus the Lord." Not, however, that his style was poor and barren. It was adorned by genuine pathos, by allusions and illustrations often possessing much poetic beauty, and when, as was frequently the case, his feelings were strongly excited, it rose into a strain of natural and touching eloquence. As a preacher he was acceptable and useful, but it was as a pastor that he chiefly excelled; and here it may be safely said his adaptation was pre-eminent. From the pulpit he fed his flock with the wholesome doctrine of the word of God, and led them, as a skilful under-shepherd, into green pastures and beside still waters. But his pastoral efficiency extended far beyond the pulpit. He was peculiarly qualified for visiting the sick, comforting mourners, advising the perplexed, watching and guarding the young and inexperienced. Nor were these "labours of love" confined to his own people. During his residence in Cirencester, he had visited nearly every house in the town, and that not obtrusively, for in almost every case *he was expressly sent for*, that he might minister to the spiritual wants of those who were in sickness or distress. The chief reason why his visits were so much desired is to be found in the spirit of tender sympathy which he so largely possessed. He was full of delicate and anxious concern for others, completely entering into their case, and identifying himself with their smallest wants and sorrows. His sympathy, indeed, knew scarcely

any bound; it was, in truth, almost painfully excessive; felt sometimes by his friends to be needlessly minute and anxious. But it was a beautiful feature both of his natural and Christian character. Possessed by constitutional temperament of a highly sympathetic nature, there was engrafted on this one of the fairest fruits of the Spirit, and he had learned in the school of Christ to "look not on his own things, but also on the things of others;" "to rejoice with them that rejoice, and to weep with them that weep."

It is needless to say that such a man was most affectionate and tender in all the domestic relations. A more loving husband and father could not possibly exist, and beyond his own immediate family there are many now residing in various parts of the country who have long loved him as a brother and friend, and to whom his occasional visits and frequent letters were always most welcome and valuable.

To say that he had failings is only to say that he was human, but they were few and small, and "leaned to virtue's side." His imprudence took the form of carelessness as to his health; not the far worse form of improvidence, or a want of exactness in pecuniary matters. Wherever money was concerned, he was prudent even to scrupulousness. He had, of course, some infirmities of temper, but they were occasional, and what is more, superficial, amounting only to a slight ruffle upon the surface, but not disturbing the depths of his spirit. They were, in fact, only slight and rare deviations from that which formed the settled tendency of his heart, and one of the ruling passions of his nature, a spirit of cheerful thanksgiving and devout gratitude. He breathed, every day, the sentiment of David, "I will praise the Lord at all times, his praise shall continually be in my mouth." If he sometimes carried his love of peace to an excess, it was an amiable weakness, and on some occasions he could be firm and even severe. But all sternness was entirely foreign to his nature. Indeed he was sometimes too tender and yielding, but it was the excess of a virtue, the pardonable weakness of a spirit full of gentleness and love.

He greatly excelled in prayer. His petitions, both in public, social, and family worship were copious, and yet not prolix, comprehensive in statement, minute in reference, very affectionate in their tone, and marked by great variety of language. Above all, they were sustained by corresponding practice. *He prayed as he felt, and he lived as he prayed.* And so was it also with his preaching. His most eloquent sermon was his consistent and holy life.

His labours, especially during the early part of his ministerial career, were various and exhausting. Besides preaching three times every sabbath, and attending two regular services in the week, most of his other evenings were spent in preaching at the surrounding villages, and every day was occupied in the work of education. There is no doubt these labours were excessive, that they were pursued with an imprudent disregard to health, and brought on premature debility; but it is equally certain that they were prompted by an eminent spirit of devotedness, and that the Master, in whose service they were wrought, is able both properly to appreciate and richly to reward them.

A widow and five daughters are left to mourn *their* loss, and to rejoice in *his* gain. Sons and daughters, also, both by natural and spiritual birth, preceded and have already welcomed him to the shores of bliss. A large circle of surviving relatives revere and cherish his memory. Long will his name be hallowed in the recollections

of many who first heard the truth from his lips, who were first awakened by his ministry, or who received from it frequent supplies of help and comfort while pursuing their religious course. "My father, my father," many of them are now inclined to say, "the chariot of Israel and the horsemen thereof." They feel desolate now their friend and pastor is gone. Let them hope for a re-union with him in heaven. May it be their care to imitate his example, and their comfort to remember that the Master whom he served can never die, that He who was at once "the end of his conversation" and the theme of his ministry, is "Jesus Christ, the same yesterday, to-day, and for ever."

RECOVERY OF TRUTH LOST FROM PSALM XIX. 4.

BY MR. JOHN FREEMAN.

THE union of the wisdom of the serpent and the harmlessness of the dove will conduct us in safety over many a frightful precipice, and down many a dangerous declivity. It is important, therefore, never to lose sight of the Saviour's admonition thus expressed in Matt. x. 16: "Be ye wise as serpents, and harmless as doves."

Wickliff, however, with an intention of conveying this meaning, speaks thus, if we modernise his spelling: "Be ye sly as serpents, and simple as doves." Thus, as Wickliff uses the word *sly* for *wise*, so he, and our translators too, use the word *flood* for *river*. For in Josh. xxiv. 2. Wickliff says, "Your fathers dwelliden at the beginning beyond the flood Euphrates;* and the translators of the authorized version say, "Your fathers dwelt on the other side of the *flood* in old time," their meaning being "Your fathers dwelt on the other side of the *river* in old time."

In Psalm xlvi. 4, the idea of the Hebrew penman was not caught by the Greek translators whose error was transferred first to the Latin version called Italic, secondly to the Latin Vulgate, and thirdly to Wickliff who translated from that Vulgate. Thus while we read in our bibles "There is a river the streams whereof shall make glad the city of God," Wickliff adopts the phrase "The fierceness of flood" for "the fierceness of river," and thus says, in his own orthography, "The feersnesse of flood makith glad the citee of God."

In this sentence, as found in *Bib. Reg.* 1 C VIII, (a manuscript at the British Museum,) there is a specimen of the Omissive process from Inefficient Mental Custody. For the writer of that manuscript having read *feersnesse* in the manuscript from which he was copying, made the letters of the said word as ten passengers to be conveyed by his mind to the manuscript he himself was writing, when lo! the fifth passenger escaping, what he wrote before subsequent revision was "The feernesse of flood makith glad the citee of God."

Precisely too as the letter *s*, by thus escaping from the middle of a word pronounced *fierceness*, reduced that word to a combination pronounced *fearness*; so in Ps. xix. 4, the Hebrew letter *Lamed* escaping from the middle of a phrase written as a word, caused the

* While we express by italics the supplemental words in Holy Writ, Wickliff expressed them by a line underneath. Thus in manuscripts of Wickliff's Bible the word spelt "Eufrates," and written in black ink, is shown to be supplemental by having under it a co-extensive horizontal red-ink line.

Hebrew signifying *the voice of them* or *their voice* to become the Hebrew signifying *the measuring line of them* or *their line*, as perpetuated in these words of our English version: "Their line is gone out through all the earth, and their words to the end of the world."

By tracing effects to causes, however, we at once emerge from the darkness of a thick fog, and find ourselves in regions of clear sunshine. The sky of day and the nocturnal sky are thus found, not to be carpenters with a measuring line, but eloquent heralds the flood of whose communications is called a voice, while the streams of that flood are called words or oral expressions.

Thus by viewing truth at the fountain-head of error, and aided by the Greek of the Septuagint, and by Paul's quotation of that Greek in Rom. x. 18, we find that what was original in the Hebrew of Ps. xix. 4, had reference to the skies ever speaking to all nations in their respective languages, of which skies it is said, "Their voice goeth forth throughout all the earth, and their oral communications to the utmost bounds of inhabited territory."

Yes, if we take the Hebrew of Ps. xix. 3, 4, what is said of the skies is seen to be,

"There is no language or tongue in which their voice is not heard. Their voice goeth forth throughout all the earth, and their words to the world's utmost bounds."

The Book of Creation, as far as its own province is concerned, is perfect: but perfection in what relates to fallen man's restoration must be sought for in the volume of Divine Inspiration, a book called the Law of the Lord inasmuch as it is Jehovah's Statute Book. Thus in Ps. xix. 7, it is said, "The law of the Lord is perfect, converting the soul."

The soul of fallen man is like the lamb spoken of by David as in the mouth of a lionlike monster, while the Inspired Volume, made the power of God to salvation, is like David himself who delivered that lamb from the jaws of destruction. Ps. xix. 7, therefore, may be thus expressed, "The statute-book of Jehovah is perfect, restoring the soul."

Encouraging too is the assurance we have that a commission has been given for the gospel's sound becoming commensurate with the proclamation of the glory of God by the skies, and with the display the firmament makes of the work of his hands, a firmament in which God has placed "The sun to rule by day, for his mercy endureth for ever;" and "the moon and stars to rule by night, for his mercy endureth for ever."

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TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. XIV.—PROSELYTE.

It is in the following passages that this word occurs:—

Matt. xxiii. 15. ...To make one *proselyte*.
Acts ii. 10.....Jews and *proselytes*.
vi. 5. .....A *proselyte* of Antioch.
xiii. 43. .....Jews and religious *proselytes*.

The etymological meaning of the word is *one who has come;* and it may be applied to either a corporeal or a mental transition. In the ancient Greek version of the Old Testament it is the word generally used when in the English version we meet with the word *stranger*. Thus it occurs in the Septuagint in the passages, "The stranger that is within thy gates;"

"Thou shalt neither vex a stranger nor oppress him, for ye were strangers in the land of Egypt;" "The Lord preserveth the strangers; he relieveth the fatherless and the widow." The residents who were of foreign birth or foreign extraction, in the days of Solomon were very numerous, for when he was about to build the temple, we are told, "Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them, and they were found a hundred and fifty thousand, and three thousand six hundred." Among these, we learn from the first book of Kings (ix. 20), were "all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy."

In the New Testament, it appears to be used exclusively in reference to religious profession, designating those who had embraced Judaism, or being Jews previously had joined one of the sects into which the Jews were then divided. It is never used in the scriptures as a designation of one who has received the gospel. A Christian may be spoken of as a proselyte, in reference to what he was before he knew the Saviour, but not, as is common in modern phraseology, in reference to his conversion to Christ.

Respecting the Jewish proselytes of the times to which the New Testament refers, a great deal has been written, and quoted, and made the foundation of argument, which is utterly unworthy of repetition. It is principally taken from Maimonides, a Spanish rabbi of the twelfth century, who is no better authority in reference to ancient Judaism, than a Spanish monk of the same age would be in reference to ancient Christianity. At best, his great work can only be regarded as a digest of "the traditions of the elders," in which those that existed at the time of our Lord's ministry are mingled with others of a much more recent date. Dr. Gill, a prodigy of rabbinical learning, who went thoroughly into the subject, referring to the alleged baptism of proselytes says, "This is a custom that has obtained since the Jews were driven out of their own land; though they pretend to say it was an ancient practice of their fathers; of which they can give no sufficient proof."

EVIL COMMUNICATIONS CORRUPTING GOOD MANNERS.

We walked in the evening about a mile down the right bank of the Rhone, to a spot where we could distinguish the waters of the Arve as they meet the Rhone. This is a remarkable sight. The Rhone glides down rapidly but majestically, retaining the brilliant hue of his magic wave; the Arve runs down headlong with noise and turbulence, muddy and unclean. Their waters meet; for a long distance below they refuse to combine. On the left bank all is dirt and soil, as the turbid stream flows on; on the other the Rhone keeps his bright hue; and yet, if you follow their united and yet separate course far enough, you will see that gradually the bright, blue river seems to become less, to be confined more to one side of the channel, until at length its muddy fellow altogether prevails, and from that point even to the sea, the Rhone never recovers his purity, but rushes into the Mediterranean a

polluted stream. It is a lesson delivered by two rivers to poor man. Once let the touch of impurity and corruption be on us; once join company with the sinner and the profane; once cast in our lot with the froward and the vile, and the end is certain. Our first step might have been as with angel purity; the beginning of our course might have been, like that of Adam, unsullied and transparent; but once to touch sin is to begin to be polluted. Gradually the pure becomes impure, the diadem of beauty falls from the head of him who suffers the unclean thing to come near him; soon the whole nature undergoes a complete change. Once bright and pure in the image of its Maker, it has at length become so contaminated, that from the sole of the foot even to the head there is no soundness in it, but wounds, and bruises, and putrifying sores; and, if left to pursue its course, without the letting in of the "healing waters" of life, it must rush into eternity vile, degraded, and lost.—*Drummond's Scenes and Impressions in Switzerland and Italy.*

MAN GOING TO HIS LONG HOME.

BY MR. HENRY FLETCHER.

THERE are the homes of childhood,
Radiant with mirth and glee;
No shadow on this glorious world,
An infant's eye can see.

There are the homes of boyhood,
Lighted by dreams of youth;
Ere yet a false and sinful world
Hath marred the sound of truth.

There are the bridal homes,
Where hope and love preside;
And life's full current bounds along,
Checked by no adverse tide.

Then come the homes of parents,
Where olive branches flourish;
A father's care, a mother's love,
These young plantations nourish.

There is the old man's home,
Whose sun is in the west;
Where tottering steps, and drooping age,
Point to the land of rest.

The long, long home is reached,
Man lays him down to die;
And yet the falling Christian sees
Another home is nigh.

That home of many mansions,
That house not made with hands;
And bright, through every future age,
The heavenly building stands.

Father of love, prepare us
For this our lasting home;
And then our closing prayer shall be,
"Lord Jesus, quickly come."

"ARISE, SHINE, FOR THY LIGHT IS COME."

ARISE and shine! awake and sing!
Shake off the chains that bound thee!
The glory of the Eternal King,
O Zion! shall surround thee.

Though darkness over all the earth
Hath stretched her sable wing,
A living light, of heavenly birth,
From out thy midst shall spring.

Thou in its radiance clothed shalt be,
The dazzled world surprising,
And Gentile kings shall crowd to see
The brightness of thy rising.

While distant tribes, in g'ad accord,
With gold and incense come,
Thy sons and daughters from abroad
Shall hasten fondly home.

City of God! supremely blest!
Thy foes are vanquished now;
And they who once thy sons oppress'd,
Low at thy feet shall bow.

No more shall rise within thy land
The voice of pain and woe,
No more the spoiler's ruthless hand
Shall lay thy altars low.

No more the sun shall shine on thee,
Nor moon illume the night,
For God, thy God, himself shall be
Thine everlasting light.

Lo! he hath heard thy mourning cry,
He hasteth to deliver,
And every sorrow, every sigh,
Shall flee away for ever!

W. H G

REVIEWS.

Notes, Critical, Explanatory, and Practical, on the Book of Daniel, with an Introductory Dissertation. By Rev. ALBERT BARNES. *Edited by Rev. Ebenezer Henderson, D.D. In two volumes.* London: Knight and Son, 1853. Price 7s.

Notes, Explanatory and Practical, on the Book of Daniel. By the Rev. ALBERT BARNES. *Critically Revised and Corrected. In two volumes.* London: Routledge and Co. 1853. Price 5s.

THE Book of Daniel in its twofold character, as a history and a prophecy, is one of much interest. In its narration of the author's life we are taught the importance and value of decided piety in early years; and how it proves a safeguard and reward through all subsequent days. As it sketches the prominent features of Nebuchadnezzar and Belshazzar, it instructs us in the uncertainty of all human possessions and honours; and the jealous manner in which God guards his own glory. With great minuteness its predictions detail the career of Alexander and of Antiochus; the time of Messiah's appearance; and the rise, character, duration, and destruction of the Papal power. At the same time they embrace the origin, growth, and decay of the Babylonian, Medo-Persian, Macedonian, and Roman empires; and the establishment and ultimate universality of the kingdom of Messiah. In their substance, structure, style, they often remind us of the Apocalypse.

From the earliest period of the Christian church, the genuineness of the book has been disputed. Immediately after the advent of Messiah, the clearness and precision with which Daniel foretells the event became an insurmountable difficulty to Jewish commentators; and as the easiest way of dealing with it, they sought to undermine the value of the prophecy, by denying its genuineness. For a time this was done in a secret and indirect manner. In the third century, Porphyry openly assailed it; but was vigorously answered by Methodius, Eusebius, and others. Several German critics have revived Porphyry's objections, and started new difficulties. The minute character of its predictions, the language in which it is written, its narratives, the customs to which it alludes, its place in the canon—all these have been so many separate grounds of attack.

One eminent man in the English church—the late Dr. Arnold—found so much in the book he could not reconcile with his theory of prophecy, that he referred the greater part of its predictions to a writer about the time of the Maccabees. Rather than abandon his own private theory, he gave up the genuineness of the book. Would that in such a disqualification to expound scripture he stood alone! No one has done more in modern times to vindicate the Book of Daniel from the aspersions and attack of anti-biblical writers than Hengstenberg; and we are glad to find that Mr. Barnes has made in his "Introductory Dissertation" such liberal and wise use of this learned commentator's material.

In some respects we consider this the best of all Mr. Barnes's "Notes." While we rejoice in the success of his labours as an expositor, and the help he has rendered to ministers, sabbath school teachers, and multitudes of private Christians, we have found in his volumes on the New Testament much that was common-place and prosy, as well as much that was fallacious respecting infant baptism and kindred errors. There is less room for animadversion in

the volumes before us, which are the fruit of much research and thought. The Introduction is one of the most valuable productions of the sort we have seen for a long time. Critical, judicious, clear, conclusive, it meets the need of the student, and yet may in all its chief points be comprehended by the most illiterate person who can read the word of God. It sketches the history of Daniel; considers the genuineness and authenticity of the book; sets forth its nature, design, and general character; exposes the worthlessnes of all apocryphal additions; devotes a section to the ancient versions; and gives a full syllabus of such exegetical helps to the right understanding of the book as it may be necessary to consult. It is worth all the money at which the two volumes are sold, and it is to be found in both editions, though it is only mentioned in the title-page of one. In the body of the work we every where discover some of the best qualifications of a trustworthy commentator. Without committing ourselves to every individual interpretation, we endorse all the leading views expressed; and earnestly desire that Mr. Barnes's life and health may be spared for many years, so that he may be able to complete an exposition of the entire Scriptures. W.

Pastoral Theology; the Theory of a Gospel Ministry. By A. VINET, *Professor of Theology at Lausanne. Translated from the French.* Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton, Adams, and Co. 1852. 8vo. pp.

Homiletics; or, the Theory of Preaching. By A. VINET, *Professor of Theology at Lausanne. Translated from the French.* Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton, Adams, and Co. 1853. 8vo.

THE importance of the Christian ministry can scarcely be too highly estimated. The position that the minister occupies in the church of Christ is at the same time the most dignified and the most responsible that can be occupied by man. His work demands untiring diligence and entire self-devotedness, whilst its results are commensurate with eternity. To him are entrusted, by God, the souls of men, that their salvation, and sanctification, and eternal blessedness may be secured. The mission of the minister is to be a co-worker with God in rearing and beautifying that temple of which Christ laid the foundation on the cross, and in which his glory shall for ever be displayed. The position of the Christian minister is clearly indicated in the New Testament. He takes not the place of the apostles, or prophets, or pastors, or teachers, to whom reference is made in the epistles, as endowed with special spiritual gifts, immediately fitting them for the work to which they were appointed. These πνευματικα, or spiritual gifts were peculiar to the apostolic age; they belonged to the infancy of the church; they were the helps of its childhood; their permanency was never contemplated, but their early cessation was predicted. Prophecies were to fail, tongues were to cease, and knowledge was to vanish away, when that which is perfect should come (1 Cor. xiii. 8, &c.); that is, when the apparatus of the New Testament church should be no longer necessary, when the Christian dispensation should be established, and the scriptures completed, in which the gospel plan would be clearly revealed, then the extraordinary gifts of the Spirit would be discontinued, and direct communications of knowledge to the servants of Christ would no more be made. The Christian minister or pastor finds his origin in the elders or bishops ordained by Paul in every church, and for the appointment of which Titus was left by Paul in Crete;

and the language of Paul in his directions to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and ordain elders in every city," intimates that such appointment of elders was essential to the completeness of the churches. The word of God plainly teaches that to feed the flock of Christ, to convince gainsayers, and to teach men the way of salvation, are the duties attached to their office. For the performance of these duties, a knowledge of the truth as it is in Jesus, an appreciation and love of this truth, a heart and life constantly under its influence, deep sympathy with sinners, and an ardent love to God are the requisites. The graces, rather than the gifts, of the Spirit are the qualifications required in every aspirant to the Christian ministry. To show himself approved of God, a workman that needeth not to be the ashamed, rightly dividing the word of truth, should be the minister's study. For this it is his to labour; his preparation for his work must, it is true, come from God, but it will only be found in the use of those means which are sanctioned and appointed by God. A heart deeply imbued with love to God, a mind richly stored with scripture truth, a full appreciation of the value of the souls of men, an intimate acquaintance with all the phases of human nature, a settled conviction of the importance of his work, and a firm persuasion of the power of his ministry, by God's blessing, to effect the regeneration of mankind, are the objects which the Christian minister should constantly set before his mind, and to the attainment of which his energies and prayers should continually be directed. In pursuance of these objects, he should gladly avail himself of every help, and hail with gratitude the instruction of those who have preceded him in the field of labour, have experienced its difficulties and temptations, and learned how they may be avoided or overcome. Let but the Christian ministry understand its true position, be animated with a right spirit, earnestly desire the ends contemplated in its appointment, exhibit the disinterestedness of Christ and his apostles, with faith employ all the means at its command, labour in season and out of season, with full confidence in the power of the gospel, and manifest a character in accordance with its teaching, and then it will command the respect of men, and the world will become subject to Christ.

To produce such a ministry—holy, devoted, and well prepared for its work—the volumes which head this article are admirably adapted. They were not prepared for the press by M. Vinet, but consist of notes which were used as the basis of lectures prepared for the students of the academy at Lausanne. These notes, though drawn up with care, are sometimes imperfect, and have been made complete either by the aid of other original manuscripts, or of the note-books of M. Vinet's auditors. The editors have well accomplished their task. Messrs. Clark have our sincere thanks for these publications, and we hope that they will soon become text-books in all our colleges. They are calculated to improve both the intellectual and moral tone of our students; one can hardly fail to rise from their perusal a holier and better man. The individual and interior life, the relative or social life, the pastoral life, and the administrative or official life of the Christian pastor, are, in the volume on Pastoral Theology, each in its turn, considered. In it the Christian pastor is represented as the typal Christian, as one in the midst of his flock, their leader in the work of love rather than their ruler, their example as well as teacher; and on this account it well

deserves the attentive study of every Christian. The Christian pastor ought to be thus regarded. Whilst he is highly esteemed and honoured for his works' sake (and on his works, not his office, he ought to rest his claims to esteem and honour), his people should feel it their duty, and make it their aim, in all points, to resemble him, and to associate themselves with him in all his efforts for good. The chapters on Pastoral Oversight, or the Care of Souls in General, and the Care of Souls applied to Individuals, in circumstances affecting both their internal and external states, in health and sickness, are especially excellent.

In the volume on Homiletics, the subject, matter, arrangement, and style of the pulpit discourse are ably treated; and whilst the aids of art in the composition and delivery of a sermon are fully appreciated, the student is taught that in the pulpit art must occupy a very subordinate place, that to be eloquent is to be true, that truth finds its witness in the bottom of the soul of the hearer, and that a pure conscience and uprightness of intention constitute the true force of preaching.

These remarks suggest the questions, What is good preaching? In what does it consist? When is preaching powerful, and what is the secret of its power? Is the ministry of the present day as effective as it might be, and if not, why not? Is there any thing in the present age demanding a peculiar kind of talent or order of preaching? These are important questions, and claim an answer; especially as the phrases "the claims of the age" and "a ministry adapted to the age" are continually ringing in one's ears. Now we assert without hesitation that such phrases are altogether a mistake. To talk of *preaching adapted to the age*, indicates complete ignorance of the genius of the gospel. One distinguishing feature of the gospel is that it is adapted to man *as man*, independently of all external circumstances and of all considerations arising out of age and country. The gospel appeals directly to the human mind, its sympathies, and desires, and finds a response in every breast. The conscience of every man, in every age and clime, whether young or old, civilized or rude, bond or free, attests the truth of the gospel of Christ. The design of preaching is to bring this gospel into direct contact with the human mind, and to awaken into life and activity its dormant conscience. What the preacher has to do, is to proclaim the unsearchable riches of Christ, to preach Christ the crucified one, the wisdom and the power of God, to the salvation of them that believe; and as the grand and fundamental doctrines of Christ's gospel, justification by faith, and salvation through the blood of the Lamb, are made the theme of one's ministry, that ministry will be effective. It is not denied that education has made great progress the last few years, and that our congregations are much more intelligent than formerly, but it may fairly be presumed that ministers will progress with the age, and that in this respect they will always, in the nature of things, bear the same relation to the people. It is true that there are forms of infidelity peculiar to the present age, and that the Christian minister should be prepared to combat them, and expose their subtlety; but we contend that unbelief in every aspect is to be overcome not by argument against it, but by preaching Christ a crucified Redeemer. If man is converted to God it must be by reaching the understanding *through the heart*, and that can only be effected by the exhibition of the love of God displayed in the gospel of Christ. With the Greek, the Roman, the Jew, and the savage, with all, in every place, the apostles employed the same weapon,—the gospel of Christ.

Whatever they wished to accomplish, whether to convert or to sanctify, or to furnish rules of life, or motives to action, they preached Christ. Did they desire to break the stony heart, to dry up the tears of the penitent, to restore the wanderer, or to induce entire consecration to God, they employed one and the same means. This was the secret of their power, the cause of their success; and the power of the ministry in every age has been, and must be, found here. The success of Whitfield and Wesley may be traced to the fact that Christ was the theme of their discourses; and were Whitfield and Wesley now alive preaching the same discourses, with the same earnestness, and the same faith in the power of the gospel, their ministry would be productive of the same results. If the Christian ministry has lost its power, it is because it has changed its theme. Philosophy, morals, history, the collaterals of religion rather than its vital truths, have become the subjects of discourse.

But it may be said that a certain order of preaching is in demand and is necessary to meet the tastes of society in the present day; that in order to be popular and draw a large congregation, peculiar modes of thought and style of preaching are requisite; and that preachers esteemed excellent by the last generation, would now scarcely be tolerated. It must however be remembered that to be a popular preacher and a powerful preacher in the best sense, are frequently two very different things. A man may be an eloquent speaker, of refined manners and polished style; thousands may be attracted by his oratory and he may be a weak preacher notwithstanding. He may be to multitudes as a very lovely song of one that hath a pleasant voice, and can play well on an instrument, but nothing more. They may be charmed without being moved, melted without being converted, and the fact that they are thus charmed may be the reason why they are not profited. Captivated by the discourse itself, they altogether forget its application to their souls. The popularity of the preacher is a very deceptive criterion of his power. If the prevailing taste of the age be vicious it belongs to the ministry, not to pander to it, but to seek its correction. May not its existence be traced to the departure of the ministry from the simple doctrines of the gospel? If the proper food of the soul be withheld and preaching be adapted to the intellect and carnal tastes of man, it is natural that man should seek after and demand that style of preaching which shall *fully meet* the requirements of his intellect and tastes. When an appetite for such preaching, or indeed any appetite, has been once excited, it is not easily allayed. It is however the fact that the plain simple preaching of the gospel has its charms even in the present day; and that in places of worship, whether connected with the establishment or dissent, where the atonement of Christ is kept prominent by the preacher, large and interesting congregations are found, in which we meet with the most numerous converts, and most abundant labours in the cause of Christ.

It is not only necessary that the gospel should be the theme of our ministry, but there must also be a firm conviction of the truth of the gospel and a realization of its value. If the minister does not grasp the leading truths of the gospel with a firm faith, if they are not things which he has tasted and handled, and felt, his preaching must be powerless. To effective preaching *persuasiveness* and *authority* are essential. To be persuasive a preacher must be earnest, he must be a *reality* not an actor. His words must flow from his inmost soul

and then they will penetrate and excite the souls of his audience. Rushing forth from the fountain of his inner life like a mighty torrent, his appeals will carry all before them, and land his hearers safely on the shores of faith and blessedness. But let his congregation doubt for a moment the sincerity of the preacher's convictions, and their unbelief is sealed. A preacher must speak with authority. His work is not so much to reason as to proclaim, to prove as to declare. He is a herald, a proclaimer of God's message. He is sent not to combat the errors of his hearers, but to present to their minds the truth, not to plead before the tribunal of their judgments, but to demand admission for his message into their understandings and hearts; and this authority can only be exerted when religion is felt, and the Christian life blends itself with the imagination, the mental faculties, and the experiences of the preacher.

Every sermon ought to have a definite object. The preacher must aim to lodge some definite truth in the minds and hearts of his hearers, or to produce some definite impression. Instruction should always have a practical tendency; truth should be made to command; and facts should suggest laws of life.

In connexion with earnest and habitual prayer for the Holy Spirit, the best preparation for the pulpit will be found in the study of one's congregation, of one's own heart, and of the bible; especially the last. That man will be the best preacher, who studies most the word of God, who draws from it his illustrations, and who imbibes its spirit. "Nourish yourselves," says M. Vinet, "from the bible, live in the bible, unite yourselves to it; let it abound in your memory and in your heart; let a frequent perusal of it, intended for your own benefit, have revealed to you the force, have given to you the secret of a multitude of passages, which, without this, would remain for you in the state of common-places, and would take no place in your memory; mingle the remembrance of them with your emotions, with your prayers, with your most important occupations; let its language become gradually the natural and involuntary form of your inmost thoughts; then meditate on a subject for the pulpit, write, preach; your expressions will come all impregnated with the juices, all shaded by the colours of that inspired word; the language of the prophet will be fused into yours; it will not be distinguishable from it; it will not appear applied to it from without; it will not injure the individuality of your expression; you will never become copyists: and this is indeed, as the nature of evangelical preaching requires him to be, a *man* whom *men* shall have understood." B.

Incidents in the Life of our Saviour, illustrative of his Divine Character and Mission. By the Rev. A. L. R. Foote, *Brechin.* London: Nisbet and Co., 21, Berners Street. 1853. 12mo., pp. 381. 6s.

One of the loudest complaints against much of the preaching of this age is, that there is not sufficient prominency given to Christ. We are ready to acknowledge that this deficiency may be somewhat over-estimated; yet, the complaint has a reality as well as a show of justness. Those who complain deserve a share of the blame in this matter. Churches and congregations, influenced by a vicious taste, have clamoured for "*talent*;" preachers, who are but men of like passions to other men, have too often listened to the demand; and both parties have forgotten that in the exhibition of the glories of Christ's person and work, there is scope for the highest powers of man or angel. One of the most serious faults of the church, and

one of the most successful strokes of Satan, is to set intellectual power in opposition to Christian doctrine; to insinuate, at least, that the man who contents himself with the Pauline way of preaching Christ and him crucified, must be a simple and weak man; while he who ignores Christ and his righteousness altogether, or only indirectly and in outlandish terms refers to them, must be profoundly wise. Here we have a cause of weakness—a source of lamentation. There is no lack of mental power and culture. We need no new theories of truth, as some suppose. In spite of opinions held in certain quarters to the contrary, we may maintain that the old-fashioned phraseology in which our fathers talked of "total depravity," and "imputed righteousness," and "a work of grace," is better than what is offered as a substitute. It is not a change in our machinery or mode of operation we require. The great *desideratum* is a more prominent, fair, unadorned, earnest exhibition of Christ. We must have sermons and treatises, which, instead of causing us to mourn that our Lord is taken away, shall make us rejoice that we see him.

Such a volume is the one now before us. It consists of twenty chapters, each, except the introductory one, which we especially commend to our ministerial brethren, embodying some scene in Christ's history. These chapters are headed thus: "Introduction—The Private Life of Christ—Nathanael, or the Israelite indeed—Marriage at Cana—The Purifying of the Temple—Nicodemus, or the Inquirer directed—John the Baptist—The Woman of Samaria—The Visit to Nazareth—The Cure of the Paralytic—Jesus stilling the Tempest—Jesus Walking on the Sea—The Woman of Canaan—The Young Rich Ruler—John calling down Fire from Heaven—The Scribe and Two Disciples—The Family of Bethany—The Incredulity of Thomas." The preface supplies us with the author's plan, and the circumstances which have brought about the publication of the work. "The author has the usual apology to offer for appearing in print—that he has been asked to do so. These 'Incidents' are selections from a course of lectures on the life of Christ delivered to his own flock. They are viewed from what is sometimes called the *subjective* side; that is, not so much from *our* side or point of view, as from that of the parties who are introduced into them. The recommendation of this method is, that it enables us to realise them better, and to get into the heart of the subject, and discover the underlying and permanent truth, which may then be expressed in our own forms of thought, and made to bear upon our own position and conduct. The principle on which these selections have been made is this: those incidents have been chosen which contain the *personal element*, and afford room for *characterisation*. An attempt has been made to individualise the various persons that come under review—to exhibit a few of the distinguishing features of the Saviour's character, and of those who came into converse with him. This is the author's aim, this is the leading idea of the work; and it may serve to give some unity of plan to the whole. It will serve, also, to explain the reason why some of the more prominent incidents in our Saviour's life, especially those which are connected with his sufferings and death, and which might naturally be looked for in a book bearing the title of this, are not found. These 'incidents,' therefore, are to be regarded in no higher light than as a few slight sketches—'lights and shadows' we might call them—as a few small contributions towards a subject the most interesting that can engage the human mind, and as a few specimens

and memorials of the author's ministrations among an attached people, over whom it is his happiness to be placed as pastor."

If this be a specimen of Mr. Foote's ordinary pulpit teaching, his congregation may regard themselves as highly favoured—ought to be devoutly thankful to the Head of the church—and will do well soon to solicit their instructor to put another series of his discourses into a permanent form. The volume, as a whole, differs altogether from any thing we have seen on the life of Christ. It has not the gorgeous imagery and stately eloquence of Jeremy Taylor, but it is free from his curious conceits, and is more evangelical in its tone. It will be read with greater pleasure than Dr. Bennett's "Lectures," because it is not so prosy, or Dr. Brown's "Discourses," since it does not so often remind you of the professorial chair. Safer than Neander, inasmuch as it does not go to so wide an extreme in the human view of Christ's person and history, it has at the same time all Neander's freshness. With the masterly production which Dr. Angus has so recently given to the world, as a critical and exegetical work, it is not for one moment to be compared; yet for subjective views of Christ and those with whom he associated, for delicate thought, beauty, and tenderness of expression, it is its superior. It is a unique book, of a high order of excellence, and cannot obtain too extensive a circulation. With two or three extracts we now leave it; cordially commending it as a book of suggestions to ministers, as a source of instruction to all.

Our first extract is from "The Private Life of Christ." "Fancy delights to dwell on this 'holy family,' and to think of the peace, and piety, and affection that reigned among them. The contrast between most of *our* family circles and the family circle at Nazareth is painful to contemplate. How much of selfishness, and alienation, and worldliness prevails in them? How little is the character of the Saviour copied by us in our domestic relations and duties? Were we only more like Christ, how many happy homes would there be in our land? But there are, we fear, many unhappy homes—many wretched families—more by far than is generally supposed. And what is the cure for this? The presence of Jesus! Oh! let him into your houses to dwell with you, and form one of your family circle, and he will turn your homes into little Edens; he will heal your divisions; he will banish sadness and sorrow; he will cement you into one holy, happy family; and then will be realised all that imagination ever conceived of the charms of home. Jesus loves the family circle; he was brought up in it and to this hour he retains a pleasant remembrance of it. Oh! he will never forget it; it is pictured indelibly upon his memory—it is associated with many dear and delightful images. He would fain enter into our homes if we would let him. Believe it—it is his presence that sanctifies and sweetens domestic life; without this it is a poor thing. If you seek happiness in it without him, your disappointment is inevitable. Many fine things have been said of domestic bliss; but rest assured, that the presence and love of Jesus is the sweetest drop in the cup, and that, without this, it will speedily turn to gall and wormwood."—Pp. 24, 25.

We take the following passage from the chapter entitled, "John calling down Fire from Heaven." "With regard, next, to his state of mind in contemplating his departure out of this world, it is said that 'he steadfastly set his face to go to Jerusalem.' The original is even stronger and more emphatic. We have no single word that

exactly expresses the energy of meaning implied in the Greek: we are necessitated to have recourse to two words—'steadfastly set;' but they will answer the purpose. *Steadfastly;* mark this word. It is a key by which we may unlock, a window by which we may look into the depths of his soul at that moment. We must place ourselves in his position; we must occupy his viewpoint in order that we may comprehend the significance of this expression. Even anterior to any knowledge, gathered from any other source, of his feelings, one would naturally draw such a conclusion as this:—there is manifestly implied here DECISION on his part; a determination of mind; a fixedness of purpose; a resoluteness of will; a mustering of energies; a summoning up of courage. The step he is now about to take has not been determined on rashly; it has been the result of thought and reflection; the consequences have been well weighed; he has made up his mind, and nothing shall turn him aside. There must, therefore, be something of importance—of dread importance—in the future. Jerusalem! ah, that word conjures up a thousand images of terror. In Galilee he is among friends; in Jerusalem he is among enemies. It was no ordinary journey he was now about to take; and no wonder it demanded of him more than ordinary steadfastness of purpose. But you will say, he was soon to be 'received up,' soon to return to his Father's embrace; and why should *this* have so affected him? what need for nerving himself for this? what call for moral courage, and deep seriousness, and high daring? Why should we call up before our minds the image of one with fixed eye, and compressed lip, and resolute front, and firm step—the very type of determination? Should we need not rather conceive of one with joy beaming in every feature, with hope smiling upon him and beckoning him onwards, and with high elastic step, scarce touching the ground? Ah! do you forget that strange and tragic scenes had to intervene between this and that most blessed consummation—his being received up into glory? That if he had in his eye Mount Olivet, from which he was to ascend to his Father and our Father, to his God and our God, he had also in his eye Mount Calvary, and Gethsemane's garden, and all the dark details of his sufferings and death? that if he saw the crown, he saw also the cross? that if he realized the ascension, he realized also the crucifixion? True, there was light, there was blessedness, there was glory at the close; but, oh! it was through a dark, dark vista that it could be discerned and reached. All this was in his view; and we must take it all into our consideration if we would enter into the meaning of the expression, 'he steadfastly set his face to go to Jerusalem.'" —Pp. 274, 275.

We cannot resist the temptation to introduce another quotation; it is from the chapter on "Lazarus." "There is light once more in the dwelling at Bethany; there is gladness there as of old; the breach has been healed, and there is an entire family again under its roof! We have visited it once and again; let us pay it now a farewell visit. The three are engaged in conversation; it is earnest, solemn, mysterious; it is manifestly no common, every-day topic; we listen: 'Where wert thou, brother, these four days?—weary, sorrowful, long, long days to us; tell us all, for thou hast much to tell. Thou hast seen strange things since last we met. Tell us, for thou canst, what it is to die. What is that mysterious transition the soul makes when it leaves its earthly tabernacle? How didst thou feel when, after taking thy last look of all on earth, the next moment thou wast ushered into the world of spirits? How can a pure,

naked, disembodied spirit exist? How think, and know, and feel? How wast thou engaged? What was thy work? Who were thine associates? Didst thou ever think of us, dear brother? We often, often thought of thee. Didst thou hear our sighs? Didst thou see Mary sitting at thy grave? Didst thou ever leave thy bright abode and pay a visit to thy once-loved home on earth, and overshadow us with thy wings when rose our morning and our evening prayer? Is it far away, that world of light, that happy land, that heavenly paradise? Didst thou meet there with those whom thou lovedst here—friends, parents, relatives? Didst thou recognize them? and did they bid thee welcome to their heavenly home? Tell us, brother; we long to hear it all.' 'Ask me no questions,' the brother replies, 'I will not, cannot, dare not answer them. Be content to wait; you will know all ere long. Meanwhile, let us live more for that blessed place; for they are best prepared for heaven who are most like our beloved Lord and Master.'"—Pp. 354, 355. W.

BRIEF NOTICES.

The Altar of the Household: a series of Services for Domestic Worship for Every Morning and Evening in the Year; Select Portions of Holy Writ; and Prayers and Thanksgivings for Particular Occasions; with an Address to Heads of Families. Edited by the Rev JOHN HARRIS, D.D., *Principal of New College, St. John's Wood, London; Author of "The Great Teacher," "Mammon," "Pre-Adamite Earth," &c., &c. Assisted by Eminent Contributors.* London: John Cassell, Ludgate Hill. 1853. Quarto. Pages xxii. 744. Price 15s. Cloth.

When we look at the elegant frontispiece with which this volume is adorned, we cannot help regretting that the middle aged gentleman surrounded by an interesting group of which he is husband, father, and master, should be unable to conduct the united devotions of his household without a prayer-book. Could we gain his ear we should be inclined to say that all the purposes of family worship cannot be fully answered by the use of written forms, however great the ability with which they may have been composed; and that by confining himself to these, he surrenders all prospect of acquiring hereafter the gift of praying extemporaneously. But we believe that there are cases in which, were no such assistance allowed, the exercise would be inevitably neglected; and that it is better that forms such as those before us should be employed than that family prayer should be omitted entirely. We doubt not that many of the ministers who have assisted in the compilation of this work have done so under this impression; and that they would concur with us in advising their friends to dispense with such aid in family worship, if they can. If they cannot, then, let them avail themselves of the assistance this book affords. The name of the [illegible] is a guarantee that the principles pervading it are evangelical, and that it contains nothing offensive to a refined taste. The names of the contributors also are names of devout and able men, well known to the public, the majority of whom are pastors of congregational churches. The task devolving on the editor, he states, "has consisted in determining the form and distribution of the work, in selecting the portions of scripture to be employed, and in supervising all the manuscript before it was sent to the press." One page is assigned to every morning, and one page to every evening, comprising a short portion of scripture, a few reflections upon it, and a prayer. The other parts might perhaps be used advantageously without the prayer; but where this is read, we should strongly recommend the addition of a few sentences fresh from the heart as an accompaniment. These might be introduced either before the printed prayer or after it. If any of our friends wish for a book of this kind, we think that they cannot choose a better than "The Altar of the Household."

The Book and its Story: a Narrative for the Young, on occasion of the Jubilee of the British and Foreign Bible Society. London: Bagsters. 16mo. Pp. 476. 1853. Price 3s. Cloth.

This book will be a favourite among those for whom especially it is written, and not among them only, readers in more advanced life will hail it also. It presents in a condensed and clear form the history of the bible as a divine revelation, introduced by a succinct and instructive account of the methods of early writing, from the rudest hieroglyphic to the most perfect alphabetical character. The several stages in the progress of the Old Testament to its completion; the use of the Apocrypha and its character; together with the

manner in which the New Testament came into its present condition, find in these pages a brief, but lucid, and highly instructive record, novel in form, and fascinating in style. The difficulties against which the book has had to struggle to obtain the position it had in public esteem at the commencement of the present century are here detailed in a few chapters forming the first division of the volume, the information collected being authentic and full of those facts which awaken devout gratitude that we have the bible free as the light shining around us and the air we breathe. Somewhat more than the latter half of the volume is occupied with exceedingly interesting details on the apparatus at work in multiplying copies of the bible; and on the rise, progress, and present operations of the British and Foreign Bible Society. The "Book and its Story," has been written professedly with the desire that the younger members of our families should look upon it as a volume intended for them, and peculiarly their own, a desire which we think will be gratified. Nor will our young friends fail to regard as beyond all other arguments to awaken prayer, contribution, and effort on behalf of the Bible Society, the fact that notwithstanding all it has done in circulating the precious volume, not less than seven hundred millions of the inhabitants of our world are totally destitute of those counsels which make wise unto salvation. G.

Hippolytus, and the Christian Church of the Third Century. With a Copious Analysis of the newly discovered M.S.; and a Translation of all its important parts, from the Original Greek. By W. ELFE TAYLOR, *Author of "Popery, its Character, and its Crimes," &c., &c.* London: Arthur Hall, Virtue, and Co. 1853. Pp. viii. 245. Price 3s. 6d.

The attention of our readers was directed at the commencement of this year to a learned work published by the Chevalier Bunsen, in four costly volumes, on Hippolytus, who in the middle of the third century was bishop of Portus, a suburb of Rome, and at the same time one of the presbyters of the city. Much as there was to admire in that performance, it was felt that while its expensiveness placed it beyond the reach of many who would gladly have perused it, the account which it gave of the ancient martyr was so mingled with comment, and presented in so poetic a form, that it was difficult to ascertain frequently whether the sentiment advanced was the sentiment of Hippolytus, or merely of the Prussian ambassador. A principal object which Dr. Bunsen had in view in its publication evidently was to advocate his own opinions on some points from which evangelical Christians in this country generally dissent. We are happy therefore to have now to announce a work which, at one tenth part of the price of Dr. Bunsen's volumes, gives a concise and trustworthy account of Hippolytus and his writings. After treating succinctly of the discovery of the manuscript, of the claims of Hippolytus to its authorship, of his life and character, and of the other products of his pen, Mr. Taylor vindicates successfully, we think, the orthodoxy of the venerable author's opinions respecting the personality of the Divine Spirit, and the authenticity of the book of Daniel. He then adverts to the nature of the principal heresies that called forth the opposition of Hippolytus, and gives an analysis of the newly discovered work, translating some of its most important portions. He closes with disquisitions on the Government, Constitution, and worship of the Christian church, at the time referred to, showing especially that Hippolytus did not recognize the papal supremacy. To all Dr. Bunsen's readers this work may be cordially recommended as a corrective of some erroneous impressions which his volumes are adapted to produce; and others will find in it much information respecting the ecclesiastical aspects of a deeply interesting age.

Scenes in other Lands, with their Associations. By JOHN STOUGHTON. London: Jackson and Walford. 1853. 12mo. Pp. viii. 306. Price 5s.

Mr. Stoughton's pen is indeed that of a ready writer, and the proof of it which lies before us will not detract from his well-earned fame. It is not a journal of any single continental tour, but the recollections of several. There is little, if any, personal incident; but the objects seen are grouped into masses, and they give rise to various reflections and historic reminiscences, written with great beauty and force. It will be seen from the table of contents, that this book is very unlike the generality of the journals of tourists, and in the distribution of the details, we think, the author has exercised a sound discretion; while the general interest of the whole is much increased. The Rhine and its Architecture—Basle and its Council—Zurich and the Reformation—Lands and Lakes of Heroic Memories—Stories about the City of Berne—Alpine Gateways—Footprints of Piety and Genius—Monarch of Mountains—Lakes of Lombardy—Three Worthies of Milan—Roman Amphitheatre—Verona, Padua, and Mediæval Times—Historical Dream in St. Mark's, are the subjects of the thirteen chapters into which it is divided. If we have not been so much struck with Mr. Stoughton's power in this production, we have been surprised at the variety of his knowledge and attainments. So far as we can judge, his notices of architecture, sculpture, and painting, are accurate and just. They are full of true taste and feeling. His sympathy with beautiful and sublime scenery is deep and fervid, and many of the descriptions are vivid and fresh. Fond of musing, a habit of superior minds, especially when thrown among the grander scenes of nature, and the noblest works of art, both ancient and modern, the passages in which our author indulges it, are exceedingly interesting and beautiful. To us, however, the greatest charm of the book lies in the brief but graphic sketches of the men who have made the places visited for ever famous. Few writers surpass Mr. Stoughton in this department of literature. He boldly vindicates the reputation of those who have been unjustly aspersed; and there are, in the seventh chapter, a few words about Calvin, which we particularly recommend to the consideration of those who *seem* to have no notion of him, except as taking a part in the execution of Servetus. We have

read this work with great pleasure, and have derived instruction from it. The scholar, the gentleman, and the Christian appear in it throughout. We can, therefore, most cordially recommend it to our readers. T.

A Manual of Budhism in its Modern Development. Translated from Singhalese MSS. by R. SPENCE HARDY. London: Partridge and Oakey. Pp. 532.

This volume, in conjunction with a former one by the same author, entitled "Eastern Monachism," places before the English reader the most complete picture of the religion and philosophy, or rather religious philosophy, of Gotama Budha to be found. The fundamental principle of the system is simple, but has been ramified into innumerable forms, and burdened with legends the most outrageous and absurd. The object of Gotama's life and the gist of his teaching were the attainment of perfect independence of all material forms, and by a course of severe self-discipline to fit himself for absorption into the impersonal essential Being. But his theory of that Being is scarcely distinguishable from nonentity, and annihilation, the entire destruction of conscious being becomes in fact the desire and reward of the Budhist, while the practical effect is the assertion of a blank a theism. Who Gotoma was, how he came to entertain these notions, the nature of homage paid to his person, his remains and his images, the strange events of his life and his final absorption, may all be found detailed in this volume from authentic sources. To missionaries engaged among Budhists and to all curious readers of the freaks of unsanctified imagination, as well as to the oriental scholar, this volume of Mr. Hardy will be found an invaluable help. U.

The Poetical Works of George Herbert. With Life, Critical Dissertation, and Explanatory Notes, by the Rev. GEORGE GILFILLAN. Edinburgh: James Nichol. London: Nisbet and Co. 1853. 8vo. Pp. xxviii. 328.

This is an elegant edition of poems which have had admirers more than two hundred years. Herbert entered this world in 1593, and quitted it in 1633. He was elected orator for the university of Cambridge, and became rector of Bemerton before he died, but he was too much of a poet to prosper greatly in his worldly affairs. As a poet, he married one of the nine daughters of a friend who had fixed on Jane for him because she was his *beloved* daughter, in three days after their first interview with each other. His sentiments were evangelical, but his style was exceedingly quaint, and the editor remarks that next to the person of Christ, his passion was the church of England. "Fully to appreciate him" Coleridge observes that the critic must be "an affectionate and dutiful child of the church, and from habit, conviction, and a constitutional predisposition to ceremoniousness in piety as in manners, find her forms and ordinances aids of religion, not sources of formality." Our readers will not be surprised, therefore, that we should regret that this is the only volume of the series that has reached us, as it is probable that any of the others would have been more to our taste.

The Churches for the Times, and the Preachers for the People; or, the Bible, the Churches as they were, as they are, and as they ought to be, and the People. By WILLIAM FERGUSON, *Bicester, Oxon.* London: B. L. Green, Paternoster Row; W. Freeman 69, Fleet Street. 1853. Small 8vo. Pp. 308.

The following sentence, selected from the preface, is a very fair specimen of the spirit and style of this book, "If the author should be attacked by unreasonable reasoners, or little men in a large mask, the probability is that they will receive that unanswerable reply, which dignified silence administers to masked impertinence, as well as to that kind of raving which frequently arises from a consciousness of real weakness." There are some good things in this volume, it is true; but so much conceit, ignorance, bad-taste, and bad feeling, have perhaps never been exhibited in the same space. One would suspect that the writer is a disappointed man, whose disposition had been soured; he looks on everything with a jaundiced eye, which discovers and multiplies defects, and is slow in discerning excellencies. It would not surprise us to hear, some day, that his spirit had sought repose in the green pastures and beside the still waters of the Established Church. We are not able, neither do we wish, to understand the heart or piety of him who can collect and publish to the world, with apparent zest, the frailties of Christians or the defects in our churches. We recommend him to ponder well, and act upon, one sentence in his own book, "It is not by abusing certain evils from the pulpit, or through the medium of the press, so much as by creating a taste for better things, that the people can be induced to cease from evil and learn to do well." B.

The Preacher and the King; or Bourdalone in the Court of Louis XIV. Translated from the French of L. BUNGENER. *With an Introduction. By the Rev.* GEORGE POTTS, D.D., *New York.* London: T. Nelson and Sons. 1853. 16mo. Pp. xxvii. 371. Price 3s. 6d.

This is one of those books which so fascinate the reader who has gone through one third part of it, that he can scarcely close it, though perfectly aware duty demands his immediate attention elsewhere, but respecting which, when the narrative is ended, he finds it difficult to say what good he has gained, or why it should have been written. It consists almost wholly of conversations in which Bourdalone, Bossuet, Fenelon, Claude, Louis XIV., his queen, and the king's mistress for the time, take principal parts; the object of most of the parties being, by means of a sermon, to procure the expulsion of Madame de Montespan from the court. The conversations contain many true and striking remarks respecting the art of preaching impressively; and the effect of the whole is to cause the most celebrated French preachers of the seventeenth century to be regarded as mere performers, aiming at admiration and unworthy of it. This opinion of them is probably not far from correct; and were the conversations genuine, the result in this respect would be good; but as they are not, as the tale is a romance, and facts of the history are in it

misrepresented, we cannot think that the book will really subserve the cause of truth.

A Valedictory Offering: [Five Sermons, in token of Christian Love and Remembrance towards his Brethren in England. By CHARLES PETTIT M'ILVAINE, D.D., D.C.L., *Bishop of the Protestant Episcopal Church in the Diocese of Ohio.* London: Seeleys. Fleet Street and Hanover Street. 1853. 12mo. Pp. 107. Price 2s. 6d.

Bishop M'Ilvaine has long been favourably known in this country by Christians, both in and out of the Establishment. This volume though small will add much to his reputation and usefulness. The subjects of the Sermons are, "The Power of the Word of God—The Personal Ministry of Christ now and ever—The Believer's Hidden Life in Christ—The Believer's Assurance in Christ—The Portion of the People of God." They are rich in pure doctrine; practical in their scope and tendency; oftentimes truly eloquent in style; pervaded throughout by a devout and earnest spirit. We heartily thank the prelate for his farewell gift, and commend it to all our readers. W.

Life in Death. A Sermon preached at Rodborough, Gloucestershire, on Sunday, June 12, 1853, on occasion of the Death of the late Earl of Ducie. By SAMUEL THODEY, *Minister of Rodborough Tabernacle.* London: Partridge and Oakey. 1853. 8vo. Pp. 50.

A great change had taken place in the habits and pursuits of the late Earl of Ducie before his last illness. "The decision of his religious character," says Mr. Thodey, "as his own impressions became matured, during the last seven years of his life especially, was seen in nothing more than in his deep concern to advance both the temporal and spiritual welfare of those around him." But the closing period of his life was "marked by a great accession of religious peace, and by a more full development of that inward life of personal godliness which had been growing up very much in secret, and now appeared, like a river flowing a long way under ground, to break forth into light as it approached the termination of its course." "He was now wholly occupied and engrossed with a sense of the aboundings of God's grace towards him, yet penetrated with the deepest sense of contrition, and lowliness, thinking that he had glorified God so little in life, who had done so much for him." He entreated his children "to give a young fresh heart to God, and not to leave it till it became old and rusty," as he feared he had done. The account of the joyful death of this nobleman, at the age of fifty-one, is deeply interesting, and the sermon which introduces it is of a superior order.

Poetic Sketches; or, Thoughts in Verse, written during the Intervals of Business; by HENRY FLETCHER. London: Relfe. 1853. 16mo. Pp. xiii. 191. Price 5s.

The author, who dates from Camberwell, has written principally for those "whose early friendship gilded the morning of his days, and is casting a richer and more mellowed radiance on his pathway as he draws nearer to the sunset of his life." To strangers who may be inclined to glance at his pages he observes, with truth, that "if no thoughts are elevated, no delicacy will be wounded." A pleasing specimen will be found on page 752.

The Martyrs, Heroes, and Bards of the Scottish Covenant. By GEORGE GILFILLAN. *Second Edition, carefully revised. Fourth Thousand.* London: Albert Cockshaw. 1853. Pp. 251. Price 2s. 6d.

Those who have derived their opinions of the Cameronians and Covenanters from the writings of Sir Walter Scott, will do well to study this little volume. Here will be found the charms of romance combined with the sternness of truth; vivid and eloquent descriptions of heart-stirring scenes of suffering and cruelty; and exhibitions of human nature which lead us both to weep and to rejoice. Tribute is here paid to the courage, constancy, and fidelity of the martyrs and heroes of the Scottish Covenant, whilst their faults are faithfully exposed. Their heroism was the offspring of deep-rooted religious feeling and principle, and in the strength of their convictions the source of many of their faults may be traced. The age in which they lived was one of comparative darkness; religious freedom was a thing unknown and almost unconceived; and with every man liberty of conscience was liberty for himself and not for his neighbour who differed from him. In such an age, much claims our forgiveness for which now there would be no excuse, and conduct that cannot strictly be defended excites our admiration. We are glad to find that this book has reached a second edition, and hope that it will lead many to appreciate and imitate the virtues of men, of whom the world was not worthy.

B.

Sir Thomas Fowell Buxton, Bart. A Study for Young Men. The Wife, or a Mirror for Maidenhood. A Sketch by T. BINNEY. London: Nisbet and Co.; Hamilton, Adams, and Co. 1853. 12mo. Pp. 199. Price 1s.

Happy is the preacher who has a good text, and happier he who makes a good use of it. Mr. Binney has found a good text in Sir Thomas Fowell Buxton, and has well handled the materials furnished by his history and character. The contrast between the youth and the man is well drawn, and the process of transformation well depicted. The means by which a man not possessed of striking genius arrived at deserved eminence, acquired immense power, and established a reputation which will never die, are ably pointed out; and in a manner calculated to teach young men the value of determined energy, promptness, and prayerful heartfelt piety, and to stimulate to integrity, perseverance, and virtue. The "Mirror of Maidenhood" is not a whit less happy. "The Model Wife," her domestic and personal virtues, their results, and basis, are well sketched. Let but our youth well digest this little volume, and who shall declare the next generation of fathers, wives, and mothers!

B.

Glimpses of Great Men; or, Biographic Thoughts on Moral Manhood. By A. J. MORRIS, *Author of "Religion and Business," &c., &c.* London: Ward and Co., Paternoster Row. 1853. Pp. 148. Price 2s. 6d.

These sketches are rightly named. They are *glimpses* of great men; but such glimpses as are calculated to make us long for more intimate acquaintance. In them there is manifested a discernment of character and motive, which does honour both to the understanding and heart of the writer. They are glimpses of *great men*, men of gigantic power; but they are sufficient to show that the secret of true greatness is to be found in a strong and living faith, and in strict adherence to the course marked out by conscience. We commend their study to our youth, with the hope that they may learn to appreciate and realize the power of patient perseverance, and diligent activity, in the cause of humanity and truth. B.

An Address to the Working Classes on the Means of Improving their Condition. By the Rev. DAVID ESDAILE. Edinburgh: Paton and Ritchie, 3, Hanover Street. 1852. Pp. 45. Price 6d.

If the working classes would pay more earnest heed to such teachers as the author of this address, and less to the itinerant demagogues of the day they would soon rejoice in an improved condition. For sound principle, faithful expostulation, friendly and affectionate counsel, they will not easily find this appeal surpassed. Employers would do well to distribute it largely among the persons for whom it is designed. W.

Christian Experience: the Life of Mrs. GRACE SOPER. *Written by herself.* London: Houlston and Stoneman. Pp. 203.

This lady attended the ministry of the late Dr. Hawker of Plymouth, and was strongly impregnated with his peculiarities. The narrative was written for the perusal of her children; it was natural that they should value it, but it does not appear to us to be adapted for general circulation.

The Kingly Office of Jesus: a Sermon preached in New Church Street Chapel, Edgware Road, London, on Lord's Day morning, August 21st, 1853. By JABEZ BURNS, D.D. *Minister of the Congregation. Published by Special Request.* London: Houlston and Stoneman. 16mo. Pp. 12. Price 3d.

After adverting to the scriptural representation of the Kingly Office of the Messiah, the preacher describes the leading characteristics of his royal administration, showing that Christ's kingdom is in, but not of this world—that it is essentially spiritual—that it is pre-eminently righteous—that it is grounded on his atoning sacrifice and death—that it is eminently a kingdom of peace—and that it shall be progressive and universal. From all this we may learn the pre-eminent dignity of the Lord Jesus—the blessedness of his subjects—the duty of his people—what should be the immediate concern of the unconverted—the inevitable and terrible doom of his incorrigible enemies.

The Faithful Promiser. London: R.T.S. 64mo. Pp. 128. Cloth, gilt.

The baneful tendency of collections of scripture promises, when those promises are sentences or parts of sentences torn from their connexion and presented without any reference to character indiscriminately before all readers, has for many years past called forth the regrets of thoughtful observers. The source whence this pretty little book has come led us to turn to it with the hope that it might be in this respect unobjectionable; but alas! it is no better than its predecessors.

The Homilist, and Bi-Monthly Pulpit Review, 1852 and 1853. Edited by the Rev. D. THOMAS, *Stockwell, Surrey.* London: Ward and Co., Paternoster Row. Price 1s. each number.

The bulk of this work is the production of the editor, who is favourably and somewhat widely known as the author of a talented and powerful book, addressed chiefly to young men, called "The Crisis of Being." This periodical, if it continue as it has commenced, will certainly widen the circle of his reputation and usefulness. A second edition of several of the numbers has already appeared. Mr. Thomas is certainly a strong-minded man, and, so far as we can see from his sermons, holds, with a firm grasp, the fundamental doctrine of evangelical truth. We do not assent to all his propositions, at least as *he* puts them; but the defects of the work are few indeed compared with its merits: the disk is bright enough to bear many such specks. Although this is a periodical of *sermons*, let not our readers recoil from it. We are quite aware that some persons have an idea that Pope's Goddess of Dulness must have supplied the pen with which many sermons are prepared for the press: truly, we admit, a man may exclaim, in the midst of such productions, *hic locus est Somni!* But we are much mistaken if thoughtful Christians will not find these Homilies worth a perusal, and even more than one. We can also assure our ministerial brethren that if they are seeking for *real* help for the pulpit—we mean *suggestive* materials, or what Dr. Johnson calls "seminal thoughts"—they will find them here. We commend the Homilist to all who like to *think* as well as to feel, who wish to *expand* their *minds*, as well as excite their hearts. H.

Puritan Gems; or Wise and Holy Sayings of the Rev. Thomas Watson, A.M. One of the Ejected Ministers on Bartholomew's day, 1662. Edited and Arranged by the Rev. JOHN ADEY. *Sixth Thousand.* London: J. Snow, and Ward and Co. Pp. 128. Cloth, gilt.

A pretty little collection of emphatic sentences, each embodying some valuable thought. It is a companion volume to "Puritan Pearls," referred to on page 559 of our present year.

"Strikes," viewed in relation to the interests of Capital and Labour; a few Thoughts on the Present Industrial Crisis. By HENRY DUNCKLEY, M.A., *Author of an Essay on the Working Classes, entitled "The Glory and Shame of Britain."* Salford; George Wiley. London: Hall, Virtue, and Co. 1853. 12mo. Pp. 34.

To all who are interested in the subject, whether as operatives or employers, we recommend this tract very cordially. This is not the first time that Mr. Dunckley has shown himself a warm and judicious friend of the working classes. His essay which gained the prize offered by the Religious Tract Society was a masterly performance, and this breathes the same spirit. He shows that labour and capital are co-factors in the production of wealth; that "Strikes cannot raise wages," and that "Strikes always depress wages;" that "they frighten capital," that "they lead to a large increase in the number of labourers," and that there are other evils connected with them, "affecting partly the operative himself, and partly society at large, the mischievousness of which it is almost impossible to exaggerate." He then illustrates the Tyranny of Trades Unions, and contends that the complete emancipation of industry not only includes their overthrow, but also the entire repeal of what are known as "trade laws."

The Scripture Pocket-Book for 1854; *containing an Almanack; and a Passage of Scripture for every Day, with an Arrangement by which the Bible may be read in the course of the Year; and a variety of Useful Information.* London: Religious Tract Society. Price 2s. Roan with Tuck.

A list of Religious and Benevolent Institutions, some pages of pious extracts under the title of Gleanings, and the peculiarities mentioned in the title-page, combined with such general information as may be found in other respectable diaries, will secure for this Pocket-Book the preference of many purchasers.

The Protestant Dissenters' Illustrated Almanack for the Year 1854; *being the second after Bissextile, or Leap Year. With Portraits of the Fathers of British Protestantism and Nonconformity.* London: John Cassell. Price 6d.

If the title were altered to the Congregationalists' Almanack, we should have no reason to complain of it; but the immense preponderance given to the information respecting *one* body of protestant dissenters should prevent the continuance of the present appellation. The small part relating to *baptist* institutions is incorrect in some respects, as well as scanty.

The Christian Almanack. 1854. London: Religious Tract Society. Price 6d.

As usual; neat, exact, and comprehensive.

RECENT PUBLICATIONS,

Approbed.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Australia; its Scenery, Natural History, and Resources. *London: R.T.S. Monthly Series.* 18mo., *pp.* 192. *Price* 6d.

Australia and its Settlements. *London: R.T.S. Monthly Series.* 18mo., *pp.* 192. *Price* 6d.

The Life of Alexander the Great. *London: R.T.S. Monthly Series.* 18mo., *pp.* 192. *Price* 6d.

Successful Men of Modern Times. *London R.T.S. Monthly Series.* 18mo., *pp.* 192. *Price* 6d.

The Intelligence of the Animal Creation. By the Rev. WILLIAM EDWARDS, Assistant Chaplain of the House of Correction, Wandsworth. *London: William Freeman,* 69, *Fleet Street.* 18mo., *pp.* 38. *Price* 6d.

The Elder Brothers; or, Protectors and Tyrants. A Story for Boys. By Mrs. THOMAS GELDART. *London: A. Hall, Virtue, and Co.* 24mo, *pp.* 72.

The Sabbath School Hymn Book. Selected by the Rev. JOSEPH BROWN, D.D., Dalkeith. *Edinburgh: Gall and Inglis.* 32mo.

The Tree of Life. Winter—November. *London: Blackader and Co.* 32mo., *pp.* 64. *Price* 6d.

The Great Storm in 1703. By CHRISTOPHER WOOLLACOTT. *London: Houlston and Stoneman.* 16mo., *pp.* 24. *Price* 1d.

The Converted Soldier: a Tale of India. By CHRISTOPHER WOOLLACOTT. *London: Houlston and Stoneman.* 16mo., *pp.* 16. *Price* 1d.

Faded Flowers: a Tale for Little Girls. By a Mother. *London: Houlston and Stoneman.* 32mo., *pp.* 16. *Price* ½d.

The Youthful Christian: an Account of the Dying Experience of Ann Young, aged Fourteen. *London: Houlston and Stoneman.* 32mo., *pp.* 8. *Price* ½d.

The Pocket Book Almanack for 1854. *London: R.T.S.* 32mo. *Price* 2d.

The Tract Society Penny Almanack for 1854. *London: R.T.S. Price* 1d.

Sheet Almanack for 1854. *London: R.T.S. Price* 1d.

The Christian Treasury: Containing Contributions from Ministers and Members of Various Evangelical Denominations. November, 1853. *Edinburgh: Johnstone and Hunter.* 8vo., *pp.* 45. *Price* 5d.

The Eclectic Review. November, 1853. Contents: I. Progress of the Nation. II. Poems by Alexander Smith. III. The Stones of Venice, the Sea Stories. IV. Memorials and Correspondence of Charles James Fox. V. Faber's Revival of the French Emperorship. VI. Miss Bremer's Homes of the New World. VII. Medway's Life of Dr. John Pye Smith. VIII. Cholera: its Treatment and Remedy. Brief Notices, Review of the Month, &c. *London: Ward and Co.* 8vo., *pp.* 148. *Price* 1s. 6d.

INTELLIGENCE.

AMERICA.

COMMON SCHOOLS.

The following extract from the New York Journal of Commerce is copied into the New York Recorder, and recommended to special attention as an able statement of the present position of a very important question. The facts demand the attention of the lovers of truth and liberty on both sides of the Atlantic.

Twenty years ago the common schools of this city were under the charge of an association of benevolent men, denominated "The Public School Society." The bible was read in all the schools, and in other respects a moral and religious influence was exerted upon the pupils. Care, however, was taken that no sectarian influence should be exerted, and the vigilance of different denominations of Christians insured the faithful observance of this rule. In process of time immigration increased, more especially from Ireland, and the Catholic (viz. Romish) population became numerous. Then the cry was raised by the priests that the schools were *sectarian*; not because any sectarian doctrine was taught in them, but because the Bible was read to or by the pupils. As it would not sound well to say that the Bible is inconsistent with the Catholic (viz. Romish) religion, the plea was that a Protestant version of it was used. Well, to remove this objection, the Protestants consented, though with reluctance, that the Bible, and all direct religious teaching, should be withdrawn from the schools. They further consented that the text-books used in the schools should be submitted to the inspection of leading Catholics, (viz. Romanists), and that any offensive phrases which might be discovered should be thrown out. And, as if all this were not enough, a system of Ward Schools was established, entirely exempt from the control of the Public School Society, and placed under the direction of persons chosen by the people of the ward, subject to such general regulations, adopted by the Board of Education, as might be necessary to exclude sectarianism. Within the last year or two, all the common schools in the city have become ward schools, and the Public School Society has been disbanded. These successive modifications of one of the best systems of common school education that ever existed, were deemed a less evil, on the whole, than the growing up of a large body of children in ignorance and degradation.

Did it have the desired effect? Did it bring in the Catholic (viz. Romish) children? To some extent it did. But now a new cry is raised by the same parties who raised the first, viz., that our schools are "*atheistical*." The meaning is, we suppose, that religion is not taught there; the Bible is not read there; prayer is not offered there. And why not? Because the Catholics (viz. Romanists) demanded that these things should be excluded. The very changes made in compliance with their demands form the subject of a new complaint, more grievous than the first.

Now the question is, are our public schools still to be tampered with at the instigation of Romish priests? And how far is this pusillanimous compliance with their demands, on the part of our school commissioners, to be carried? Shall the whole school system be first sacrificed, and then Romanized? The object of this crusade against our public schools is, first, to bring them into contempt and suspicion as irreligious and ungodly, and next, to build up Romish schools on their ruin. When the Romanists have once succeeded in proscribing the Bible, and causing it to be banished, and have also put the ban of anathema and exclusion even on the Lord's Prayer, they have some plausible ground for the outcry to be raised, and now commencing, that the schools are atheistical and dangerous. In some cases they will succeed in getting Protestants and Christians to join with them in this cry; and so far as they do, their object will have been accomplished in bringing our public school system into odium and neglect.

An almost irreparable injury has already been done in yielding to their machinations. The Bible once excluded, it will be difficult to bring it back. With even the Lord's Prayer proscribed and forbidden, it will be difficult for any, the least, religious instruction to be communicated or influence exerted. And what a system of education, what a lesson of freedom for the young, in which even Christian teachers dare not repeat, in the hearing of their pupils, a passage from the Scriptures, nor offer the Lord's Prayer, for fear that, at the instigation of Romish priests, they forthwith lose their places! When our School Commissioners, as in Flushing, proceed so far as to forbid the Lord's Prayer, out of fear of Romish objurgations, we do in fact set an example of intolerance worthy of the Duke of Tuscany himself. It would need but little additional power to say, as in case of the persecuted Madiai, You shall not

read the Bible to your servants, nor say the Lord's Prayer at any service of instruction, where there might be Romanists to object to it.

This truckling to Romish demands, and this courting of Romish favour, has reached a point in our country quite disgraceful. Some of our editors, who fain would be thought very bold and independent (and bold they are as respects Protestantism, which they are ready to decry without fear), tell us that nothing must be done, on any account, which shall seem to reproach, even in appearance, the Romish faith. They are very strong for agitation and free inquiry in regard to the most sacred opinions and institutions maintained by the Protestant Christian church, but very tender and careful as to any and every thing held dear by Romanists. The Romanists may attack the evangelical church of Christ, and the Bible and the ministry, with the fiercest rancour and invective; but the moment any one speaks out plainly in regard to Romanism, describing the Papacy as it is, then at once these gentlemen raise the reproach of sectarianism and intolerance. Witness what has been said in regard to Gavazzi's noble freedom and boldness in unveiling the abominations of the Papacy. Face both ways if you please, gentlemen, for yourselves, and consult your god—Expediency; but pray let one man speak (if he dares) without regard to the Romish subscribers and votes, and let him tell, in an honest, open way, what he has seen and known and felt in regard to the incurable wickedness of the Papal system. Such an orator is a phenomenon, in our day, far more wonderful than an unbribed alderman or a clean street in New York city. Do not persist in stuffing the wood, hay, and stubble of your political expediencies down his throat. Do not endeavour to throw dust in his eyes, by such transparent pretences as that you seriously fear lest his exposures of the iniquities of Romanism, and his fearless onsets against the system, may injure the dear cause of human liberty! Speak as decidedly against the intolerance of Romish priests as you do against the freedom of those who unveil and set forth the abominations of the Papal system, and then we may believe in the depth of your anxieties against the increase of sectarianism.

ASIA.

TEN YEARS IN CHINA.

Dr. Macgowan, of Ningpo, an American baptist missionary, in a review of ten years spent in China, thus sums up the results of missionary labour. Premising that the language cannot be acquired so as to be fluently used, without several years' study, he says:

"Much of the time of the most accomplished scholars has been occupied in translating the sacred Scriptures, while others have devoted themselves to the education of youth and various employments incidental to incipient missionary labour. Hence the amount of that labour from which immediate effects are looked for has not been large. If the results of the past ten years' toil and expense have been less than Christians anticipated, they are such as should not occasion discouragement. Above one hundred natives, who ten years ago were peffectly ignorant of the gospel, are now members of the churches of Christ. One Chinaman only was then competent to the work of an evangelist, now there are a dozen who stand up before their countrymen as preachers of the gospel. Hundreds of children have been carefully instructed in the truths of the gospel, thousands of adults have obtained a general knowledge of the way of salvation, and hundreds of thousands have heard of our Lord and Redeemer through the printed page. The deep-seated enmity to foreigners has to some extent been abated by medical missionaries administering to the relief of 200,000 patients. We may hope, therefore, under the divine blessing, for a more rapid advance in the work of evangelization during the ensuing ten years. Let our brethren continue their support of missions in China, reinforce our thinned ranks, and remember us always in their prayers, and these dry bones will yet live."

HOME.

ANTI-STATE CHURCH CONFERENCE.

The Third Triennial meeting of the Anti-State-Church Association was held at the London Tavern, Bishopsgate Street, on the 3rd and 4th of November. A report was presented by the Executive Committee which gave a summary of the proceedings of the society during the last three years, described its present position, and indicated the propriety of some changes which were subsequently made. It was a carefully written document, and we shall gratify many of our friends by presenting it to them entire.

Report.

Gentleman of the Conference,—With feelings of thankfulness, in which, as they believe, this assembly shares, the Executive Committee witness in your attendance to-day the consummation of their recent labours. Ten years have passed since the institution of a movement avowing as its object the wresting of Christianity from the grasp of secular governments. During that period its projectors and supporters have thrice assembled in a representative capacity, having wisely resolved, that an orgahization constructed for a necessarily tedious work should periodically undergo revision, and have infused into it fresh elements of strength,

After struggling with the difficulties incident to a new and unpopular project; having had, first to vindicate the propriety, and then to demonstrate the utility of such an institution; the friends of the Anti-State Church Association have now passed through what may be regarded as the experimental stage of their grand enterprise. They have laboured, not without success, to familiarise the public mind with ideas once strange and startling, and whereas their purpose was at the outset considered too visionary for practical men, the separation of the church from the state is beginning to be regarded as a change the approach of which may be distinctly recognised. The work which in 1843 was commenced in faith, may in 1853 be carried on in well-founded hope; the doubts which might exist as to its desirableness then having been removed, by the obvious necessity for guiding into right channels the thought and feeling which have been evoked by the pressure of subsequent events.

It is in no self-complacent spirit that the Committee thus speak, since they are conscious that not one, but many, agencies have operated to produce that altered tone of public sentiment at which they so heartily rejoice. Solicitude mingles with satisfaction in their view of the aspect of the times in relation to their cherished principles and design. For, while at the commencement of the society's career a lack of energy and wisdom seemed likely only to delay for an inappreciable period success already indefinitely distant, the probability, approaching to certainty, that a wise adaptation of means to ends will now issue in decisive results, invests with importance every step of the movement, and increases the responsibility of those on whom its conduct rests.

Hence the Committee have anticipated the present triennial conference with more than usual anxiety, feeling it to be an occasion when to the discharge of routine duties should be added well-directed efforts to bring the only central organization which exists for the liberation of religion from state interference up to the level of so important a trust of the facilities providentially afforded for its execution.

To this end they thought it prudent to postpone the holding of the present conference to a period of the year even so inconvenient as the present, that time might be afforded for ascertaining the views of individuals representing influential sections of the community already united with them in principle, though not in action. Bearing in mind that this association has not embraced within its ranks all who sympathize with it in its aims, they have sought to entertain, in a spirit of candour and conciliation, the objections urged against its constitution, spirit, and operations, and have spared no pains to make known the fact that at these triennial gatherings a welcome is given to all who concur in the society's fundamental principle, and in the propriety of organized efforts to embody it in law, irrespective of their previous relationship to the society itself.

The Committee are able to refer to facts which prove the time thus expended has not been misapplied. But probably the acts of the conference itself, and of the Executive Committee to be appointed and instructed by it, will be still more effective in influencing many who are now watching at a distance, but with a friendly eye, the course of this Association. In presenting, therefore, as they will now endeavour to do, a succinct sketch of the principal matters which have engaged their attention during the last ten years, the Committee think it well to add some practical suggestions as a basis for the deliberations of the present conference.

The extension of the society's publishing department, by the issue of volumes intended to inculcate its principles in an indirect and uncontroversial form, was one of the first topics which came under their consideration after their appointment, and as their design in projecting the "Library for the Times" has been fully set forth in their annual reports to the council and in other published documents, it will suffice on the present occasion to report the extent to which it has been realised.

Up to this time eleven volumes of the library have appeared, and of these more than 20,000 copies have been put into circulation—many of them, there is reason to suppose, in quarters into which the society's other publications could not possibly find entrance. The attractiveness of some of the volumes has been evidenced by a rapid and extensive sale, and others may be expected to prove of great permanent value. The opinion expressed by the public journals in respect to the entire series has also been in a high degree encouraging, and even those who discountenance the society's other operations have warmly commended the exertion of this literary project.

It was estimated by the Committee, that by raising £3,000 for this specific purpose, it would be practicable to publish a volume, or portion of a volume, monthly, but this calculation proved to be erroneous. The whole of the required sum were not raised, and the intervals of publication was found to be too short. From these causes, difficulties arose which obliged the Committee to suspend publishing for a time, and to reduce the expenditure of the department within the narrowest limits. Arrangements are, however, now making by which two volumes of great interest will be added to the series about the beginning of the year. The Committee are glad to report that the works have a steady sale, and that they have no doubt that, in proportion as individual efforts are made to promote their diffusion in neighbourhoods where their existence is comparatively unknown, the demand will continue and be considerably increased.

The number of *public meetings and lectures* which have taken place under the auspices of the Com-

mittee, has been less than during the three years preceding—the diminution being attributable to the fact that the Committee, while engaged in preparing for, and in launching the "Library for the Times," were unable to devote themselves so assiduously as previously to this species of agency, and also to the circumstance that, for the last twelve months, Mr. Kingsley, the society's lecturer, has been occupied in visiting some of the large manufacturing towns, for the purpose of organizing the society's friends by private rather than by public efforts. As the conference will receive a report from Mr. Kingsley, it will be sufficient to state, that at Manchester there has been formed a highly influential local Committee, and a plan of operations agreed upon, having the hearty approval of those whose co-operation will be most conducive to its success. Preliminary steps have also been taken for a similar movement in other important towns in Lancashire and Yorkshire; and in order that the measures devised may be efficiently carried out, the Committee have appointed Mr. Kingsley secretary for the two counties, he being located at Manchester for the purpose.

The Committee think it probable that in some cases the desired end may be gained by a temporary abstinence from public meetings, other methods being adopted of a less demonstrative kind, but more likely to issue in important practical results. Reviewing the past operations of the association in connection with the present position of the cause it advocates, the Committee feel the necessity for a wise adaptation of means to both the varying circumstances and characteristics of different localities. It will, therefore, in their judgment, now be prudent to concentrate effort on the most influential and productive districts, and to frame such schemes of local action as will enlist the energies of those who can most aid the movement in their several neighbourhoods. For this purpose, it may also be found expedient to relax the rules which have hitherto regulated local organizations, with a view to allowing them wider scope, as well in the choice of means, as in the expenditure of local funds.

Three years ago the Executive Committee, in reviewing the proceedings of the legislature, as connected with the object of the association, had to deplore the fact that there was not in the House of Commons a band of men, however small, ready to take advantage of frequently-recurring opportunities or the enunciation of sound ecclesiastical views.

Since that period there has occurred the important event of a *general parliamentary election*—an event anticipated with feelings of lively interest by the entire dissenting body, and by the supporters of this movement with intense solicitude. The settlement of the free-trade controversy—the disturbance of previously-existing party arrangements — the extent to which ecclesiastical topics engaged public attention—all concurred to make the occasion one for measuring the advance of Anti-State Church sentiments among the community.

It was not within the power of the Committee to employ means for influencing particular elections. But, putting forth efforts of a general kind, they urged nonconformists in those towns in which they had a preponderating influence, firmly to insist on having a fair share of the representation—in other cases to pledge candidates to support certain specific measures, and to oppose an extension of the existing system, and in all to take care that the views of candidates should be elicited and discussed. Believing, also, that the circulation of information, in a popular form, and of pointed appeals to the judgment and right feeling of the public, would, at such a time, be likely to produce a more than ordinary impression, they circulated in all the large towns a carefully-prepared address to the electors of the United Kingdom, together with other placards and tracts, adapted to attract attention and stimulate thought.

The results of such efforts are not of a kind to be readily estimated; but the issue of the general election itself was in the highest degree satisfactory. Nearly forty protestant dissenters, of various denominations, were returned to the new parliament—the constituencies represented by them being among the largest in the country, and numbering, in the aggregate, one-fifth of the entire electoral body.

Such success justified elation, and of itself gave an obvious impulse to whatever of political earnestness existed in the ranks of nonconformity. But it remained to be seen whether this gain would prove of practical value—whether the newly elected nonconformist representatives could unite in a policy which would make them a compact parliamentary party—and whether the House of Commons, still saturated with church influence, would tolerate the systematic advocacy of sentiments comparatively new to parliament, however familiar to the public without.

A session only having elapsed, the Committee feel it to be needful to exercise caution in endeavouring to estimate the actual working strength available for carrying out their views in the House of Commons. But a *review of the past session* affords, as they think, ground for solid satisfaction and for hopeful anticipation. Already there have been furnished ample opportunities for putting forward the sentiments of voluntaries with pertinence and effect, without incurring the charge of obstructing public business, or repelling that class of politicians who object to the discussion of abstract propositions. On these occasions a hearing has been gained to the extent to which it has been thought prudent to seek it, and there have been afforded indications of a consciousness, on the part of other political sections, that, in the present balanced state of parties, even so small a force as that at the disposal of Anti-State churchmen may be able, at times, to exert a decisive influence.

The instances in which the Executive Committee have, during the last three years, taken action on

topics coming before the legislature, have been of frequent occurrence, and of growing importance.

The *Regium Donum*, against which some of the earliest efforts of this association were directed, and on which divisions had, at its instance, repeatedly taken place, was, last year, voluntarily extinguished by the government of the day, and now no longer exists as a reflection on the consistency of the professed objectors to the payment of religious teachers by the state.

Following upon this success, and involving much more important interests, has been the passing, by large majorities in both Houses, of a bill to enable the legislature of Canada to deal with the long debated question of the Clergy Reserves, by applying them to secular uses. To the voluntaries of that colony must be ascribed the honour of having, by their perseverance and determination, extorted this valuable concession from a Ministry and a parliament hostile to their principles; but their fellow voluntaries in this country may rejoice in regarding it as a first step towards the realization of what is involved in the general idea of the separation of the Church from the State.

But, while gratified at the introduction of such a measure, the Committee had soon to place themselves in opposition to its originators, who, yielding to church influence, became the mutilators of their own scheme, by proposing the omission of a clause repealing an enactment which made the country liable, to the extent of nearly £10,000 a year, to make good any deficiency in the revenue derivable from the Clergy Reserves, secured to the clergy o the churches of England and Scotland in Canada.

The Committee unhesitatingly concluded that such a proposal, as involving a departure from the principle of the bill should be strenuously resisted, and no less than 110 members of the House of Commons concurring with them in that view, the Ministry were saved from defeat only by the intervention of their opponents. It being, however, subsequently announced that the supposed guarantee would be inoperative in the event of the secularization of the Reserves, the Committee were relieved from doubt as to the propriety of renewing their opposition at the final stage of the bill. The whole matter now reverts absolutely to the people of Canada, who, according to the latest intelligence, are likely to exercise their newly acquired power in harmony with the desires of the friends of this association.

The proposal to withdraw the endowment of Maynooth College has twice been the subject of debate in the House of Commons, and, in accordance with the anticipation of the Committee, has served to bring out into strong relief the inconsistencies of those members of the Protestant Establishment who object to the endowment of Romanism as a perniciously erroneous system; but at the same time tenaciously retain the power of taxing Roman Catholic and protestant dissenters to maintain a system to which *they* also object. It has also supplied opportunities for raising in a direct form the question, whether not one but all state grants for religious purposes, should be withdrawn. Mr. Anstey in the last Parliament, and Mr. Scholefield in the present, having met the propositions of Mr. Spooner, with amendments having in view that object. On the last occasion the amendment, which was twice debated, received the support of seventy members, and elicited much that was significant of the changed or changing views of politicians on this and kindred subjects.

The same question in another form, was also discussed on the vote, occuring in the "Miscellaneous Estimates," for the repairs of the buildings at Maynooth. The Committee, having examined these estimates, thought it right to call the attention of the liberal members of the House to the numerous sums proposed to be voted for religious or semi-religious purposes, thinking it desirable that at least a protest should be offered against such an appropriation of public money, more especially in those cases where the expenditure for the improved administration of church revenues was made a charge upon the general taxation of the country, instead of upon the revenues themselves. The unexpected success of Mr. Spooner materially influenced the discussions upon some of their votes, declarations having been elicited from politicians, who have not been regarded as pledged to the present movement, of a determination to unite, from that time forward, with those who sought to put all religious bodies on a level by refusing to allow any one of them to receive the money of the State.

The question of church-rates, which for some years past has perhaps had more of public attention than any other feature of the State-church system, has twice been before the House of Commons since the last Conference. On the first occasion, Mr. Trelawney obtained the appointment of a committee of inquiry into the state and the operation of the law—an inquiry which, though incomplete, elicited legal, historic, and statistical facts of the highest value, illustrating not only the ill effects of this species of ecclesiastical exaction, but the potency of the voluntary principle, as developed by churchmen no less than by dissenters. Mr. Trelawney, not having a seat in the new Parliament, the inquiry was followed up by a proposition for the abolition of church rates, submitted by Sir William Clay. He, however, found himself forestalled by the proposal of Dr. Phillimore, as the representative of that section of churchmen who are willing to relinquish the taxation of dissenters for the repair of churches, but demand as an equivalent their submission to a system of registration, and to a curtailment of their parochial rights. The debate derived not a little additional interest from the timely publication of a pamphlet from the pen of the son of the ex-premier, Lord Stanley, who advanced sentiments identical with those of Dr. Phillimore, and admitted

with equal candour the absolute necessity which existed for the removal of so fruitful a source of injustice and ill-will.

The Committee had no doubt as to their duty to afford such support as it was in their power to give to Sir William Clay's amendment to the motion of his learned competitor; and though the two propositions shared the same fate, the Committee had the gratification of finding, that not only was the great principle underlying the whole question prominently put forward in the debate, but that the amendment received the supportof a compact and influential body of members.

But a more decisive and practical turn has since been given to this portion of the controversy, by the final decision of the House of Lords in a legal contest which will be memorable in ecclesiastical annals for the importance of the principle at stake, the tenacity of the opposing parties, and the valuable results in which it must inevitably issue.

It should be matter for general congratulation that the assumed right of a minority to act in defiance of a majority, has become an exploded judicial dogma, but the effect which has already been produced by the removal of all uncertainty as to the actual state of the law, conclusively proves that antipathy to compulsory exactions for religious purposes has become a prevailing feeling throughout the country. Strong in law, as in the righteousness of their cause, the opponents of church-rates are now, with gratifying spontaneity, everywhere, and almost everywhere with success, resisting the imposition, so that it is acknowledged by the organs of the Establishment, that "in a very short time, no parish in the kingdom will grant a church-rate."*

In view of this altered state of things, it is probable that politicians who are unwilling to part with any of the adjuncts of the Establishment will be desirous either to try the experiment of taxing only its avowed members, or to provide a substitute for the condemned impost from the public resources. Under such circumstances, it will be prudent to assume an attitude of vigilance. It is also, in the judgment of the Committee, important that prominence should be given to the fact that church-rates form but one of a long catalogue of evils flowing from the employment of legal machinery for professedly spiritual purposes, and that their abolition, whether locally or generally, should serve, not as an excuse for inactivity, but as a stimulant to exertion for the attainment of a far higher good.

But that the influence exercised by the church is known to pervade all our institutions it would appear strange that sanitary arrangements, in connection with the burial of the dead, should be chiefly impeded by the authorised spiritual guides of the nation. The last Conference had an opportunity of expressing an opinion on the unjust and offensive character of the Metropolis Interments Bill then before the public. Strenuous efforts were made to modify its objectionable features but without success, yet, while the bill became law, it was found impossible to carry it into effect, and another of an improved character was presently substituted. In the course of last session the government introduced a measure, empowering Boards of Health beyond the metropolis to provide new cemeteries; and this, on examination, was found to contain provisions practically investing the bishops with extraordinary obstructive powers, and creating or perpetuating invidious ecclesiastical distinctions. A deputation from the Committee, accompanied by several members of the House of Commons, thereupon waited upon Sir William Molesworth, as the minister having charge of the bill, and submitted to him the objections they had to urge against it. They also thought the occasion a fitting one for asserting the right of dissenters to sepulture in any burial ground or portion of a ground, provided at the public cost—consecrated or unconsecrated—otherwise than according to the rites of the Church of England, and without either employing or compensating its clergy; at the same time citing as an important precedent the statute by which the parochial churchyards in Ireland were thus thrown open. The deputation was glad to find that Sir William Molesworth substantially coincided in their views, and still more to learn that the bill would not be proceeded with, another, having a wider application, being about to be brought in by the Home Secretary. This further bill afforded comparatively little ground for dissatisfaction, and though it was not found possible to obtain a recognition of the principle already specified, a provision was introduced by which the equal rights of dissenting bodies are guaranteed under the supervision of the Secretary of State.

The Edinburgh Annuity-tax Bill, brought forward at the close of last session, had for its object the perpetuation, in a somewhat mitigated form, of a tax for the maintenance of certain clergymen of the Scottish Church, ministering in edifices which, since the disruption, have been deserted by the greater part of the congregations. It did not appear to the Committee that so slender a concession could, with propriety, be accepted as a settlement of a question which had occasioned so much disquietude, and as the bill embodied a vicious principle, requiring to be on all occasions resisted, they endeavoured to interest English members in the subject, in order, if possible, to secure its defeat. Opposition from this quarter, jointly with that of the Established Church of Scotland—sufficiently unwise to reject even terms so favourable—and a debate abounding with statistics and statements damaging to Establishments generally, as well as to that of Scotland, combined with the lateness of the session to induce the Government to withdraw the bill before a division on the second reading.

Another ministerial measure of an analogous

* Morning Post.

character, professing to abolish, but more firmly securing, "Ministers' Money in Ireland," shared the same fate—the Government not even running the risk of a discussion upon its merits.

The relation of these details can scarcely fail to suggest the importance of exercising increased vigilance in watching all measures directly or indirectly involving ecclesiastical interests. They may also serve to vindicate the claim of this association to be regarded as an agency capable of practically applying abstract principles. Further, they embrace facts which have made it evident, that the voluntary members of the House of Commons, on almost all specific measures of immediate importance, may calculate on receiving the support of a considerable number of those who are not yet prepared to accept or to advocate their fundamental principle. Viewed in connexion with the circumstance that ecclesiastical questions are likely to come under the cognizance of Parliament with increasing frequency, they point out a sphere of action which this association should be prepared to occupy with energy proportioned to the probability of success. Added to these considerations are the facts, that a redistribution and extension of the franchise cannot longer be delayed—that political power will thereby be placed in the hands of the classes among whom the aim of this association is most thoroughly appreciated—that it will create new constituencies, which can, and should, return anti-state-church representatives—and that thorough and timely preparation for the first general election on a new electoral basis, may make the advocates of religious equality an influential party in the state. These are points which the committee specially commend to the consideration of the conference, and on which they propose asking for the exercise of its most deliberate judgment.

Gentlemen, unwilling as the committee are to fatigue you by extending this Report, their present purpose would not be completely realized without a glance at the condition of the church of England, as by law established. Of that church, agitation has now become one of the normal characteristics. It has its opposing parties, marshalled under their respective leaders, having distinctive organizations, journals, and modes of operation. The party denominated evangelical, sorrowfully accumulate proofs that the protestantism of the church is being undermined by a section of its own clergy. The party thus assailed exposes, with unsparing fidelity, the wrongs inflicted on the church by the political power which hold her in bondage. The church reformers in parliament demonstrate that the ecclesiastical revenues are wastefully and corruptly administered. And the press echoes the complaints of each, and pours ridicule on a hierarchy alleged to be incompetent or unwilling to correct notorious evils, and itself the marked object of a popular reprehension.

Both within and without the pale of the establish- therefore, influences are at work, well calculated to impair its prestige, and loosen its hold on the affections and prejudices of the people. Nay, its very foundation principles are either advisedly abandoned or openly assailed by that section of its members which, whatever may be its numerical strength, is most distinguished for energy, boldness, and indomitable persistency. These now denounce as "servile doctrine" the state-church dogma—"that religion cannot live but by the aid of parliaments,"* declare, in true voluntary fashion, that the church "should scorn forced and reluctant contributions to her material support," "the willing mind alone sanctifying the offering,"† that "the church of England does not now ask for superiority over the sects, but only equality with them"—that "she does not care for an establishment," which, "indeed, has been her bane, and is very likely now to become her destruction," but that "she would humbly seek her people's salvation in the purity of poverty, so long as she might enjoy, with others, their liberty of conscience!"‡

To this class the separation of the church from the state, even including in that idea the relinquishing by the church of the public property with which she is now entrusted, is evidently presenting itself as a change absolutely essential to the continued existence of the church as an institution exercising spiritual sway over the people. Nor is the once-potent cry of—"the church is in danger," likely again to rally round the establishment the sympathies of the laity, already disgusted at repeated exposures of the grossest evils for which there appears to be no means of correction or prevention.

It is not by complacency that the executive committee contemplate occurrences so afflictive to devout members of the church of England, and so likely to bring discredit on religion itself. But the state of things thus revealed too closely affects the object which this conference has met to promote, not to be regarded by it with deep interest, and to be studied with a view to practical results. They believe that if the association will now, for a time, make a point of endeavouring to place before churchmen, in a calm and Christian temper, the causes which operate thus disastrously for their church, and to satisfy them that they would be advantaged by being left to their own resources, unfettered by legislative requirements, they will meet with a stronger disposition than has hitherto existed, candidly to investigate the entire subject.

The members of the conference having been furnished with the draft of the revised constitution of the association as proposed by the committee after very careful consideration, it will be unnecessary to embody in this report any lengthened remarks relative to the changes they have ventured to propose.

They believed that very few, if any, of the society's

* The Right Hon. W. Gladstone, M.P.
† Morning Chronicle.
‡ Rev. Mr. Bennett, of Frome.

friends desire that it should relinquish to any extent the object for which it was called into existence; and that any contraction of its present catholic basis would be regarded as being neither necessary nor wise. In suggesting a change in the name of the association they have deferred to the feeling expressed in many quarters that its present designation is liable to misapprehension, is needlessly offensive, and is in other respects undesirable. The fundamental principle, in its new form, appears to them to be more strictly accurate than as now expressed, and to be likely, while obviating objections now urged, to attract the attention, and challenge the investigation of thoughtful opponents.

The design of the association is also set forth with greater precision and completeness, and in a more practical form than in the present scheme.

Looking at it as a whole the committee are of opinion that while the staunchest supporters of the association as first established will find that in the constitution now suggested there is no change in the essential characteristics of former documents of the same kind, the modifications proposed will be likely to meet the wishes of many whose aid is most desirable, and will thereby tend to strengthen the hands of the new executive committee in seeking to strengthen the society's position.

They have, as already expressed, a deep conviction of the importance and of the duty of seizing upon present opportunities for the extension and successful prosecution of their enterprise, and of endeavouring to combine with an unshaken devotion to their principles, such a generous forbearance and a spirit of conciliation as will not render unnecessarily irritating the utterance of what, in many cases, must be unpalatable truths.

In the full confidence that it will appreciate the feelings of solicitude to which they have given expression, the executive committee now commit to the deliberations of this conference both the past and the future proceedings of the institution, earnestly desiring that those deliberations may be guided by the wisdom that is from above, and that decisions may be arrived at calculated to promote its object, and thereby to advance the highest interests of man.

The Treasurer's account showed that £2,317 had been received in the shape of subscriptions to the general, and donations to the Society's publishing fund, during the past year.

Mr. Kingsley read a paper descriptive of his recent proceedings, and of the gratifying prospects which were before the Society's friends in Manchester and the neighbourhood.

The revised constitution of the Association, as submitted by the Committee, led to an animated and ably conducted debate, resulting in a resolution to change the society's name, which had been found to occasion misapprehension, and provoke unnecessary antagonism, and the adoption of the suggestion of Mr. Baines, of Leeds, that it should in future be called, "The Society for the Liberation of Religion from State Patronage and Control."

SOCIETY FOR THE LIBERATION OF RELIGION FROM STATE PATRONAGE AND CONTROL.

CONSTITUTION.

As agreed upon at the Third Triennial Conference of the Anti-State Church Association, held in London, November 3 and 4, 1853.

Object.

The abrogation of all laws and usages which inflict disability, or confer privilege, on ecclesiastical grounds, upon any subject of the realm.

The discontinuance of all payments from the Consolidated Fund, and of all Parliamentary grants and compulsory exactions, for religious purposes.

The application to secular uses, after an equitable satisfaction of existing interests, of all national property now held in trust by the United Church of England and Ireland, and the Presbyterian Church of Scotland, and, concurrently with it, the liberation of those churches from all state control.

Primary Rules.

The means resorted to by the Society shall be moral and constitutional only.

The Society shall pursue its object without reference to sectarian or party distinctions.

The Society shall not be held responsible for any acts or opinions of its friends or advocates not performed or expressed with its authority and sanction.

Modes of Action.

By collecting and diffusing statistical and other information illustrative of the tendency and results of employing law in aid of religion.

By making use of the periodical press, and by publishing tracts, reprints, and volumes, with a view to explain and further the Society's object.

By holding public meetings, and delivering lectures on all questions within scope of the avowed aims of the Society.

By organizing the friends of the Society in such a manner as will best enable them to exert their combined influence on the public mind, and on Parliament.

By watching the proceedings of the Legislature, and of other public bodies, to expose and prevent any infringement of civil equality on religious pretexts.

By urging the duty of acquiring and exercising electoral power, for the return to Parliament of men of integrity favourable to the Society's principles, and willing to advocate them.

Management and Officers.

Conference.—According to provisions hereinafter mentioned, a Conference shall be held once in three years, at which the Society's Constitution shall be revised with a view to adapt it to existing circumstances, and at which a Council, and Executive Committee, and Officers, shall be appointed.

Council.

The Council shall consist of not more than three hundred members, and meet once at least in twelve months (except in those years when Triennial Conferences are held), at such time and place as it may decide at a previous sitting, or, failing such decision, as may be fixed by the Executive Committee. An annual report shall be presented by the Executive Committee, and a statement of accounts by the

Treasurer, to the Conference and the Council respectively, and the future operations of the Society considered and determined. The Council shall prescribe the mode of constituting the Triennial Conference, either at its previous annual meeting, or at a meeting convened for the purpose. Members of the Council shall be entitled to attend the meetings of the Executive Committee, and take part in its proceedings, but not to vote.

Executive Committee.

The Executive Committee shall consist of not more than fifty members, who shall be *ex officio* members of the Council, shall meet once a month at least, and shall be responsible for the conduct of the Society's business, and for carrying into effect the resolutions of the Triennial Conference and of the Council. They shall have power to fill up vacancies occurring in their own body, subject to the approval of the Council at its next sitting; and to remove any officer, or member of Committee, should circumstances render it necessary—due notice to that effect being given to every member of the Committee, and the sanction of two-thirds of the number present at a meeting, specially convened, being required.

Officers.

The Officers of the Society shall be a Treasurer, Secretary, and Auditors.

The Treasurer shall pay into the hands of the Society's Bankers all moneys received by him, and keep an account thereof—draw checks for accounts ordered for payment by the Executive Committee: such checks to be countersigned by one of its members—cause the accounts to be audited, and submit a statement of receipts and expenditure to the Council or to the Triennial Conference.

The Secretary shall be in daily attendance at the office of the Society during such hours as the Executive Committee may appoint—summon and attend the meetings of the Council and of the Executive Committee—prepare the business and take minutes of the proceedings—conduct the correspondence—carry out arrangements for meetings and lectures—provide for the collection of subscriptions, and pay to the Treasurer all moneys received—and generally transact the affairs of the Society, under the direction of the Executive Committee.

The Auditors shall examine and audit the Society's accounts annually, and present their report to the Council at its annual meeting, or to the Triennial Conference.

STRATFORD, NEAR LONDON.

On Lord's day morning, October 2nd, an interesting service was held for the purpose of forming a church in this large and increasing neighbourhood. After the usual devotional exercises, the Rev. G. W. Fishbourne explained the nature and government of a Christian church, as set forth in various parts of the New Testament. Fifty-four persons then formed themselves into a church, and the following resolution was passed: Resolved, 1. That we whose names are now read hereby agree to form ourselves into a church of Christ, for the purpose of maintaining his worship, and extending his kingdom; and agree to walk according to the doctrines and precepts of his holy word. Resolved, 2. That the principle on which this church is formed both with relation to communion and membership, is that of receiving those whom we have reason to believe are true Christians, irrespective of differences of opinion on the subject of baptism. Resolved, 3. That we now affectionately invite the Rev. G. W. Fishbourne to take the oversight of us in the Lord, and Messrs J. D. Wadman and Joseph Freeman to accept the office of deacon.

The invitation contained in the last resolution having been accepted by the parties mentioned, the pastor then addressed the church on the various duties and privileges connected with church membership. The service closed by the administration of the Lord's supper, when the members present with several other friends of different denominations united together as members of one body to commemorate the dying love of their head Christ Jesus.

The church and congregation now meet for worship at Rokeby House, Stratford. They have secured an eligible site of ground, for the erection of a chapel at Stratford Grove; where the neighbourhood is rapidly increasing, and about £500 have been received or promised towards the object. It is hoped however that this sum will be largely increased by the generous contributions of those who may feel an interest in this effort to spread the gospel and extend the kingdom of Christ in this important locality.

LANGLEY, ESSEX.

This is a considerable agricultural village, situated about eight miles west of Saffron Walden. A baptist church has existed there for many years, and while the people were united, the cause prospered, and the chapel which holds some three hundred people was well filled. Several years ago the spirit of discord crept in among the people, which led to the formation of a separate church in the same immediate locality. The evils resulting from such a step were obvious, and for some time past all the people have been anxious to be re-united. At the request of a few active men in the neighbourhood, brethren Webb of Ipswich and Rees of Braintree visited the place for the purpose of attempting to bring the people together. After much conversation with the officers of the two churches, a united meeting was held on on Wednesday evening, 19th of October, at which a resolution was unanimously and cordially adopted, that the two churches do forthwith re-unite, and that on and after the last Lord's day in October they both meet for public worship in the chapel.

On the same occasion brother Webb (whose worthy father was the principal instrument in raising the cause) preached a very affectionate sermon, from Rom. x. 9. On Lord's day, October 30th, brother Player preached his farewell sermon to a very crowded congregation. The two Sunday schools also united on the same day.

On Lord's day, November 6th, brother Rees officiated at the united request of the

people, and on behalf of the Association of the county, when the union was publicly ratified, and deacons appointed, after which all united in partaking of the Lord's supper. It is but right to add, that throughout the proceedings which led to this happy consummation, all the parties evinced an unusual amount of kindly spirit and Christian prudence.

In conclusion, we wish to say, that Langley, with the villages immediately around it, in which there is no baptist church, affords a very encouraging field of usefulness to some young, devoted, and energetic man, who may be able to live upon a comparatively limited income.

PONTESTYLL, NEAR BRECON.

October 18th and 19th, services were held at the above place in connexion with the ordination of the Rev. T. E. James, Boryn-Mawr, as the pastor of the baptist church. In the morning of the second day the ordination service took place, when the Rev. D. B. Edwards of Brecon delivered the introductory address on the nature of the Christian church; the usual questions were proposed by the Rev. R. Johns of Maesyberllan, and the ordination prayer was offered by the Rev. J. Evans of Brecon; the young minister was addressed by the Rev. J. Davies of Boryn-Mawr, the Rev. J. Jones of Merthyr addressed the church; the Rev. T. Williams of Zoar closed by prayer.

PENUEL LOUGHER, GLAMORGANSHIRE.

On the 21st of October, the Rev. David Phillips, of Llanelly, Carmarthenshire, was recognized as pastor of the baptist church at this place. A great number of ministers took part in the services which were of the usual character and afforded much pleasure to the large congregations which assembled.

SHIPSTON ON STOUR.

The Rev. George Robson, late of Hornton, having accepted the cordial invitation to the pastoral office of the baptist church, Shipston-on-Stour, commenced his stated labours the first sabbath in November.

CLIFTON, BRISTOL.

A *soirée* was held on the 24th of October, in connection with Buckingham Chapel, which demands notice from the peculiar character of the history of the church which forms a delightful contrast to that of too many of our places. Not originating in a split caused by differences of opinion, it owes its existence entirely to the determination of a very few persons to extend in this direction the cause of their great Lord.

The village of Clifton, with a population of 14,000, possessed no place of religious worship except a parish church and two chapels of ease. This state of things impressed the minds of some members of the churches in Bristol, and the result, after much thought, prayer, and exertion, was the erection of the present edifice—probably the most beautiful belonging to the baptist denomination. The most rigid care and economy were exercised by the building committee, and the cost was accordingly unusually low, Two friends, not connected with the cause, contributed £500 each, and others various smaller sums. A church was formed of eleven persons, which has in five years increased to ninety-seven; in the same time the congregation had themselves paid off £1500 of the debt, erected an organ, warmed and painted the chapel, causing, with other improvements, a further outlay of at least £500, contributing at the same time their full share both to the local, benevolent, and religious institutions, and to the more general activities of the religious world.

A debt of £800 still remaining, the *soirée* was held at the Victoria Baths, and was numerously attended, the pastor, the Rev. R. Morris presiding. Able and telling addresses were delivered by the Revs. T. H. Morgan, N. Haycroft, W. H. Dyer, E. Probert, G. H. Davis, and by Messrs. Shoard, Ashmead, and Lee, and a sum of £500 contributed in further reduction of the debt, was the tangible result of a meeting which could not fail of producing spiritual and moral benefits to those who were privileged to be present. C.

GLOUCESTER.

The friends and members of the baptist church, Parker's Row, Gloucester, met on Tuesday evening the 25th of October to the number of 220, to celebrate the settlement of their pastor the Rev. George M'Michael M.A., from Stepney College. There were present the Rev. Joseph Hyatt, of the congregational chapel, who occupied the chair, Rev. T. Roberts, of the Countess of Huntingdon's Connexion, Rev. T. Laxton, Reform Wesleyan Society, all of this city, Revs. James Smith of Cheltenham, and W. Yates of Stroud.

Mr. M'Michael enters upon his labours here with every prospect of happy results: the chapel is situated in a central and respectble part of this populous and increasing city, being a commodious and newly built edifice, for the erection of which its occupants are greatly indebted to the self-denying exertions of the late lamented pastor, the Rev. George Woodrow.

ATCH LENCH, WORCESTERSHIRE.

The Rev. Stephen Dunn has accepted an unanimous invitation to the pastorate of the baptist church at Atch Lench, and commenced his labours there on the first sabbath in November. Before leaving Winchcomb the scene of his former labours, Mr. Dunn's friends held a tea meeting, which was numerously attended, to express their continued regard for him and unceasing interest in his future welfare and usefulness. After some judicious remarks from the chairman, R. Comely, Esq., the meeting was addressed by Rev. D. Rickets, Rev. J. Acock, Mr. S. Nicholls, and the Rev. S. Dunn. Before leaving the town a purse of sovereigns was presented to Mr. Dunn, accompanied with an address expressive of esteem and sympathy.

CHELSEA.

Mr. T. J. Cole, late Secretary of the Young Men's Association in aid of the Baptist Missionary Society, was on the 16th of October publicly recognized as pastor of the church meeting in Paradise Chapel, Chelsea. The late pastor, Mr. Groser, introduced the business and asked the usual questions, to which suitable replies were returned. Prayers were offered by Messrs. Soule of Battersea, Owen of Sabden, Bigwood of Brompton, and Clarke of Vernon Chapel, by whose instrumentality the church was originally formed. Mr. Smith of Cheltenham, who had been Mr. Cole's pastor when at Park Street, addressed the minister and the church; after which Mr. Katterns of Hackney addressed the congregation, and Mr. Cole concluded the services by prayer.

MANORBEER, PEMBROKESHIRE.

On Tuesday, the 16th of November, Mr. Benjamin Evans, late of Horton College, was ordained pastor of the baptist church at Manorbeer, a village about five miles from the town of Pembroke. Messrs. T. D. Jones of Pembroke, Morgan of Pembroke Dock, Thomas of Pembroke Dock, Thomas of Narbeith, Thomas Burdett, the classical tutor of Haverfordwest Academy, Joseph Jenkins of Tenby, conducted the services, which were very solemn and impressive.

A few years ago the baptists had neither church nor chapel at Manorbeer, but through the exertions of Messrs. Edwards of Carew, Morgan of Pembroke Dock, and other ministers, and especially of Mr. Phillips of Molleston, whose labours have been onerous and indefatigable, a prosperous church and a commodious chapel are found there. The prospects of the young pastor are exceedingly encouraging.

RECENT DEATHS.

THE REV. JOHN NEAVE.

On the 25th of October, the day on which he completed his sixty-seventh year, the Rev. John Neave, of Southsea, Portsmouth, closed his long and honourable career as a much esteemed baptist minister, and entered on his reward.

The Rev. John Neave was born at Aberbrothwick, Scotland, on the 25th October, 1786. At the close of the year 1805, he came to Edinburgh for the purpose of receiving instruction for the ministry, under the auspices of Robert Haldane, Esq., a man whose praise ought to be in all the churches of the saints. He left Edinburgh for England in 1808, and settled the same year at Portsea, where for many years he conducted a highly respectable academy, and prepared, with eminent success, numbers of young gentlemen for the naval and military services. In 1813 he was joined by his beloved and much attached friend, the Rev. George Arnot, who came to Edinburgh at the same time with him, studied in the same class, and left with him the land of his birth for England, and from that time laboured in the ministry with him. In the year 1834, Mr. Neave and Mr. Arnot were invited to take the pastoral superintendence of the church of Christ, meeting at Ebenezer, Southsea, and having accepted that charge, continued to minister together to an attached and affectionate people, till death dissolved the tie, which had so many years subsisted in unbroken harmony.

As a preacher Mr. Neave was earnest and devout. He never spoke officially but he spoke with the most earnest feeling, because truth was dear to his own soul, and because he was anxious he might do good in speaking that truth. His last illness, which was of some months' duration, as well as his whole life gave ample evidence of his decided christianity. His expressions, his sentiments, were always such as to do good. He was a man of kind feelings, and whatever he said might be relied on. His mental powers continued in full vigour to the last moment, and those who have seen his success as a teacher of very deep and abstruse sciences and learning, know that his powers of mind were very considerable; and it was delightful to hear him speak of his confidence in the Saviour, knowing that it rested on a secure basis. A dear friend said to him, "You have no fear of death." He replied with remarkable emphasis, "fear!" intimating that the very idea of suspecting that he could be afraid to die was derogatory to that Saviour in whom he had placed entire confidence. His pains for some time were very great, greater than fall to the lot of men in general; but notwithstanding the severity and long continuance of his pain, never did a murmur escape him. He was always inclined rather

to give thanks to God for what he had done for him. "Come, come," he would say, "Lord Jesus, come quickly." He did feel that his Lord was long in coming, but when he did come his peace and his happiness too, indeed, were remarkably great.

The death of this amiable and esteemed servant of God, was improved the following sabbath evening, before a large and deeply affected congregation, by his sorrowing colleague, Mr. Arnot, from 1 Thessalonians iv. 13, 14, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The solemn event was likewise improved by many of the neighbouring ministers.

In addition to his old friend and colleague, who had been so long united with him, in the closest bonds of friendship, and his attached people, by whom he was highly esteemed and valued, Mr. Neave leaves behind him an affectionate widow and son to mourn the loss of one so much and so deservedly beloved.

MR. CHARLES TOWNLEY.

Mr. Townley was born in London in the year 1781. His mother appears to have been a pious woman, and to have taken him when a child to services conducted by the early methodists. It is exceedingly probable that the seed was then sown which in later years produced the fruit of repentance, and faith, and practical devotedness to the love and service of God. When about forty years of age, we find him identified with a congregation of independents, and manifesting the utmost anxiety on behalf of his then young and numerous family, both to secure for them the advantage of a sound and liberal education, and to train them in "the nurture and admonition of the Lord." Shortly after this period he attended with great interest the ministry of the late Rev. J. Chin of Lion Street, Walworth, and having become convinced of the scripturalness of the denominational tenets of the baptists, he was baptized and added to the church meeting there. Of his consistency of conduct, the regularity of his attendance on the public services of religion, and his scrupulous performance of the duties which devolved on him as a church member, there are many yet living who delight to testify.

About eighteen years since a large number of the members seceded from the church in Lion Street, and became identified with the church meeting in Horseley Street, Walworth. Mr. Townley was of this number. It was not long before he was elected to the office of deacon which he continued to sustain till the period of his death. For the qualities of character with which he was thus supplied with opportunity to exemplify, he will long be held in grateful and affectionate remembrance. There are two parties of whom this may be affirmed with peculiar propriety; the one is his pastor, of whom he was ever the devoted and sympathising friend, and the other, the poor of the flock, in his attention to whom he was most exemplary.

Perhaps the quality most conspicuous in his Christian character was that of gratitude. He would often review the threescore years and ten of his pilgrimage, and always with expressions of deep thankfulness. A contemplation of ordinary temporal benefits would often stimulate him to the exercise of praise.

The circumstances of his death, whilst such as to administer a severe shock to his affectionate family, were for himself peculiarly merciful. For some months his constitution had supplied evidence that its powers were becoming exhausted; still, although medical aid was resorted to, he was never entirely laid aside. During his last two or three weeks his health appeared better than for a considerable time previously. At the same time he evinced a state of mind which his friends now regard, and naturally so, as a divinely effected preparation for the change awaiting him. He was almost incessantly in prayer. On both the morning and evening of Sunday, the 9th of October, he was in his place at chapel, and engaged with even unusual interest in the services of the day. The subject of discourse in the evening was, "The hope laid up for you in heaven." At the close, he with great zest united with his fellow worshippers in singing, "The people of the Lord are on their way to heaven," &c., &c. He afterwards shook hands with a large number of his old friends and former fellow members, who, from peculiar circumstances, happened to be present at the service, and expressed the delight with which he was anticipating an enjoyment of "the hope," about which he had been hearing. It being the day for the quarterly collections, and the amount collected being larger than was customary, this circumstance contributed to his elation of spirits. Being detained by certain duties which as deacon devolved on him, his family left the chapel before him. He followed, accompanied by a brother officer. When he had nearly reached his home, hæmorrhage of the lungs suddenly came on. Fainting supervened. He was borne insensible to his house, and after continuing to breathe for about half an hour, apparently without any return to consciousness, he was released from the possibility of further suffering.

On the 23rd of October, his esteemed minister addressed an appropriate discourse

to a crowded congregation from the closing verses of the fourth chapter of the first of Thessalonians.

There are many who for years to come will never gaze upon a head whose locks the wear of time has whitened, without calling to remembrance the loved and familiar countenance of our venerated friend. In his case, the almond tree began to flourish unusually early. Even the eldest of his children cannot recollect the period when its blossoms did not bedeck its brow. To him may be applied with propriety the language of inspiration: "The hoary head is a crown of glory," for it was found in "the way of righteousness."

Honour to his memory! "He feared God above many;" "looked for the mercy of our Lord Jesus Christ unto eternal life;" "walked with God, and was not, for God took him." W. M.

MRS. PRIESTLEY.

Died, August 26th, 1853, at Sunnybank, aged sixty-five years, Ann, wife of Mr. Edmund Priestley, deacon of the baptist church, Sunnyside, Lancashire.

Mrs. Priestley was baptized by the late Rev. John Pilling, of Goodshaw, more than forty years since. In 1847 she joined her pastor in the formation of the new interest at Sunnyside, and her consistent character, regular and punctual attendance upon the means of grace, her affectionate attachment to the young members, her ardent wishes and prayers for peace and prosperity, with her strong feeling of regard for the comfort and happiness of her pastor, will be long held in affectionate remembrance.

Her faith was strong in the closing scene, and she died in the humble hope of endless life through Jesus Christ.

On the 31st of August her remains were interred in the cemetery of the new baptist chapel, Sunnyside, and on the 11th September, 1853, Mr. Nichols paid the last public tribute of respect to her memory and affection, by preaching from 2 Cor. xiii. 11, "Finnally ,brethren," &c. as expressive of her desire towards the church and congregation at Sunnyside.

EDITORIAL POSTSCRIPT.

The time of year has arrived in which it has been customary with many pastors to recommend the Baptist Magazine publicly to their congregations. It is desirable that all should do so, as the number of applicants for participation in its profits is increasing; and if there is no corresponding increase in its circulation, the hopes of many deserving widows of faithful ministers of Christ must be disappointed when the distributions take place. Two pages will be found appended to this number which may be read from the pulpit; or if not read, may suggest arguments which our brethren will know how to enforce. As it is not an integral part of the Magazine, the leaf can be taken out without detriment, to be presented to a friend. The influence of our female readers is also urgently requested, as their benevolent exertions on behalf of their bereaved sisters will be peculiarly appropriate.

The portrait of our late beloved and venerable friend Dr. Cox is progressing, and its appearance on the first of January may be confidently expected.

One more portion of the memoir of Mr Thomas, the original colleague of Dr. Carey, remains. It has arrived from India, and contains an interesting account of Mr. Thomas's last days.

Assistance has been rendered to us by friends in different parts of the land in the compilation of the list of baptist ministers in England contained in the Supplement, for which they deserve the thanks of the public, as well as our personal acknowledgments. That deficiencies and inaccuracies will be found is almost inevitable, but great pains have been taken to avoid them. We shall be thankful for *authentic* corrections.

A small work entitled "The Baptist Almanack" has reached us too late in the month to be noticed in our review department. The compilers appear to be familiar with a section of the denomination with which we are not ourselves well acquainted. They enumerate chapels and pastors in this metropolis whose names we never heard, but of whose existence we have no doubt. On the other hand they do not appear to be equally conversant with our societies. They do not give correctly the names of the treasurers of the Baptist Missionary Society, or the Baptist Irish Society, or the Baptist Building Fund, or the Baptist Union. They mention, however, the name of one society whose operations are unknown to us: the "London Gospel Mission," the first annual meeting of which it is said "was held on the 8th of February, 1853, at East Lane Chapel, Walworth, when Mr. W. Olding, treasurer, presided."

The library of Acadia College, Nova Scotia, greatly needing enlargement, Mr. Underhill informs us that he will gladly receive at the Mission House donations of books for the purpose, and forward them to Dr. Cramp.

CORRESPONDENCE and some additional INTELLIGENCE will be found at the end of the SUPPLEMENT.

Supplement.

DECEMBER, 1853.

PRINCIPAL BAPTIST SOCIETIES.

Baptist Missionary Society.

Formed 1792.

OBJECT:—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools.

INCOME, year ending March 31, 1853	£18,428	16	5
EXPENDITURE	17,518	11	2
BALANCE against the society	1,813	0	5

Treasurers, WILLIAM BRODIE GURNEY, Esq., SAMUEL MORTON PETO, Esq., M.P.
Secretaries, Rev. FREDERICK TRESTRAIL and EDWARD B. UNDERHILL, Esq.
Baptist Mission House, 33, Moorgate Street.

Committee.

Acworth, Rev. James, LL.D., Bradford.
Allen, Joseph, H., Esq., Brixton Hill.
Angus, Rev. Joseph, D.D., Stepney.
Benham, J. L., Esq., London.
Birrell, Rev. Charles M., Liverpool.
Bowes, Rev. W. B., London.
Brock, Rev. William, London.
Brown, Rev. J J., Reading.
Davis, Rev. G. H., Bristol.
Dowson, Rev. H., Bradford.
Foster, Richard, Esq., Cambridge.
Goodman, Sir George, M.P., Leeds.
Green, Rev. Samuel, Stoke Newington.
Groser, Rev. William, Dalston.
Harris, Richard, Esq., jun., Leicester.
Haycroft, Rev. N., M.A., Bristol.
Hoby, Rev. James, D D., London.
Katterns, Rev. Daniel, Hackney.
Landels, Rev. W., Birmingham.
Leechman, Rev. John, M.A., Hammersmith.
Leonard, Solomon, Esq., Bristol.
Middleditch, Rev. C. J., Frome.
Murch, Rev. William H., D.D., London.
Mursell, Rev. James P., Leicester.
New, Rev. Isaac, Birmingham.
Newman, Rev. T. F., Nailsworth.
Pewtress, Thomas, Esq., London.
Robinson, Rev. W., Cambridge.
Russell, Rev. Joshua, Greenwich.
Soule, Rev. Israel May, Battersea.
Steane, Rev. Edward, D.D., Camberwell.
Stevenson, George, Esq., Blackheath.
Stovel, Rev. Charles, London.
Tucker, Rev F., B.A., Manchester.
Warmington, Jos., Esq., Lee.
Watson, William H., Esq., London.

Auditors.

Messrs. Charles Burls, Alfred T. Bowser, and John Lee Benham.

Missionaries	44
Native preachers	133
Net increase of members during the year	73
Number of members	5,074
Assistant teachers	203
Day schools	102
Day scholars	4,590

In these numbers Jamaica is not included.

Baptist Home Missionary Society.

Formed 1797.

OBJECT:—"To encourage the formation and growth of Baptist churches, both in the agricultural and manufacturing districts of Great Britain, particularly in large towns."

INCOME, year ending March 31, 1853	£4,038	10	9
EXPENDITURE	4,039	6	8
BALANCE against the society	404	16	3

Treasurer, J. R. BOUSFIELD, Esq., 126, Houndsditch.
Secretary, Rev. STEPHEN JOSHUA DAVIS, 33, Moorgate Street.

Committee.

Acworth, Mr.
Bezer, Mr. H.
Bigwood, Rev. John.
Dodson, Mr. J.
Eastty, Mr. Nathaniel.
Fishbourne, Rev. G. W.
Freeman, Mr. G. T.
Gardiner, Mr. W. B.
Groser, Rev. William.
Haddon, Mr. John.
Hill, Mr. John
Howieson, Rev. W.
Inglis, Mr. J.
Keighly, Mr. J.
Miall, Rev. William.
Miall, Mr. James.
Moore, Mr. G.
Walters, Rev. William.

Auditors.

Mr. James Low and Mr. John Stabb.

Baptist Irish Society.

Formed 1814.

OBJECT:—"The diffusion of the gospel of Jesus Christ in Ireland, principally by the employment of Missionaries and Readers, the establishment of Schools, and the distribution of Bibles and Tracts."

INCOME, year ending March 31, 1853	£2,306	8	2
EXPENDITURE	1,437	10	10
BALANCE in favour of the Society	419	6	9

Treasurer, THOMAS PEWTRESS, Esq., 33, Moorgate Street.
Secretary, Rev. WILLIAM GROSER, 33, Moorgate Street.

Committee.

Aldis, Rev. John, Southwark.
Bigwood, Rev. John, Brompton.
Blight, Mr. Gilbert, London.
Bowes, Rev. William B., London.
Cole, Rev. Thomas J., London.
Fishbourne, Rev. G. W., Stratford.
Heriot, Mr. Walter, London.
Hill, John, Esq., Hammersmith.
Hirons, Rev. John, Clapham.
Howieson, Rev. W., Walworth.
Jay, Alfred T., Esq., Pimlico.
Lowe, George, Esq., F.R.S., London.
Miall, Rev. William, Dalston.
Miall, Mr., James, Dalston.
Oliver, Mr. James, Newington Causeway.
Trestrail, Rev. F., Hammersmith.
Tritton, Joseph, Esq., Norwood.
Walters, Rev. W., Halifax.
Watson, Samuel, Esq., Camberwell.
Young, Thomas, Esq., Camberwell.

Collecter, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

General Baptist Missionary Society.

Formed 1816.

INCOME, year ending June, 1853	£1,631	12	11
EXPENDITURE	2,135	5	8
BALANCE in hand	483	16	0

Treasurer, Mr. ROBERT PEGG, Derby.
Secretary, Rev. J. G. PIKE, Derby.
Bankers, Messrs. Smith and Co., Derby; Messrs. Smith, Payne, and Smith, London.

Bible Translation Society.

Formed 1840.

OBJECT:—"To aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions of the word of God, similarly faithful and complete."

INCOME, year ending March 31, 1853	£1,452	6	4
EXPENDITURE	1,437	14	4
BALANCE in hand	68	6	11

Treasurer, G. T. KEMP, Esq., Spital Square.
Secretary, Rev. EDWARD STEANE, D.D., Camberwell.

Committee.

Allen, J. H., Esq., Brixton.
Acworth, J., LL.D., Bradford.
Angus, Rev. J., D.D., Stepney.
Birrell, Rev. C. M., Liverpool.
Bowes, Rev. W. B., London.
Brock, Rev. W., London.
Brown, Rev. J. J., Reading.
Burls, C., Esq., London.
Burns, Rev. J., D.D., London.
Davis, Rev. G. H., Bristol.
Dowson, Rev. H., Bradford.
Foster, R., Esq., Cambridge.
Haycroft, Rev. N., M.A., Bristol.
Hinton, Rev. J. H., M.A., London.
Hoby, Rev. J., D.D., London.
Howieson, Rev. J., Walworth.
Jackson, S., Esq., Croydon.
Landels, Rev. W., Birmingham.
Leechman, Rev. J., M.A., Hammersmith.
Leonard, Solomon, Esq., Bristol.
Low, James, Esq., London.
Lowe, G., Esq., F.R.S., London.
Middleditch, Rev. C. J., Frome.
Murch, Rev. W. H., D.D., London.
Mursell, Rev. J. P., Leicester.
Newman, Rev. T. F., Shortwood.
Pewtress, T., Esq., London.
Pike, Rev. J. G., Derby.
Robinson, Rev. W., Cambridge.
Russell, Rev. J., Greenwich.
Soule, Rev. I. M., Battersea Rise.
Sprigg, Rev. J., M.A., Westbury Leigh.
Stevenson, G., Esq., Blackheath.
Tucker, Rev. F., Manchester.
Underhill, E. B., Esq., London.
Watson, S., Esq., Camberwell.

Travelling Agents.

Rev. George Francies, 61, Walnut Tree Walk, Lambeth; Rev. Manoah Kent, Shrewsbury.

Baptist Building Fund.

Formed 1824.

OBJECT:—"To assist by gift, or loan without interest, in the building, enlargement, or repair of places of worship belonging to the Particular or Calvinistic Baptist Denomination throughout the United Kingdom."

INCOME, year ending July, 1853	£914	11	6
LOANS and Gifts to Churches	870	0	0
EXPENSES for Printing, &c.	46	15	9
BALANCE in hand	62	9	9

Treasurer, JOSEPH H. ALLEN, Esq., Brixton Hill.
Secretary, Mr. JOHN EASTTY, 2, Victoria Terrace, Upper Grange Road, Bermondsey.
Solicitor, WILLIAM H. WATSON, Esq., Bouverie Street, Fleet Street.

Committee.

Bayley, Mr. George.
Bayley, Mr. G. S.
Barnes, Mr. R. Y.
Benham, Mr. J. L.
Blake, Rev. W. A.
Bowser, Mr. William.
Bowser, Mr. A. T.
Cook, Mr. J. T.
Dixon, Mr. R. S.
Easty, Mr. Nathaniel.
Haddon, Mr. John.
Merrett, Mr. Thomas.
Moore, Mr. G.
Newell, Mr. T. F.
Oliver, Mr. James.
Pewtress, Mr. Stephen.
Pillow, Mr. T.
Poole, Mr. M.
Rothery, Rev. J.
Trestrail, Rev. F.
Warmington, Mr. Joseph.
Williams, Mr. R.
Wilmshurst, Mr. B. C.
Woollacott, Mr. J. C.

Auditors, Messrs. J. OLIVER and S. PEWTRESS.
Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Baptist Metropolitan Chapel Building Society.

Established 1852.

OBJECT:—"To erect and aid in the erection of commodious chapels, seating not fewer than 600 persons each, in eligible situations within eight miles of the General Post Office."

Trustees, S. M. PETO, Esq., M.P.; JOSEPH TRITTON, Esq.
Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.
Secretary, Rev. G. W. FISHBOURNE, 33, Moorgate Street.

Committee.

Angus, Rev. J., D.D.
Barnett. J. Esq.
Broad, Peter, Esq.
Cartwright, R., Esq.
Doxsey, Rev. Isaac.
Gurney, W. B., Esq.
Hill, John, Esq
Lewis, Rev. W. G.
Maclaren, J. W., Esq.
Moore, George, Esq.
Noel, Hon. and Rev. B. W., A.M.
Sanders, Joseph, Esq.
Steane, Rev. E., D.D.
Stovel, Rev. Charles.
Thomas, Rev. G. B.
Trestrail, Rev. Frederick.
Underhill, E. B., Esq.
Warmington, Joseph, Esq.

Baptist Union.

Formed 1813.

OBJECTS:—"1st. To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the kingdom and the world at large. 4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination."

INCOME, for the year ending April, 1853	£172	9	0
EXPENDITURE, including last year's balance	93	3	5
BALANCE in hand	6	19	1

Treasurer, GEORGE LOWE, Esq., F.R.S., 39, Finsbury Circus.
Secretaries, Rev. E. STEANE, D.D., Camberwell; Rev. J. H. HINTON, M.A., 59, Bartholomew Close, London.

Committee—Official Members.

Davis, Rev. Stephen J., Secretary to the Baptist Home Missionary Society.
Eastty, Mr. John, Secretary to the Baptist Building Fund.
Fishbourne, Rev. G. W., Secretary to the Baptist Metropolitan Chapel Building Society.
Groser, Rev. William, Secretary to the Baptist Irish Society.
Hoby, Rev. J., D.D., Secretary to the Hanserd Knollys Society.
Pike, Rev. J. G., Secretary to the General Baptist Missionary Society.
Trestrail, Rev. F., Secretary to the Baptist Missionary Society.
Underhill, Mr. E. B., Secretary to the Baptist Missionary Society.

Elected Members.

Aldis, Rev. J., Mare Pond.
Bigwood, Rev. J., Brompton.
Burns, Rev. J., D.D., London.
Cox, Mr. G., Shacklewell.
Howieson, Rev. W., Walworth.
Low, James, Esq., London.
Miall, Rev. W., Dalston.
Murch, Rev. W. H., D.D., London.
Pegg, Rev. G., London.
Rothery, Rev. J., Hoxton.
Russell, Rev. J., Blackheath Hill.
Wallace, Rev. R., Tottenham.
Walters, Rev. W., Halifax.
Watson, W. H., Esq., Walworth.

Corresponding Members.

In England and Wales, the Secretaries of Baptist Associations.
In Scotland, the Secretary of the Baptist Union for Scotland, and the Rev. Jonathan Watson, Edinburgh
In Hamburgh, the Rev. J. G. Oncken.
In Prussia, the Rev. G. W. Lehmann, Berlin.
In Canada, the Rev. Dr. Davies, Montreal.
In New Brunswick, Rev. C. Spurden, Fredericton.
In Nova Scotia, the Rev. Dr. Cramp, Acadia College, Horton.
In United States, the Rev. Baron Stow, M.A., Boston.
In West Indies, the Rev. John Clark, Brown's Town, Jamaica.
In East Indies, the Secretaries of the Bengal Baptist Association.

Particular Baptist Fund.

Formed 1717.

OBJECTS:—"For the relief of ministers and churches of the Particular Baptist Denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design) which the managers shall approve."

INCOME, year ending March 1, 1853	£2,534 19 11
EXPENDITURE	2,564 2 6

Treasurers, WILLIAM LEPARD SMITH, Esq., Denmark Hill.
WILLIAM BRODIE GURNEY, Esq., Denmark Hill.
WILLIAM BEDDOME, Esq., London.

Society for Aged or Infirm Baptist Ministers.

Formed 1816.

OBJECT:—"The relief of those Baptist Ministers who have become Beneficiary Members in conformity with the Rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity."

INCOME, year ending June, 1853	£396 16 1
EXPENDITURE	360 4 6
Capital, £4,600 new 3½ per cent. Stock, £1000 3 per cent. Consols, £700 3 per cent Reduced.	
Claimants receiving aid	28
Number of Beneficiary Members	93

Treasurer, JOHN LEDYARD PHILLIPS, Esq., Melksham, Wilts.
Secretary, Rev. CHARLES DANIELL, Melksham.

Fundees.

Kelsall, Henry, Esq., Rochdale.
Leonard, R., Esq., Bristol.
Phillips, J. L., Esq., Melksham.
Smith, W. L., Esq., Denmark Hill.

Committee.

Anstie, Mr. G. W., Devizes.
Barnes, Rev. W., Trowbridge.
Dobney, Rev. J. T., Oxford.
Fowler, Mr. W., Trowbridge.
Gotch, Rev. F. W., M.A.
Gouldsmith, Mr. J., Trowbridge.
Hanson, Mr. J., Brixton Hill.
Hinton, Rev. J. H., M.A., London.
Horsey, Mr. W. D., Willington.
Howe, Rev. G., Warminster.
Jackson, Rev. John, Coate.
Manning, Rev. S., Frome.
Rodway, Rev. G. W., Trowbridge.
Russell, Rev. J., Blackheath.
Sheppard, J., Esq., Frome.
Sherring, Mr. R. B., Bristol.
Shoard, Mr. John, Bristol.
Smith, Mr. J. G., Bath.
Steane, Rev. E., D.D., Camberwell.
Tucker, Mr. E., Bath.
Wassell, Rev. D., Bath.
Webb, Rev. E. Tiverton.
West, Mr. G., Shepton Mallet.
Winter, Rev. T., Bristol.
Yates, Rev. W., Stroud.

Baptist Magazine.

Commenced 1809.

PROFITS:—"The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the contributors."

Grants for the year ending January, 1853	£57
Grants to Widows from the commencement to Midsummer last	5,910

Editor, Rev. WILLIAM GROSER, 14, Middleton Road, Dalston.
Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street.
Secretary, Rev. JAMES HOBY, D.D., 33, Moorgate Street.
Publishers, Messrs. HOULSTON and STONEMAN, 65, Paternoster Row.

Selection of Hymns.

First published in 1828.

PROFITS:—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 24, 1853	£210
Grants from the commencement	3,426

Treasurer and Secretary, Rev. Dr. MURCH, 57, Torrington Square, London.
Publisher, Mr. HADDON, Castle Street, Finsbury.

Trustees.

Bartlett, W. P., Esq.
Birt, Rev. C. E., A.M.
Birt, Rev. Isaiah, deceased.
Beddome, W., Esq.
Bosworth, Newton, Esq., deceased.
Cort, James, Esq., deceased.
Groser, Rev. William.
Jackson, Samuel, Esq.
Mann, Rev. Isaac, A.M., deceased.
Millard, P., Esq.
Morgan, Rev. Thomas.
Murch, Rev. W. H., D.D.
Price, Thomas, D.D., LL.D.
Saunders, Alexander, Esq., deceased.
Smith, Edward, Esq.
Smith, W. L., Esq.
Steadman, Rev. W., D.D., deceased.
Steane, Rev. E., D.D.
Summers, Rev. S., deceased.

Baptist Tract Society.

Formed 1841.

OBJECT:—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with" the subscribers' "views, as Calvinists and Strict Communion Baptists."

INCOME, year ending December 31, 1852	£114 11 5
EXPENDITURE	111 11 9
BALANCE in hand	8 5 0½

Editor, Rev. W. NORTON, Egham Hill.
Treasurer, Mr. JAMES OLIVER, 3, Newington Causeway.
Secretary, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Committee.

Blake, Rev. W. A.
Bonner, Rev. W. H.
Bowser, Mr. W.
Burgon, Mr. J. T.
Chalmers, Mr.
Hinkley, Mr.
Jennings, Rev. D.
King, Mr. F.
Lewis, Rev. B.
Merrett, Mr. T.
Peacock, Rev. J.
Pillow, Mr. T.
Whorlow, Mr.
Wilkin, Mr. S.
Wyard, Rev. G.

Collector, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Sq., Camden Town.
Depository, Messrs. HOULSTON and STONEMAN'S, 65, Paternoster Row.

The Hanserd Knollys Society.

Formed 1844.

OBJECT:—"The publication of the works of early English and other baptist writers."

Treasurer, CHARLES JONES, Esq.
Honorary Secretaries, E. B. UNDERHILL, Esq., Rev. Dr. HOBY.
Secretary, Rev. G. W. FISHBOURNE, 33, Moorgate Street.
Auditors, J. J. SMITH, Esq., J. CHANDLER, Esq.

Council.

Acworth, Rev. J., LL.D.
Angus, Rev. Joseph, D.D.
Birrell, Rev. C. M.
Birt, Rev. Caleb Evans, M.A.
Brock, Rev. William.
Burditt, Rev. Thomas.
Burns, Rev. Jabez, D.D.
Crisp, Rev. T. S.
Davies, Rev. B., Ph.D.
Evans, Rev. B.
Godwin, Rev. B., D.D.
Gotch, Rev. F. W., M.A.
Green, Rev Samuel.
Groser, Rev. William.
Hinton, Rev. J. H., M.A.
Jones, Charles Theodore, Esq.
Low, James, Esq.
Lowe, George, Esq., F.R.S.
Meredith, Mr. T.
Murch, Rev. W. H., D.D.
Mursell, Rev. J. P.
Newman, Rev. Thomas Fox.
Offor, George, Esq.
Overbury, Rev. R. W.
Owen, Rev. J. J.
Pottenger, Rev. T.
Price, Thomas, LL.D.
Read, James, Esq.
Russell, Rev. Joshua.
Sprigg, Rev. James, M.A.
Steane, Rev. Edward, D.D.
Stovel, Rev. Charles.
Thomas, Rev. Thomas.
Trestrail, Rev. Frederick.

BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

Bristol.

Instituted 1770.

INCOME, year ending June 28, 1853	£1,188	0	5
EXPENDITURE	1,124	8	2
BALANCE due to the Treasurer	153	11	7

Present number of Students, 15.

President, Rev. T. S. CRISP.
Classical and Mathematical Tutor, Rev. F. W. GOTCH, M.A.
Treasurer, ROBERT LEONARD, Esq. Secretary, GEORGE C. ASHMEAD, Esq.

Committee.

Anstie, Mr. G. W.
Chandler, Mr. J. M.
Crisp, Rev. T. S.
Cross, Mr. W.
Cross, Rev. W. J.
Daniel, Mr. G. C.
Davis, Rev. G. H.
Gotch, Rev. F. W.
Griffiths, Mr. J.
Haycroft, Rev. N., M.A.
Jones, Mr. R.
Leonard, Mr. S.
Leonard, Mr. R., jun.
Leonard, Mr. John H.
Livett, Mr. J.
Morcum, Mr. A. F.
Morris, Rev. R.
Phillips, Mr. J. L.
Pratten, Mr. B.
Probert, Rev. E.
Ransford, Mr. O.
Reed, Mr. C.
Ryland, Mr J. E.
Sheppard, Mr. John.
Sherring, Mr. R. B.
Shoard, Mr. John.
Smith, Mr. J. G.
Steane, Rev. E., D.D.
Whittuck, Mr. C. J.
Winter, Rev. T.

Bradford.

Instituted 1804.

INCOME, year ending August 4, 1853	£1,076	9	6
EXPENDITURE	1,124	7	4½

Number of students, 27.

President and Theological Tutor, Rev. JAMES ACWORTH, LL.D., Horton College.
Classical Tutor, Rev. S. G. GREEN, B.A.
Treasurer, WILLIAM MURGATROYD, Esq., Bradford.
Secretaries, Rev. H. DOWSON and T. AKED, Esq., Bradford.
Corresponding Secretaries, JOSEPH HANSON, Esq., and Rev. JOHN ALDIS, London.

Committee.

Barry, Mr., Scarborough.
Bickham, W., Esq., Manchester.
Bilborough, Mr. J. B., Leeds.
Brook, Mr. J., Milne Bridge.
Burras, Mr., Leeds.
Chapman, Mr., Sheffield.
Cheetham, James, Esq., Oldham.
Cooke, Mr., Bradford.
Crowther, Mr. A., Lockwood.
Foster, G., Esq., Sabden.
George, W., Esq., Bradford.
Goodman, Sir G., M.P., Leeds.
Greenwood, Mr. W., Haworth.
Harris, R., jun., Esq., Leicester.
Heard, John, Esq., Nottingham.
Illingworth, Miles, Esq., Bradford.
Jones, Josiah, Esq., Liverpool.
Kelsall, Henry, Esq., Rochdale.
Lawden, Mr. A., Birmingham.
Stead, Mr., Bradford.
Swindel, Mr. S., Halifax.
Town, Mr. Leeds.
Town, Mr. John, Keighley.
Vickers, W., Esq., Nottingham.
Wheldon, Mr. John, Scarborough.

And ministers who subscribe or make an annual collection.

Stepney.

Instituted 1810.

INCOME, year ending August 31, 1853	£1,700	7	2
EXPENDITURE	1,483	2	9
BALANCE in hand	217	4	5

Present number of Ministerial Students, 20.

President and Theological Tutor, Rev. JOSEPH ANGUS, D.D., M.R.A.S.
Classical Tutor, Rev. J. T. GRAY, PH. D.
German Tutor, Professor NENNER.
Treasurer, GEORGE T. KEMP, Esq., Spital Square.
Secretary, Rev. G. W. FISHBOURNE.
Consulting Surgeon, WILLIAM COOKE, Esq., M.D.

Committee.

Allen, J. H., Esq.
Beddome, W., Esq.
Benham, J. L., Esq.
Bigwood, Rev. J.
Brawn, Rev. Samuel.
Brock, Rev. William.
Burls, C., Esq.
Danford, John, Esq.
Eastty, Nathaniel, Esq.
Foster, C. J., Esq., LL.D.
Gould, George, Esq.
Green, Rev. Samuel.
Groser, Rev. William.
Gurney, W. B., Esq.
Hoby, Rev. J., D.D.
Katterns, Rev. Daniel.
Leechman, Rev. John, M.A.
Lowe, George, Esq., F.R.S.
Murch, Rev. W. H., D.D.
Pryce, Rev. E. S., A.B.
Salter, Rev. W. A.
Smith, Rev. Thomas.
Smith, W. Lepard, Esq.
Soule, Rev. Israel May.
Steane, Rev. Edward, D.D.
Stevenson, G., Esq.
Stovel, Rev. Charles.
Trestrail, Rev. Frederick.
Warmington, J., Esq
Wood, F. J., Esq., LL.D.

Auditors, Mr. THOMAS YOUNG; Mr. JAMES BENHAM; Mr. J. WARMINGTON.

Pontypool.

Instituted at Abergavenny, 1807. *Removed to Pontypool*, 1836.

INCOME, year ending May 19, 1853	£583	6	3
EXPENDITURE	599	4	1
BALANCE in hand	65	3	4

Number of students, 15.

President, Rev. THOMAS THOMAS.
Classical Tutor, Rev. GEORGE THOMAS.
Treasurers, W. W. PHILLIPS and W. C. JAMES, Esqs.
Secretaries, Rev. S. PRICE and J. HILEY, Esq.

Haverford West.

Instituted, 1839.

INCOME, year ending August 1, 1852	£301	19	10½
EXPENDITURE	308	10	11½
BALANCE in hand	14	9	2

Present number of students, 11.

President, Rev. D. DAVIES, Haverford West.
Classical Tutor, Rev. T. G. JONES, Beulah, Haverford West.
Treasurer, W. REES, Esq., Haverford West.
Secretaries, Rev. HENRY DAVIES, Llangloffan, Pembrokeshire;
Rev. T. E. THOMAS, Trehale, Pembrokeshire.

Leicester.

General Baptist New Connexion.

INCOME, year ending September, 1853	£436	13	10½
EXPENDITURE	445	18	1
BALANCE against the Institution	28	1	0½

Number of students, 10.

Tutor, Rev. JOSEPH WALLIS.
Treasurer, W. BENNETT, Esq., Sawley.
Secretaries, Rev. J. GOADBY, Loughborough; Mr. J. F. WINKS, Leicester.

Dr. Ward's Trust.

Trustees.

WILLIAM BRODIE GURNEY, Esq., Treasurer.

Rev. EDWARD STEANE, D.D.	WILLIAM LEPARD SMITH, Esq.
Rev. GEORGE BROWNE.	Rev. JOSEPH ANGUS, D.D.

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University with a view to the ministry, preference being given to baptists.

GENERAL SOCIETIES.

Religious Tract Society.

Formed 1799.

OBJECT:—"The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions."

INCOME, year ending March 30, 1853, including Jubilee Fund . .	£76,364 11 11
EXPENDITURE	77,690 11 2
BALANCE, in favour of the society	2,186 19 5

Treasurer, JOHN GURNEY HOARE, Esq.
Honorary Secretaries,
Rev. W. W. CHAMPNEYS, M.A.; Rev. E. HENDERSON, D.D.
Corresponding Secretary and Superintendent, Mr. WILLIAM JONES.
Travelling Secretary, Rev. PHILIP J. SAFFERY.
Assistant Secretary and Cashier, Mr. WILLIAM TARN, 56, Paternoster Row.

English Monthly Tract Society.

Formed 1837.

OBJECT:—"The tracts are sent every month, postage free, to subscribers, or to any persons to whom they may wish them to be transmitted, in proportion to their subscriptions, whether in Great Britain, France, Germany, Holland, Belgium, or Switzerland."

INCOME, year ending Dec. 31, 1852	£1,570 10 7
EXPENDITURE	1,564 8 5
BALANCE in hand	9 11 4

Treasurer, MOSES POOLE, Esq., 7, Upper Avenue Road, Regents Park.
Honorary Secretaries, Rev. G. A. ROGERS, M.A.; Rev. J. STOUGHTON.
Secretary, Mr. JOHN STABB, 27, Red Lion Square.

Weekly Tract Society.

Formed 1847.

OBJECT:—"To inculcate religion, and to promote the social and moral improvement of the working classes, by the circulation of appropriate tracts. A new tract is published weekly."

RECEIPTS for the year	£424 18 11
EXPENDITURE	480 12 2
BALANCE in hand	6 6 10

Treasurer, WILLIAM GARLICK, Esq., 33, Great James Street.
Corresponding Secretary, ROWLAND ELLIOTT, Esq., 62, Paternoster Row.
Travelling Secretary, Rev. WILLIAM H. ELLIOTT.

Sunday School Union.

Formed 1803.

OBJECT:—"1st. To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this society shall not in any way interfere with the private concerns of Sunday schools."

INCOME, year ending March 31, 1853, Benevolent Fund Account	£2,004	9	5½
EXPENDITURE ditto	1,810	2	0
BALANCE in hand ditto	77	4	0
TRADE ACCOUNT, stock at depository	3,598	9	1
CAPITAL	3,250	0	0

President, WILLIAM BRODIE GURNEY, Esq.
Treasurer, THOMAS CHALLIS, Esq., Ald., M.P.

Secretaries,

Mr. WILLIAM H. WATSON. | Mr. ROBERT LATTER.
Mr. PETER JACKSON. | Mr. WILLIAM GROSER.*

* *Of Barnsbury Park.*

Collector, Mr. C. T. HOWSHALL, 13, Blomfield Street North, Dalston.

Offices, 60, *Paternoster Row.*

British and Foreign Bible Society.

Formed 1804.

OBJECT:—"To encourage a wider circulation of the Holy Scriptures without note or comment: the only copies in the languages of the United Kingdom to be circulated by the society shall be the authorized version."

INCOME, year ending March 31, 1853	£109,160	10	8
EXPENDITURE	95,507	2	6

President, Right Hon. Earl of SHAFTESBURY.
Treasurer, JOHN THORNTON, Esq.
Secretaries, Rev. ROBERT FROST, M.A.; Rev. GEORGE BROWNE.
Superintendent of the Translating and Editorial Department, Rev. THOMAS W. MELLER, M.A., Rector of Woodbridge.
Accountant and Assistant Secretary, Mr. WILLIAM HITCHIN.
Assistant Foreign Secretary, Mr. HENRY KNOLLEKE.
Depositary, Mr. JAMES FRANKLIN.
Collector, Mr. WILLIAM DAVIES.

Bibles issued during the year	458,348
Testaments	382,204
Total from 1804	26,571,103

Society's House, 10, *Earl Street, Blackfriars.*

British and Foreign School Society.

Formed 1808.

OBJECT:—"Promoting the education of the labouring and manufacturing classes of society of every religious persuasion."

INCOME (including £1753 15s. from the Council of Education)	£17,384 14 5
EXPENDITURE	18,771 11 3
BALANCE against the Society, Jan. 31, 1853	432 14 5

President, The Duke of BEDFORD.
Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.
Secretary, HENRY DUNN, Esq., Central School, Borough Road.
Collector, Mr. G. R. EHN, 11, Albion Terrace, Penton Place, Walworth.

Voluntary School Association.

Formed 1848.

OBJECT:—"The promotion of secular and religious education, exclusively of state aid, in the United Kingdom and its dependencies. The Society shall also be at liberty, so far as it may be practicable, consistently with a due attention to its primary object, to render assistance to schools conducted upon similar principles in other countries. The religious instruction in schools connected with the Society, is to be based upon the Holy Scriptures in the authorized version (which shall be read, at least, daily), and shall comprehend the great doctrines of the divinity and atonement of Jesus Christ, and the regenerating influence of the Holy Spirit. It is, however, intended that such parents of children in attendance at the schools as may object to the religious instruction given, shall be at liberty to withdraw their children during such portion of school hours as may be specially devoted to it."

INCOME, year ending March 31st, 1853	£1,490 11 1
EXPENDITURE	1,391 12 1
BALANCE in hand	662 4 1

Treasurer, GEORGE W. ALEXANDER, Esq., 40, Lombard Street.
Honorary Secretaries,
Of Finance, Miss S. A. ALEXANDER, Stoke Newington.
Minutes, Miss BREWIN, Denmark Hill.
Correspondence, Miss BUXTON, Champion Hill.
General Secretary, Mr. DOUGLAS ALLPORT, 7, Walworth Place, Walworth.

Normal School for Young Men, 7, Walworth Place, Walworth.
Normal School for Young Women, 15, Charlotte Row, Walworth Road.

Society for Promoting Female Education in the East.

Formed 1834.

OBJECT:—"The establishment and superintendence of schools in the East, where favourable opportunities are presented—the selection and preparation, in this country, of pious and well-educated persons to go out as superintendents—and the training and encouragement of subordinate native teachers."

INCOME, year ending May, 1853	£1,663 5 4
EXPENDITURE	1,850 10 3
BALANCE in hand	91 12 0

President, Her Grace the Duchess Dowager of BEAUFORT.
Treasurer, JOHN LABOUCHERE, Esq., 20, Birchin Lane.
Sub-Treasurer, Mrs. BONAR.
Hon. Secretaries, Miss ADAM; Miss BRIDGES.
Assistant Secretary, Miss WEBB, 15, Shaftesbury Crescent, Pimlico, London.

Letters may be addressed to the Secretary, "Care of Mr. Suter, 32, Cheapside."

British and Foreign Sailors' Society.

OBJECT:—"To promote the spiritual interests of seamen; the society comprehending 'all denominations of Christians holding the essential doctrines of the protestant faith.'"

INCOME, year ending Dec. 31, 1852	£2,451	5	9
EXPENDITURE	2,344	8	7
BALANCE in hand	255	15	8

Treasurer, THOMSON HANKEY, jun., Esq.

Secretary, Mr. THOMAS AUGUSTUS FIELDWICK.

Bankers, Messrs. HANKEY, Fenchurch Street.

Collector, Mr. E. SHREWSBURY, 16, King's Row, Walworth.

Society's Offices, 2, Jeffrey Square, St. Mary Axe.

British Society for the Propagation of the Gospel among the Jews.

Formed 1842.

OBJECT:—The propagation of the gospel among the Jews; "the more immediate field of the Society's operations" being "London and the larger towns of the United Kingdom."

INCOME, year ending April, 1853	£4,602	8	5
EXPENDITURE	4,818	6	6
BALANCE due to the Treasurer	69	4	5

Treasurer, Sir JOHN DEAN PAUL, Bart., 217, Strand.

Secretaries, Rev. E. HENDERSON, D.D.; Rev. JAMES HAMILTON, D.D.; Rev. W. M. BUNTING.

Resident Secretary, Mr. G. YONGE, 1, Crescent Place, Blackfriars.

Association Secretary, Rev. J. P. PALMER.

Peace Society.

Formed 1816.

OBJECT:—"To print and circulate tracts, and to diffuse information, tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace upon the basis of Christian principles."

INCOME, year ending May, 1852	£1,687	8	1
EXPENDITURE	1,950	2	7
BALANCE in hand	326	12	11

President, CHARLES HINDLEY, Esq., M.P.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, Rev. HENRY RICHARD, 10, Surrey Square, Old Kent Road.

Assistant Secretary, Mr. A. BROCKWAY, Office, 19, New Broad Street.

Christian Instruction Society.

Formed 1825.

OBJECT:—"Irrespective of the particular denominational opinions held amongst Christians to advance evangelical religion and Christian charity primarily amongst the inhabitants of the metropolis and its vicinity, by promoting the observance of the Lord's day, the preaching of the gospel, the establishment of prayer-meetings and sabbath schools, the circulation of the Holy Scriptures and religious books and tracts, the systematic visitation of the sick and destitute poor in hospitals, workhouses, and prisons, or at their own abodes, with every other work of mercy which the committee may from time to time approve, for the accomplishment of the great objects contemplated by the society."

INCOME, year ending April 1853	£592	0	2
EXPENDITURE	534	6	4
BALANCE in favour of the society	57	14	5

Treasurer, THOMAS CHALLIS, Esq., Alderman and M.P.
Secretaries, Rev. ROBERT ASHTON, Putney, Surrey;
Mr. JOHN PITMAN, 9, Grove Place, Hackney.
Collector, Mr. LAWRENCE, the Cottage, York Road, Battersea.
Letters for the Secretaries may be addressed to 60, *Paternoster Row.*

City Mission.

Formed 1835.

OBJECT:—"To extend the knowledge of the gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government."

INCOME, year ending June, 6, 1853	£26,759	13	8
EXPENDITURE	25,987	17	11
BALANCE in hand	2,407	11	7

Treasurer, Sir EDWARD NORTH BUXTON, Bart.
Secretaries, Rev. JOHN GARWOOD, M.A.; Rev. JOHN ROBINSON.

Clerical Examiners.

Beamish, Rev. H. H., M.A.	Harrison, Rev. J. C.
Beecham, Rev. J., D.D.	Lorimer, Rev. Peter, SS. T.P.
Bergne, Rev. S. B.	Molyneux, Rev. Capel, M.A
Bunting, Rev. W. M.	Morison, Rev. J., D.D., LL.D.
Carver, Rev. J., M.A.	Noel, Hon. and Rev. B. W., M.A.
Charlesworth, Rev. J., B.D.	Patteson, Rev. John, M.A.
Dibdin, Rev. R. W., M.A.	Redpath, Rev. R., M.A.
Fisher, Rev. J. M., M.A.	Reeve, Rev. J. W., M.A.
Gribble, Rev. C. B., M.A.	Steane, Rev. E., D.D.

Cash Clerk and Collector, Mr. J. B. PRESS, Church Street, Hackney.

Missionaries employed	297
Visits during the year	1,240,318
Copies of scriptures distributed	4,032
Tracts distributed	1,766,131

Office, 8A, *Red Lion Square.*

British and Foreign Anti-Slavery Society.

Formed 1839.

OBJECTS:—"The universal extinction of slavery and the slave-trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves."

INCOME, year ending May 1, 1853	£724	1	9
EXPENDITURE	1,071	11	2
BALANCE due to the Treasurer	228	11	10

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.
Secretary, Mr. L. A. CHAMEROVZOW.
Office, 27, *New Broad Street, London.*

Society for the Liberation of Religion from State Patronage and Control.

Formerly called the

British Anti-State Church Association.

Formed 1844.

OBJECTS:—"The abrogation of all laws and usages which inflict disability, or confer privilege on ecclesiastical grounds, upon any subject of the realm. The discontinuance of all payments from the Consolidated Fund, and of all Parliamentary grants and compulsory exactions, for religious purposes. The application to secular uses, after an equitable satisfaction of existing interests, of all national property now held in trust by the United Church of England and Ireland, and the Presbyterian Church of Scotland, and, concurrently with it, the liberation of those churches from all state-control."

INCOME, year ending Nov. 1, 1853 . . . . . £3,511 3 1

Treasurer, WILLIAM EDWARDS, Esq.
Secretary, Mr. JOHN CARVELL WILLIAMS.
Travelling Agent and Collector, Mr. W. HICKMAN SMITH.
Office, 41, *Ludgate Hill.*

Ragged School Union.

Formed 1844.

OBJECTS:—"To encourage and assist those who teach in Ragged Schools; to help such by small grants of money, where advisable; to collect and diffuse information respecting schools now in existence, and promote the formation of new ones; to suggest plans for the more efficient management of such schools, and for the instruction of the children of the poor in general; to visit the various schools occasionally, and observe their progress; to encourage teacher's meetings and bible classes; and to assist the old, as well as the young, in the study of the word of God."

INCOME, from May 1, 1852, to May 1, 1853	£4,423	13	10
EXPENDITURE	4,398	19	2
BALANCE in hand	491	15	1
Deposited as a Reserve Fund	1,500	0	0

President, Rt. Hon. Earl of SHAFTESBURY.
Treasurer, R. C. L. BEVAN, Esq., Lombard Street.
Honorary Secretary, Mr. W. LOCKE, 1, Exeter Hall.
Secretary, Mr. J. G. GENT, 1, Exeter Hall.
Collector, Mr. W. A. BLAKE, 4, Southampton Row, New Road.

Soldiers' Friend Society.

OBJECT:—"Diffusing religious knowledge throughout the British Army."

Treasurer, GEORGE BURNS, Esq., 17, Porteus Road, Paddington.
Honorary Secretary, Rev. W. A. BLAKE, 4, Southampton Row, New Road.
Office, 3, *Exeter Hall.*

Evangelical Continental Society.

Formed 1845.

OBJECT:—"To assist and encourage Evangelical Societies on the Continent in their endeavours to propagate the gospel, and by other means to promote the same important end."

INCOME, year ending May 20, 1853	£1,192	8	4
EXPENDITURE	1,163	0	8
BALANCE in hand	132	9	5

Treasurer, WILLIAM ALERS HANKEY, Esq.
Sub-Treasurer, EBENEZER PYE SMITH, Esq.
Secretary, Rev. EVAN DAVIES.
Office, 7, *Blomfield Street, Finsbury.*

Working Men's Educational Union.

Formed 1852.

OBJECTS:—"This Union has been formed to furnish every facility for the elevation of the adult working classes, as it regards their physical, intellectual, moral, and religious condition, by providing for them instruction combined with needful relaxation and amusement, by encouraging throughout the country the delivery of popular sound Lectures, the formation of similar Lending Libraries, and also Mutual Instruction Classes."

INCOME, for the year ending Dec. 31, 1852	£1,651	5	3
EXPENDITURE	1,317	10	1
BALANCE in hand	333	15	2

Treasurer, ROBERT C. L. BEVAN, Esq.

Honorary Secretary, Mr. BENJAMIN SCOTT.

Depositary, Mr. FRANÇOIS BARON.

Offices and Depôt, 43, Skinner Street, Snow Hill, London.

Aged Ministers' Society.

Formed 1818.

OBJECT:—"The relief of aged and infirm protestant dissenting ministers of the presbyterian, independent, and baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME (last Report)	£520	5	10
EXPENDITURE	580	8	0

CAPITAL, stock yielding about £447 per annum.
Cases relieved last year, 53.

Treasurer, THOMAS PIPER, Esq., Denmark Hill, Camberwell.

Trustees, JAMES ESDAILE, Esq., THOMAS PIPER, Esq, HENRY WEYMOUTH, Esq., JOHN WILKS, Esq.

Secretary, Rev. G. ROGERS, 4, Frederick Place, Commercial Road, Peckham.

Widows' Fund.

Formed 1773.

OBJECT:—"The relief of the necessitous widows and children of protestant dissenting ministers."

INCOME, year ending March 20, 1851	£3,312	1	1
EXPENDITURE	3,901	3	10
BALANCE in hand	687	19	1

FUNDED PROPERTY producing an annual income of £2,339.

Treasurer, STEPHEN OLDING, Esq., Clement's Lane.

Secretary, Mr. H. K. SMITHERS, 3, Brabant Court, Philpot Lane.

Collector, Mr. DAVID HINE, 22, Montpellier Square, Brompton.

From whom Forms of Petitions and every other information relative to this charity may be had.

Exhibitions during the year to	103 Widows in England at £11 each.
Exhibitions	48 Widows in England at £12 each.
Exhibitions	10 Widows in England at £10 each.
Exhibitions	45 Widows in Wales at £8 each.
Exhibitions	20 Widows in Wales at £9 each.

Occasional donations to 12 widows amounting to £96.

Of the 163 English Widows, 76 were of the baptist, 54 of the independent, and 7 of the presbyterian denominations. The denominations of the Welsh widows are not specified.

Protestant Union.

Founded 1798.

OBJECT:—"The benefit of the widows and children of protestant ministers of all denominations, who become members by subscribing according to its rules."

INCOME, year ending March 31, 1853			£2,510 19 3
Expenditure			1,680 4 3
BALANCE in favour of receipts			830 15 0
CAPITAL, invested in government security	£28,917 2 6		
BALANCE in Treasurer's hands	800 0 0		
Annuitants	37		
Number of members	188		

Treasurer, W. ALERS HANKEY, Esq., Fenchurch Street.
Secretary, Rev. JOHN HUNT, Brixton Rise, Surrey.
Trustees, WILLIAM ALERS HANKEY, Esq.; JOSHUA WILSON, Esq.; Rev. Dr. BENNETT; Rev. Dr. TIDMAN.
Directors, Rev. Dr. ANGUS; Rev. J. N. GOULTY; Rev. GEORGE SMITH; Rev. Dr. STOWELL; Rev. JOHN STOUGHTON; Rev. Dr. TIDMAN.

Orphan Working School.

Founded 1760.

OBJECT:—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers."

Orphans in the School, 259.

INCOME, for the year ending Dec. 31, 1852			£6,325 6 0
EXPENDITURE			5,749 18 4

President, JOHN REMINGTON MILLS, Esq.
Treasurer, THOMAS MERRIMAN COOMBS, Esq.
Secretary, Mr. JOSEPH SOUL, 9, Boxworth Grove, Islington.
Collector, Mr. W. H. CHAPLIN, 11, Sebons Buildings, Islington.
Matron, Mrs. BAIRD.
Principal Master, Mr. W. F. TARLTON. Principal Mistress, Miss SALIER.
Office, 32, *Ludgate Hill*.

New Asylum for Fatherless Children.

STAMFORD HILL.

Founded 1844.

OBJECT:—"To board, clothe, nurse, and educate the infant orphan under eight years of age; and until he shall be eligible to enjoy the aid of those institutions which provide for the fatherless above that age." "It being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian of such child."

INCOME, year ending March 31, 1853			£4,388 7 4
EXPENDITURE			4,376 19 9
BALANCE in hand			80 0 3
Number of orphans	106		
Received from the commencement	206		

A Building Fund was opened in 1850, which now amounts to above £4,500, and an eligible estate has been purchased.

Treasurer, Baron LIONEL DE ROTHSCHILD, M.P.
Sub-Treasurer, Rev. ANDREW REED, D.D.
Honorary Secretaries, DAVID W. WIRE, Esq.; Rev. T. AVELING.
Sub-Secretary and Collector, Mr. JOHN H. CUZNER.
Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.

Office, 32, *Poultry, London*.

London Society Protestant Schools.

NORTH STREET, LITTLE MOORFIELDS.

Instituted 1782.

OBJECT:—"Educating and annually clothing one hundred poor children."

INCOME, year ending June 16, 1851, *Latest Report published*	£302	12	8
EXPENDITURE	276	5	1
BALANCE in hand	165	16	7

To which is united,

The London Society Female Orphan Institution.

Founded 1830.

OBJECT:—"Maintaining and educating the daughters of gospel ministers."

INCOME, year ending June 16, 1851, *Latest Report published*	£179	9	6
EXPENDITURE	225	4	0
BALANCE due to the Treasurer	3	15	8

Number of female orphans, 9.

Treasurer, THOMAS CHALLIS, Esq., Alderman, and M.P.
Collector, Mr. BRESSON, School House, North Street, Little Moorfields.

Apprenticeship Society.

Formed 1829.

OBJECT:—"That this society shall be designated the 'Society for Assisting to Apprentice the Children of Dissenting Ministers of Evangelical Sentiments.'"

INCOME, year ending March 31, 1853	£270	12	0
EXPENDITURE	201	12	7
BALANCE in hand	178	9	7

Treasurer, T. CHALLIS, Esq., Alderman.
Secretaries, Rev. J. V. MUMMERY, Albion Square, Dalston;
Mr. W. W. KILPIN, High Street, Bedford.
Collector, Mr. SHREWSBURY, 16, King's Row, Walworth.

In the year 10 premiums have been granted, amounting to £160.

The Elections are half-yearly. An Annual Subscription of Five Shillings gives as many votes as there are candidates to be elected.

Walthamstow Girls' School.

Established 1808.

OBJECT:—"The education of the daughters of missionaries."

"That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed £12 per annum for each child under ten years old, and £15 for all above that age; if clothing be included, £5 per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy and comfort."

INCOME, year ending April, 1851 (Latest Report obtained)	£1,622	15	7
EXPENDITURE	1,529	16	8
BALANCE, in hand	116	15	3

Treasurer, JOSEPH TRUEMAN, jun., Esq.
Cash Secretaries, Mrs. E. CAREY; Mrs. FOULGER.
Collector, Mr. HINE, 22, Montpellier Square, Brompton.

PÆDOBAPTIST SOCIETIES.

London Missionary Society.

Income, 1852-53, including receipts from the stations	£74,094	18	7
Expenditure	74,787	3	1
Balance in hand	924	11	8
Stock possessed for general and special purposes, about	28,312	0	0

Treasurer, Sir Culling Eardley Eardley, Bart.
Foreign Secretary, Rev. Arthur Tidman, D.D.
Home Secretary, Rev. Ebenezer Prout.

Mission House, Blomfield Street Finsbury.

European missionaries, about	170
Native Teachers	700

Wesleyan Missionary Society.

Income, for the year ending Dec. 31, 1852	£105,381	19	6
Expenditure	106,469	9	6
Balance due to the treasurers	24,621	9	2
The Treasurers are also under acceptances amounting to	8,100	9	11

Treasurers, Thomas Farmer, Esq., and the Rev. John Scott.
Secretaries, Rev. Dr. Beecham, Rev. Elijah Hoole, Rev. G. Osborne, and Rev. W. Arthur, M.A.

Wesleyan Mission House, Bishopsgate Street Within.

Central or principal stations called circuits	361
Chapels and other preaching places	2,986
Missionaries and assistant missionaries	465
Full and accredited church members	108,286
Scholars	79,461

Church Missionary Society.

Income for the year ending March 31, 1853	£118,174	10	8
Expenditure	119,866	3	3
Balance, in Stock, at the bankers' and in the office	131,907	14	8

President, the Right Hon. the Earl of Chichester.
Treasurer, John Thornton, Esq.
Secretaries, Rev. Henry Venn, B.D., Rev. W. Knight, M.A., and Major Hector Straith.

Mission House, Salisbury Square.

Stations	116
Ordained European Missionaries	143
Native Communicants	16,772

Congregational "British Missions."

HOME MISSIONARY SOCIETY.

Income, year ending April 30, 1852	£5,849	12	10
Expenditure	6,423	5	6
Balance in hand	62	12	6
Stock, belonging to the society, about	3,153	0	0

Number of stations	122
Number of Missionaries	47
Number of grantees	53
Number of students	5
Lay preachers	133
Parishes in which the agents have stations	326
Towns, villages, and hamlets	389
Chapels	199
Rooms	206
Members	4,959
Admissions to churches during the year	426
Hearers	36,139
Sunday-schools	171
Teachers	1,587
Scholars	12,948
Day-schools	32

Treasurer, Thomas Thompson, Esq., Poundsford Park.
Sub-Treasurer, Benjamin Hanbury, Esq.
Secretary, Rev. James William Massie, D.D., LL.D., Blomfield Street, Finsbury.

IRISH EVANGELICAL SOCIETY.

Income, year ending April 30, 1853	£2103	6	2
Expenditure	2,244	4	5
Balance, in hand	529	7	6

Treasurer, T. M. Combs, Esq., Ludgate Street.
Secretary, Rev. J. W. Massie, D.D., LL.D., Blomfield Street, Finsbury.

COLONIAL MISSIONARY SOCIETY.

Income, year ending March 31, 1853	£4,937	16	4
Expenditure	3,889	10	8
Balance in favour of the society	1,329	14	10

Treasurer, James Spicer, Esq.
Secretary, Rev. Thomas James, Blomfield Street, Finsbury.

Congregational Union.

Treasurer, Benjamin Hanbury, Esq.
Secretaries, Rev. George Smith, and Rev. Robert Ashton.

Congregational Board of Education.

Homerton College, Homerton.

Object:—"To promote popular education partaking of a religious character, and under no circumstances receiving aid from public money administered by government."

Treasurer, Samuel Morley, Esq. Secretary, William Rutt, Esq.
Principal, Rev. W. J. Unwin., M.A.

ALPHABETICAL LIST OF BAPTIST MINISTERS IN ENGLAND.

It should be understood that many ministers in this list do not now sustain the pastoral office; and that there are great differences of opinion and practice among them, though they are all believed to be ministers holding the distinguishing sentiment of the baptist denomination, that Christian baptism is immersion on a personal profession of faith.

Names.	Residences.
Abbott, W.	Blunham, near St. Neots.
Abbott, R.	
Abingdon, L. J.	Hanley, Stafford.
Acock, J.	Stow-on-the-Wold, Gloster.
Acworth, J., LL.D.	Bradford, York.
Adam, David	Scarborough.
Adey, Edward	Leighton Buzzard, Beds.
Aikenhead, R.	Broomsgrove.
Ainsworth, J.	Uxbridge, Middlesex.
Aitchison, J. Young	Burton-upon-Trent.
Aitchison, W. S.	Newport, Monmouth.
Albrecht, H. S.	Mirfield, Yorkshire.
Alcock, Paul,	Christchurch, Hants.
Alcorn, J.	Gilbent, Cheshire.
Alderson, W.	Willingham, Cambridgeshire.
Aldis, John	Old Kent Road, London.
Alldis, R.	Somers Town.
Allen, —	Charlton-on-Otmoor, Oxon.
Allen, G.	Long Crendon, Bucks.
Allen, W.	Stepney, Middlesex.
Allnut, W.	Syddenham, Oxon.
Amery, John	Lustleigh, Devon.
Amory, E.	Aldwinkle, Northamptonshire
Anderson, A.	Bures St. Mary, Suffolk.
Anderson, Hugh	Bratton, Wilts.
Anderson, W. M.	Hawick.
Angus, Henry	Rugby, Warwick.
Angus, Jos., D.D.	Stepney, Middlesex.
Archer, W. E.	Spaldwick, Hunts.
Armstrong, W. K.	Huddersfield.
Arnold, E.	Cuckfield, Sussex.
Arnot, G.	Portsea, Hants.
Arnsby, George	Shrewsbury, Salop.
Arten, W.	Barrowden, Stamford.
Arthur, B.	Bideford, Devon.
Ash, J.	Staly Bridge, Lancashire.
Ashby, S.	Long Sutton, Lincoln.
Ashmead, G.	Great Missenden, Bucks.
Atkinson, J.	Woolwich, Kent.
Atwood, Thomas.	Kennington, Surrey.
Austin, John	Tunbridge Wells.
Avery, T.	Aston Clinton, Bucks.
Ayres, T.	Keynsham, Somerset.
Ayrton, S.	Chesham, Bucks.
Backhouse, —	Norton, Suffolk.
Bailey, G. G.	Haddenham, Cambridgeshire.
Bailey, Josephus	Ragland, Monmouthshire
Baile, J.	Newcastle-on-Tyne.
—	Dartford, Kent.
Baker, Charles	Bradninch, Devon.
Baker, George	Hailsham.
Baker, Richard	Necton, Norfolk.
Baker, T.	Burrowbridge, Somerset.
Baker, T. S.	Westminster.
Baldwin, J.	Cransford, Suffolk.
Baldock, Thomas.	Wivelsfield, Sussex.
Ball, W.	Wandsworth, Surrey.
Bamber, John	Hunslet, Yorkshire.
Bane, John	Malton, York.
Banks, C. W.	Bermandsey.
Banks, R.	Newcastle-on-Tyne.
Banns, W.	Bacton, Norfolk.
Barber, F.	Warford, Cheshire.
Barker, J.	Fenstanton, Hants.
Barker, W.	Blackbury,
Barker, W. J.	Blackburn.
Barnes, J.	Austrey, Warwick.
Barnes, R.	Glemsford, Suffolk.
Barnes, W.	Clare, Suffolk.
Barnes, W.	Trowbridge, Wilts,
Barnett, H. N.	Evesham, Worcester.
Barnett, J.	Blaby, Leicester.
Barnett, J. P.	Keighley, York.
Barress, —	Peterborough.
Bartholomew, H.	Halstead, Essex.
Bartlett, B.	Fenny Stratford, Bucks.
Batey, John	Burnley, Lancashire.
Bather, A.	Heybridge, Essex.
Bayne, R.	Langham, Essex.
Baynes, J.	Wellington, Somerset.
Baynes, J. A., B.A.	Nottingham.
Bedding, E.	Cuddington, Bucks.
Beddow, B.	Great Sampford, Essex.
Bee, G.	Houghton-le-spring, Durham.
Bell, —	Brooke, Norfolk.
Bennett, R.	
Bennett, T.	Barnoldswick, Yorkshire.
Bennett, W. C.	St. Hill, Kentisbere, Devon.
Benson, William	London.
Bentley, W.	Sudbury, Suffolk.
Berry, A.	Halifax.
Best, G.	Drayton, Berks
Best, J.	Little Stonham, Suffolk.
Betts, Henry John	Southwark.
Bevan, T.	Nantyglo, Monmouth.
Bidder, W.	Bermondsey, Southwark.
Biddle, T.	Brockham Green, Surrey.
Bigwood, John	Brompton, Middlesex.
Billings, D. D.	Gedney Hill, Lincoln.

Names.	Residences.
Bilson, J. E.	Allerton, Yorkshire.
Birnie, —	Preston.
Birrell, C. M.	Liverpool.
Birt, Caleb Evans, M.A.	Wantage, Berks.
Birt, John	Oldham, Lancashire
Black, T.	Ford Forge, Northumberland.
Black, W. H.	London.
Blackburn, James	Foxton, Leicester.
Blackmore, James	Princes Risborough.
Blackmore, Samuel	Eardisland, Leominster.
Blackmore, T. W.	South Molton, Devon.
Blake, J. H.	Sandhurst, Kent.
Blake, W.	Broughton Gifford, Wilts.
Blake, W. A.	London.
Blakeman, G.	
Blakey, J.	Haslingden, Lancashire.
Bland, J.	Jersey.
Blinkhorn, R. R.	Willingham, Cambridgeshire.
Bliss, T., B.A.	Chipping Norton, Oxon.
Bliss, W. B.	Kington, Hereford.
Blomfield, Henry	New Romney, Kent.
Bloomfield, T. G.	London.
Bolton, J.	Highbridge, Somerset.
Bonner, W. H.	London.
Bontems, William	Whitchurch, Salop.
Booth, Samuel Harris	Falmouth.
Bosworth, F., M.A.	Dover, Kent.
Bott, E.	Barton, Leicestershire.
Bottle, H.	Yelling, Hunts.
Bottomley, W. C.	Birmingham.
Bowden, R.	Towersey, Bucks.
Bowes, W. B.	London.
Box, C.	Woolwich, Kent.
Branch, John	St. John's Road, London.
Brasted, J. B.	Blakeney, Norfolk.
Brawn, Samuel	Loughton, Essex.
Breeze, R.	Swindon, Wilts.
Brewer, E. H.	Dartmouth, Devon.
Brewer, R.	Leeds, Yorkshire.
Brand, Joseph	Aldringham, Suffolk.
Bridge, W.	Cosely, Stafford.
Bridgman, D.	Horsington, Somerset.
Briscoe, J. P.	Chesterton, Cambridgeshire.
Broad, John	Hitchin, Herts.
Brock, William	Gower St., London.
Brocklehurst, S.	Colchester, Essex.
Brockway, G	Culmstock.
Bromwich, J.	Sheepshead, Leicester.
Brook, J.	Broadstairs, Kent.
Brook, W.	Bovy Tracy.
Brooks, J. H	Banbury.
Brooks, T.	Wrexham.
Brown, Frederick	Bungay.
Brown, H. S.	Liverpool.
Brown, J.	Halesworth, Suffolk.
Brown, J. T.	Northampton.
Brown, J.	St. Ives, Hunts.
Brown, J. J.	Reading, Berks.
Brown, William	Godmanchester, Hunts,
Brown, W.	Triston, Suffolk.
Brown, W.	Attleborough, Norfolk.
Brown, W.	Poulner, Hants.
Bruce, R.	Sunderland, Durham.

Names.	Residences.
Bryan, Edward	Oxford.
Buck, James	Liverpool.
Bugby, Fitzherbert	Winchester, Hants.
Bug, —	Heybridge.
Bulgin, S.	Poole, Dorset.
Bull, T.	Over, Cambridgeshire.
Bumpus, T.	Stratford-on- Avon, Warwick
Bunce, J. S.	Bristol.
Burchell, W. F.	Rochdale, Lancashire.
Burdett, A.	Long Buckby.
Burditt, Thomas	Haverford West.
Burns, Dawson	Manchester.
Burns, Jabez, D.D.	London.
Burns, S.	Gornal, Stafford.
Burroughs, J.	Guernsey.
Burrows, J.	Magdalen & Stowbridge, Norf.
Burt, J. B.	Beaulieu Rails, Hants.
Burton, E. H.	Portsea, Hants.
Burton, J.	Great Grimsby, Lincoln.
Burton, T.	Donnington, Lincoln.
Bury, James	Haslingden, Lancashire.
Bussell, J.	Modbury.
Butcher, T.	Shiffnall, Salop.
Butterworth, J.C., M.A.	Weymouth.
Byatt, T.	Tharted, Essex.
Cakebread, C.	Portsea, Hants.
Cameron, D.	Blackburn.
Campbell, J. P.	Towcester, Northampton.
Cantlow, W. W.	Isleham, Cambridge.
Cardwell, T.	Hamsterley, Durham.
Carey, Eustace	London.
Carpenter, Charles	Chelmondeston, Suffolk.
Carpenter, W.	Dunstable, Beds.
Carrick, J. D.	North Shields, Northumberl.
Carter, Thomas	Chenies, Bucks.
Carto, B.	Torquay, Devon.
Castleden, James	Hampstead.
Cathcart, W.	Barnsley, Yorkshire.
Cater, Philip	Chelsea.
Catterall, G. C.	Boroughbridge, Yorkshire.
Chamberlain, F.	Fleet, and Holbeach, Lincoln.
Chamberlain, T.	Pattishall, & Eastcote, North-
Chapman, J.	Upottery, Devon. [ampton.
Chapman, W.	Longford, Warwick.
Chappell, J.	Isle Abbotts, Somerset.
Cheatle, G.	Birmingham.
Chenery, R.	Manchester.
Cherry, W.	Burford & Milton, Oxon.
Chew, G.	Sunningdale, Berks.
Cholerton, J.	Leicester.
Chown, J. P.	Bradford, Yorkshire.
Clark, E.	Weston-by-Weedon.
Clark, H., M.A.	Monmouth.
Clark, J.	Hanslope, Bucks.
Clarke, Owen	Vernon Square, London.
Clarke, Robert	Shaldon, Devon.
Clarke, Thomas	Wellington, Salop
Clarke, W.	Bath, Somerset.
Clarke, W.	Hatherleigh, Devon.
Claypole, E. A.	Wallingford.
Clements, J.	Desborough, Northampton.
Clements, W.	Halstead, Essex.

Names.	Residences.
Clift, Z.	Crockerton, Wilts.
Clifton, W. S.	Downton, Wilts.
Cloake, W.	Calstock, Cornwall.
Clowes, Francis	
Cobner, J.	
Colcroft, W.	Wakefield, Yorkshire.
Cole, —	West Haddon, Northampton.
Cole, C. H.	Old Brentford, Middlesex.
Cole, G.	Exeter.
Cole, T. J.	Pimlico.
Coles, —	Sulgrave, Northampton.
Collier, J. T.	Downton, Wilts.
Collings, T.	Budleigh Salterton, Devon.
Collings, W.	Kingston-on-Thames, Surrey.
Collins, G.	Broughton, Cumberland.
Collins, S.	Grundisburgh, Suffolk.
Collins, F.	Greenwich, Kent.
Collis, I.	Coggeshall, Essex.
Collyer, W.	Ivinghoe, Bucks.
Compston, John	Inskip, Lancashire.
Compton, R.	Lyndhurst, Hants.
Cook, J.	Painswick, Gloster.
Coombs, T.	Wallop, Hants.
Cooper, James	Aberdare.
Cooper, J.	Wattisham, Suffolk.
Copley, W.	Blakeney, Gloucester.
Corben, —	Frome, Somerset.
Corben, T.	Langton Purbeck, Dorset.
Cornford, Philip H.	Ramsey, Hunts.
Cotton, J.	Barton, Leicester.
Couthall, G.	London.
Couthern, G.	West Ham, Essex.
Cowdy, Samuel	Leighton Buzzard, Beds.
Cox, Alfred	Newark, Notts.
Cox, James	Walgrave, Northampton.
Cox, John	Woolwich, Kent.
Cox, John	Shacklewell.
Cox, Samuel	Southsea.
Cousins, G.	Bewdley, Worcester.
Cozens, S.	Willenhall, Stafford.
Cragg, James	Great Ellingham, Norfolk.
Crampin, J.	Stratham, Cambridge.
Crambrook, D.	Maidstone.
Craps, J.	Lincoln.
Crate, C. T.	Bildestone, Suffolk.
Crawford, J.	Lee, Kent.
Crawford, T.	Chittleholt, Devon.
Crisp, T. S.	Bristol.
Crofts, J.	Birchington, Kent.
Crofts, M. H.	Andover.
Croggan, W.	Grampound, Cornwall.
Cromwell, William	Bath.
Crook, J.	Hebden Bridge, Yorkshire.
Crook, James	Somersham, Suffolk.
Crooks, G.	Killingholm, Lincoln.
Cross, R. P.	Hemyock, Devon.
Cross, T.	Newton Abbot, Devon.
Cross, W. J.	Bristol.
Crossman, H.	Marlborough, Devon.
Crowe, William	Worcester.
Crowest, B.	Billericay, Essex.
Crumpton, David	Oswestry, Shropshire.
Cubitt, James	Thrapstone, Northampton.
Cunningham, M.	Chedworth, Gloucester.
Cutcliffe, W.	Brayford, Devon.
Daniell, Charles	Melksham, Wilts.
Daniell, J. M.	Ramsgate, Kent.
Dark, S.	Market Lavington, Wilts.
Davey, John	Hereford.
Davey, W.	Combmartin, Devon.
Davidge, J.	Iwerne, Dorset.
Davies, Benjamin	Wells, Somerset.
Davies, H. C.	Longhope, Gloucester.
Davies, Isaac	Newcastle-on-Tyne.
Davies, J. Jordan	Luton, Beds.
Davies, S.	Wallingford, Berkshire.
Davies, W. B.	Margate.
Davis, B.	Horsell, Surrey.
Davis, Ebenezer	High Wycombe.
Davis, George Henry	Bristol.
Davis, Joseph	Arnsby, Leicester.
Davis, Stephen	Peckham, Surrey.
Davis, Stephen J	Peckham, Surrey.
Davis, T.	Cubberley, Gloucester.
Dawson J.	Buxton, Norfolk.
Dawson, John	Bingley.
Dawson, Thomas	Liverpool.
Day, G.	Wincanton, Somerset.
Day, W.	Tunstall, Suffolk.
De Fraine, R.	Lutterworth, Leicester.
De Putron, M.	Guernsey.
Diboll, J.	Salehouse, Norfolk.
Dickinson, P.	London.
Dixon, John	Risely, Higham Ferrars.
Dixon, J.	White Colne, Essex.
Dobney, H. H.	Maidstone.
Doke, —	Chudleigh.
Dolamore, D.	Bedale, Yorkshire.
Domoney, Josiah	Woodford, near Thrapston.
Donomy, J.	Llangibby, Monmouth.
Dore, James	Fishponds.
Dore, William	Brixham.
Dovey, J. E.	Lowestoft, Suffolk.
Dovey, W.	Hailsworth.
Dowsing, —	Occold, Suffolk.
Dowson, Henry	Bradford, Yorkshire.
Doxsey, Isaac	
Drawbridge, C.	Rushden, Northampton.
Drew, Joseph	Newbury, Berks.
Dring, J.	Wilburton, Cambridgeshire.
Dumbleton, J.	Swanburne, Bucks.
Dunckley, H, M.A.	Safford, Lancashire.
Dunckley, James	Somerleyton.
Dunn, J.	Gillingham, Dorset.
Dunn, Stephen	Aitch Lench, Worcestershire.
Dunning, —	London.
Dyson, Amos	Rotherham, Yorkshire.
Eacote, W.	Acton Turville, Gloucester.
Ealing, T.	Colchester, Essex.
Earle, J. F.	Malton, Yorkshire.
Eden, T.	Chadlington, Oxon.
Edgcomb, J. P.	Dover, Kent.
Edge, J.	Sutton-on-Trent, Notts.
Edger, S., B.A.	Kimbolton, Hunts.

Names.	Residences.
Edmonds, T., M.A.	Cambridge.
Edwards, John	Liverpool.
Edwards, James	Nottingham.
Edwards, Evan	Chard, Somerset.
Edwards, D.	Newport, Monmouth.
Edwards, T.	Tunbridge Wells, Kent.
Edwards, William	Chipperfield, Herts.
Edwards, W.	Mayford, Suffolk.
Elliot, E. E.	Lydney, Gloucester.
Elliot, W. H.	London.
Ellis, W. C.	Mildenhall, Suffolk.
Ellison, William	Wigan, Lancashire.
Elton, Romeo, D.D.	Exeter.
Elven, Cornelius	Bury St. Edmonds, Suffolk.
Etheridge, B. C.	Ramsgate.
Evans, B.	Inskip, Lancashire.
Evans, B.	Scarborough, Yorkshire.
Evans, D.	St. Melon's Monmouth.
Evans, D.	Tredegar, Monmouth.
Evans, D.	Chipperfield, Herts,
Evans, D. D.	Pontrhydyryn, Monmouth.
Evans, D. M.	Manchester.
Evans, Edward	Snailbeach, Salop.
Evans, J.	Caerleon, Monmouth.
Evans, J.	Rushden, Northampton,
Evans, R.	Burnley, Lancashire.
Evans, Shem	Westbury, Wilts.
Evans, T.	
Evans, W.	Carton.
Evans, W. W.	Birmingham.
Everson, J.	Beverley, Yorkshire.
Ewance, J.	Long Parish, Hants.
Eyres, John	Stradbrook, Suffolk.
Facy, A.	Ashwater, Devon.
Fall, E.	Newbold, Rugby.
Fawcett, W.	Halifax.
Felkin, J.	Nottingham.
Felton, William	Deptford.
Field, —	Broseley, Salop.
Figg, R.	Redbourn, Herts.
Finch, T.	Harlow, Essex.
Finch, T. C.	London.
Fish, C.	Great Gidding, Hunts.
Fishborne, G. W.	Stratford, Essex.
Flack, —	Sutton, Chambridge.
Flanders, M. W.	Cottenham.
Flavel, J.	Earith.
Flood, James	Melbourne, Cambridge.
Flory, J.	Bury St. Edmunds, Suffolk.
Flower, H.	Offord.
Flukes, J.	Hull, Yorkshire.
Fogg, W.	Retford, Notts.
Foreman, J.	London.
Foot, U.	Collumpton, Devon.
Foote, W. Evans	Honiton, Devon.
Fordham, T.	Caxton, Cambridgeshire.
Forth, C.	Middleton-in-Teesdale, Durh.
Foster, A.	Ringmore, Devon.
Foster, E. L.	Stony Stratford, Bucks.
Foster, J.	Farsley, Yorkshire.
Foster, J. H.	Uckfield, Sussex.
Francies, G.	Lambeth, Surrey.

Names.	Residences.
Francis, J.	Westmancote.
Franklin, C.	Knaresborough, Yorkshire.
Franklin, E.	Snaresbrook.
Franklin, J.	Hendon, Middlesex.
Frearson, R. S.	Coniston, Lancashire.
Freer, J.	Woodstock, Oxon.
Freeman, J.	Wythall Heath, Worcester.
Frize, J.	Fairford, Gloucester.
Fuller, —	Ashfield Magna, Suffolk.
Fuller, H.	Ashampstead, Berks.
Fuller, J. G.	Stogumber, Somerset.
Fuller, W. H.	Minehead, Somerset.
Galpine, G.	Horham, Suffolk.
Gard, T.	Brixham.
Garner, William	Harston, Cambridgeshire.
Garrard, W.	Leicester.
Garritt, T.	Stoke Newington, Middlesex.
Garrington, J.	Burnham, Essex.
Garside, J.	Slaithwaite.
Garwood, William	Ramsgate, Kent.
Gate, Thomas	Keysoe, Bedford.
Gatenby, W.	Kirkstall.
George, Jonathan	Walworth, Surrey.
Gibbs, G.	Bath.
Gibbs, R.	Skipton, Yorkshire.
Gibson, J.	West Drayton, Middlesex.
Giles, J. E.	Sheffield.
Giles, William	Netherley House, Chester.
Gill, H. V.	Milliford, Hants.
Gill, Thomas	Melbourne, Derby.
Gillson, W. A.	Saffron Walden, Essex.
Gipps, J.	Potter Street, Essex.
Glanville, W.	Bessel's Green, Kent.
Goadby, J.	Loughborough, Leicester.
Godwin, Benj., D.D.	Bradford, Yorkshire.
Golsworthy, J.	Sutterton, Lincolnshire.
Gooch, S. B.	Fakenham, Norfolk.
Gooding, J. W.	Hartley Row, Hants.
Goodliffe, W.	Rothley and Silaby, Leicester.
Goodman, W., B.A.	Lincoln.
Goodman, W.	Steep Lane, Yorkshire.
Gotch, F. W., M.A.	Bristol.
Gough, J. J.	
Gough, T. T.	Clipston, Northampton.
Gould, D.	Dunstable, Beds.
Gould, G.	Norwich.
Gordon, J.	Tenbury, Worcester.
Goss, W.	Yarmouth, Norfolk.
Gowing, J.	Norwich.
Grace, J.	Brighton, Sussex.
Grace, R.	Harpole, Northampton.
Grain, G.	Haverhill, Suffolk.
Grafftey, G.	Middleton, Lancashire.
Gray, J. T., Ph. D.	London.
Gray, W.	Ripley, Derby.
Green, Josiah	Yarmouth.
Green, J. C.	Niton, Isle of Wight.
Green, Richard	Taunton.
Green, Samuel	Stoke Newington, Middlesex.
Green, S. G., B.A.	Bradford, Yorkshire.
Green, William	Nottingham.
Gregson, John	Beverley.

Names.	Residences.
Griffin, Thomas	Trowbridge.
Griffith, D.	Accrington, Lancashire.
Griffiths, Enoch	Upwell, Norfolk.
Griffiths, P.	Romsey, Hants.
Griffiths, J. P.	Sabden, Whalley.
Griffiths, M.	Rymney, Monmouth.
Griffiths, R.	Ponthir, Monmouth.
Grigg, H. T.	Dorman's Land, Surrey.
Groser, William	Middleton Road, Dalston.
Guinnell, T.	Greenwich, Kent.
Gunner, G.	Southwark.
Gutteridge, R.	Middleton Cheney.
Haddy, —	Ravensthorpe, Northampton.
Hall, B. S.	Bourton-on-the-Water.
Hall, George	Ipswich, Suffolk.
Hall, J.	Gorsley, Hereford.
Hall, R., B.A.	Arlington, Gloucester.
Hamblin, J.	
Hammond, E. R.	West Malling, Kent.
Hannan, J.	Bourton, Somerset.
Hannay, —	Swaffham, Norfolk.
Hanson, J.	Haworth, Yorkshire.
Harbottle, J.	Accrington, Lancashire.
Harbottle, Joseph	Oswaldtwistle, Lancashire.
Harcourt, C. H.	Wokingham, Berks.
Harcourt, J.	Luton, Bedfordshire.
Hardick, T.	Corton, Wilts.
Hardwick, W.	Gretton, Northamptonshire.
Hardy, Richard	Queenshead, Yorkshire.
Harris, E.	Kensal Green, Middlesex.
Harris, G.	Bishangles, Suffolk.
Harris, P.	Wymondham, Norfolk.
Harris, W.	Framsden, Suffolk.
Harrison, —	Llandago.
Harrison, J.	Bedale.
Harrison, T.	Keighley, York.
Hart, Charles	
Hart, Thomas	Leighton.
Harvey, J.	Bury, Lancashire.
Hatch, S. S.	Highgate, Middlesex.
Hatton, J.	Outwood, Surrey.
Hatton, J.	Wolverhampton, Stafford.
Havard, G.	
Hawkes, W.	Guilsborough, Northampton.
Hawkins, C.	Ufculme, Devon.
Hawkins, S.	Wildon, Bedford.
Hawkins, W.	Bradford, Wilts.
Hawkins, W.	Hail Weston, Hunts.
Hawson, Gregory	Staines, Middlesex.
Haycroft, J., B.A.	Wisbeach, Cambridgeshire.
Haycroft, N., M.A.	Bristol.
Heaton, Richard	Earby, Yorkshire.
Hedge, W.	Helmdon, Northampton.
Henderson, W. T.	Banbury, Oxon.
Hewlett, M.	Wigan, Lancashire.
Hewlett, J. P.	Watford, Herts.
Hiley, F.	Llanwenarth, Monmouth.
Hill, Charles	Stoke Ash, Suffolk.
Hill, William	Bristol.
Hillman, J.	Deptford, Kent.
Hillyard, J.	Stanningley, Leeds.
Hinton, J H., M.A.	London.

Names.	Residences.
Hirons, John	Clapham, Surrey.
Hirst, J.	Blackley, Yorkshire.
Hithersay, —	Kilham.
Hobson, Jesse	London.
Hoby, J., D.D.	London.
Hockin, J.	Evesham, Worcester.
Hoddy, T.	Walton, Suffolk.
Hodgkins, B.	Bishops Stortford, Herts.
Hoe, Benjamin	Clapham, Surrey.
Hogg, Robert	Long Preston.
Hollinrake, H.	Birchcliffe, Yorkshire.
Holmes, H. W.	Pole Moor, Staithwaite, York.
Holmes, R.	Rawden, Yorkshire.
Hood, W.	Ford, Bucks.
Hooppel, R.	Winscombe, Somerset.
Horbury, M.	Blackburn.
Horsfield, R.	Leeds, Yorkshire.
Horsfield, T.	Bradford, Yorkshire.
Horsley, Nathan	Chatteris.
Horton, Thomas	Devonport.
Hoaken, C. H.	Crayford, Kent.
Hossack, J.	Stourbridge, Worcester.
House, W.	London.
How, G.	Warminster, Wilts.
How, Thomas	Shrewsbury.
Howe, John	Waterburn, Bacup.
Howe, J.	Macclesfield, Chester.
Howieson, W.	Walworth, Surrey.
Howlett, Benjamin	Stratford-on-Avon.
Hull, Edmund	Blockley, Worcester.
Hunt, J.	Croyde, Devon.
Hunt, W.	Kensington, Middlesex.
Hunt, W.	Misterton, Notts.
Hunter, J.	Bradford, Yorkshire.
Hunter, H.	Nottingham.
Huntley, W.	Limpley Stoke, Wilts.
Husband, T.	South Moreton, Berks.
Ibberson, W. C.	Emsworth, Hants.
Ingham, R.	Louth, Lincoln.
Irish, D.	Warboys, Hunts.
Isaac, D. L.	Trosnant, Monmouth.
Isaac, G.	Chelmondiston, Suffolk.
Ives, David	Gold Hill, Bucks.
Ivory, John	Cossey, Norfolk.
Jackson, John	Coate, Oxford.
Jackson, J.	Knutsford, Chester.
Jackson, W.	Horsforth.
Jackson, W. E.	Cloughfold, Lancashire.
James, George	Llanvihangel, Monmouth.
James, R.	Yeovil, Somerset.
Jarman, J.	
Jarrom, —	Isleham.
Jeavens, D.	Longtown, Hereford.
Jefferson, John	Goodshaw, Lancashire.
Jeffrey, —	London.
Jenkins, T.	Bristol.
Jenkinson, Joseph	Oakham, Rutland.
Jennings, David	
Johns, R.	Trosnant, Monmouth.
Johnson, —	Garway, Hereford.
Johnston, Kerr	Shipley, Yorkshire.

Names.	Residences.
Johnston, P. G.	Belton, Rutland.
Jones, D., B.A.	Folkestone, Kent.
Jones, D.	Horncastle, Lincoln.
Jones, D. R.	Rymney, Monmouth.
Jones, E.	High Wycombe.
Jones, G.	Wolston, Warwick.
Jones, John	Usk, Monmouth.
Jones, J.	Goitre Saron, Monmouth.
Jones, J.	Manchester.
Jones, J.	March, Cambridgeshire.
Jones, J.	Monk's Kirby, Warwick.
Jones, J.	Pailton, Warwick.
Jones, J. H.	Lays Hill, Hereford.
Jones, J. A.	Gosberton, Lincoln.
Jones, J. A.	London.
Jones, J. C., M.A.	Spalding, Lincoln.
Jones, Maurice	Leominster.
Jones, Samuel	Lumb, Rossendale, Lancash.
Jones, T.	Chatham, Kent.
Jones, T.	Chepstow, Monmouth.
Jones, W.	Brosely, Salop.
Jones, William	Newport, Isle of Wight.
Jones, W.	West Bromwich, Stafford.
Joseph, D.	Bootle, Lancashire.
Judd, G.	Coningsby, Lincoln.
Katterns, Daniel	Hackney, Middlesex.
Kay, J.	Brough, Westmoreland.
Keen, C. T.	
Keen, C. T., jun.	Lambeth.
Keighley, J.	Aisken, Devon.
Kemp, Samuel	Hadleigh Heath.
Kendall, Thomas	Chadwell Heath, Essex.
Kenny, R.	Burton-on-Trent, Stafford.
Kent, Manoah	Shrewsbury, Salop.
Kent, S.	Biggleswade, Bedford.
Kenworthy, A.	Hill Cliff, Warrington.
Kerry, G.	Dorchester.
Kershaw, J.	Rochdale, Lancashire.
Kiddall, J.	Maltby, Lincoln.
Killen, Hugh	Bedford.
Killingworth, J.	Hackney.
King, F.	Aldreth, Cambridge.
King, H.	Tawstock, Devon.
King, J.	Dunmow, Essex.
King, Thomas	Semley, near Shaftesbury.
Kings, J.	Lipton, Devon.
Kingsford, John	Deptford, Kent.
Kirkbride, D.	Maryport, Cumberland.
Kirkwood, A.	Berwick-on-Tweed, Northmd.
Kirtland, Charles	Canterbury.
Kitchen, William	Ringstead, Northampton.
Kneebon, J.	Hartlepool, Durham.
Knight, Joseph	Wolvey, Warwick.
Knott, B.	Maidstone.
Knowles, W.	Backleton, Northampton.
Lancaster, R. B.	South Shields, Durham.
Lance, J. W.	Houghton Regis, Dunstable.
Landels, William	Birmingham.
Langford, R.	Colchester, Essex.
Large, William	Sutton, Suffolk
Larkin, —	Bourton, Berks.

Names.	Residences.
Larom, Charles	Sheffield, Yorkshire.
Larwill, J.	Bugbrook, Northampton.
Lawrence, Henry	Lewes, Sussex.
Lawrence, J.	Chapmanslade, Wilts.
Lawson, T.	South Shields, Durham.
Lawton, J.	Leake, Leicester.
Laxon, H.	Omesby, Norfolk.
Lay, James	Milwood.
Leach, —	Northampton.
Leader, William	Woolwich, Kent.
Le Clerc, J.	Guernsey,
Lea, Joseph	Kislingbury, Northampton.
Lee, T.	Whittlesea, Cambridge.
Leechman, J., M.A.	Hammersmith, Middlesex.
Lefevre, E.	
Lefevre, H.	Woodchester, Gloucester.
Lefevre, T.	Rowley, Northumberland.
Lemaire, R. G	Uley, Gloucester.
Leng, W.	Stockton-on-Tees, Durham.
Leonard, T.	Mavor, Monmouth.
Lewis, B.	Camberwell.
Lewis, David	Leominster.
Lewis, E.	Llannelly, Monmouthshire.
Lewis, J.	Blaenau Gwent, Monmouth.
Lewis, John	Darlington.
Lewis, J.	Woolaston, Parkhill, Gloster.
Lewis, J. P.	Diss, Norfolk.
Lewis, T.	Llantheny, Monmouth.
Lewis, T. H.	Preston.
Lewis, W. G.	Cheltenham, Gloucester.
Lewis, W. G. jun.	Kensington.
Lewitt, J.	Coventry.
Light, C.	Shrewton, Wilts.
Lillycrop, S.	Windsor, Berks.
Lingley, I.	Meopham, Kent.
Lisling, W.	New Basford, Notts.
Litchfield, J.	Kingsthorpe, Northampton.
Little, J.	Fownhope, Hereford.
Little, J.	Street, Somerset.
Lloyd, W.	Midhurst, Sussex.
Lockyear, H. B.	Yarcombe, Devon
Lomas, T.	Leicester.
Lord, Isaac	Ipswich, Suffolk.
Lovering, G.	Swimbridge, Devon.
Lyon, J.	Chatteris, Cambridge.
Maclean, W.	Broomley, Durham.
Macpherson, James	Hull.
Maddeys, G.	Tydd, St. Giles.
Maddocks, W.	Ramsden Crays, Essex.
Maisey, W.	Studley, Warwick.
Major, A.	Farringdon, Berks.
Manning, E.	Gamlingay, Cambridge.
Manning, S., M.A.	Frome, Somerset.
Marchant, Charles	Stoke Gabriel, Devon.
Marks, Samuel	Cambridge.
Marriott, J.	Spratton, Northampton.
Marriott, T.	Milton, Northampton.
Marsh, W.	Castle Camps, Cambridge.
Marston, C. H.	West Bromwich, Stafford.
Marten, R. H., B.A.	Abingdon, Berks.
Martin, C.	Loscoe, Derby.
Martin, J., B.A.	Stockport.

Names.	Residences.
Martin, T.	Malmsbury, Wilts.
Massey, J.	Tamworth, Stafford.
Mason, John	Wells, Somerset.
Matthews, D.	Rowley Regis, Stafford.
Matthews, H.	Eneham, Oxford.
Matthews, J.	Aldborough.
Matthew, Samuel	Hadleigh, Suffolk.
Matthews, T. W.	Boston, Lincoln.
Maurice, J.	Providence, Stafford.
May, J. H.	Taunton, Somerset.
May, W.	Burton Latimer, Northampt.
Mc Laren, A., B.A.	Southampton.
Mc Masters, J.	Walsall, Stafford.
Mc Michael, G., B.A.	Gloucester.
Mead, J.	Ludgershall, Wilts.
Mead, W.	Truro, Cornwall.
Medway, G.	Creech, Somerset.
Meeres, J. L.	Bermondsey, Southwark.
Merchant, J.	
Merrimen, E.	Ilfracombe, Devon.
Messer, T. J.	London.
Metcalfe, John	Birkenhead.
Miall, William	Dalston.
Michael, J.	Penuel, Monmouth.
Michael, J.	Ponthir Monmouth.
Michael, O.	Blaenavon, Monmouth.
Middleditch, C. J.	Frome, Somerset.
Middleditch, T.	Calne, Wilts.
Miles, Joseph	Stow in the Wold.
Millard, B.	Wigan, Lancashire.
Millard, J.	Lymington, Hants.
Millard, J. H., B.A.	Huntingdon.
Miller, Richard	Swanwick, Derby.
Miller, J.	Penn, Bucks.
Miller, J.	London.
Miller, J. P.	Wycombe Marsh.
Miller, T.	Rishworth, Yorkshire.
Mills, John	Kidderminster.
Milner, J.	London.
Mitchell, G.	Bacup, Lancashire.
Mitchell, Jos.	Downend, Bristol.
Moase, J.	Crowborough, Sussex.
Morgan, Joseph	Donnington Wood, Salop.
Morgan, D.	Blaenavon, Monmouth.
Morgan, J. W.	Bridlington, York.
Morgan, M	Beulah, Monmouth.
Morgan, Thomas	Birmingham.
Morgan, T. H.	Birmingham
Morgan, W. J., M.D.	Turley, Wilts.
Morrell, C.	Netherton, Worcestershire.
Morris, J.	Minchinhampton.
Morris, R.	Clifton, Somerset.
Morris, R.	Driffield, Yorkshire.
Morris, Thomas	Whitechurch, Hants.
Moss, Richard,	London.
Mountford, J.	Oundle, Northampton.
Moyle, G.	Camberwell.
Mullet, P.	Guernsey,
Munday, W.	Lynn, Norfolk.
Murch, Spenser	Waltham Abbey.
Murch, W. H., D.D.	London.
Murrell, George	St. Neots, Hants.
Mursell, J. P.	Leicester.
Mursell, James, jun.	Kettering.
Muskett, George	Flitwick, Westoning.
Nash, T.	Warwick.
Needham, G.	Audlem, Cheshire.
Nelson, I.	Withheaven, Cumberland.
Neville, J.	Sutton-at-Hone, Kent.
New, C.	Penzance, Cornwall.
New, Isaac	Birmingham.
Newborn, J.	London.
Newell, W.	Bradford, Wilts.
Newman, T. F.	Shortwood, Gloucester.
Newnam, S.	Pilton, Barnstaple.
Newton, W.	Midhurst, Sussex.
Nichols, A.	Sunnyside, Lancashire.
Nicholson, B.	Car Green, Cornwall.
Nicholson, Samuel	Plymouth.
Nightingale, R.	Tipton, Stafford.
Noel, Hon. B. W., M.A.	Paddington.
Nokes, Moses	Catshill, Worcester.
Norgrove, J. C.	
Norris, —	Swavesey, Cambridge.
Norton, W.	Cauldwell, Derby.
Norton, W.	Egham Hill, Surrey.
Nott, C.	Sutton Ashfield, Nottingha.
Nottage, J.	Saxlingham, Norfolk.
Nottage, W.	Okington, Cambridge.
Nunnick, D.	Bloxham, Oxford.
Oakley, T. W.	Hadleigh Heath, Suffolk.
Offer, C.	Endford, Wilts.
Offer, S.	Netheravon, Wilts.
Oldham, J.	Dorchester, Oxford.
Oliver, T.	Monkwearmouth, Durham
O'Neal, A. G.	Birmingham.
Orchard, G. H.	
Orton, W.	Morcott, Rutland.
Osborne, J. H.	Poole, Dorset.
Osborn, J. J.	Carlisle, Cumberland.
Oughton, J.	Hedge End, Hants.
Overbury, F.	Pershore, Worcestershire.
Overbury, R. W.	Devonport.
Owen, J. J.	Sabden, Lancashire.
Owen, T.	Cranfield, Beds.
Packer, Joseph	Ramsgate, Kent.
Packer, Stephen	Eastcombe, Gloucester.
Page, J.	Rotherfield, Sussex.
Palmer, G. F.	
Palmer, W.	
Park, J. C.	Colne, Lancashire.
Parken, D.	Breachwood Green, Herts.
Parkinson, J.	Crigglestone, Yorkshire.
Parkinson, J. W.	Idle, Yorkshire.
Parkinson, T.	Coxhill, Lincoln.
Parkinson, W.	Gretton.
Parson, W.	Battlesden, Suffolk.
Parsons, J.	Chesham, Bucks.
Parsons, R.	Whitbourne, Wilts
Partridge, J.	Wallingford, Berks.
Pawson, H. T.	Waldringfield, Suffolk
Payn, D.	Wellow, Isle of Wight
Paine, William	Leighton Buzzard, Beds.

Names.	Residences.
'ayne, J. E.	Kingsheath, Worcester.
'ayne, W.	Chesham, Buckingham.
'ayne, W.	Little Kingshill, Bucks.
'eachey, W., M.A.	Langham, Essex.
'eacock, D.	Masham, Yorkshire.
'eacock, John	London.
'earce, Fred.	Bradford, Wilts.
'earce, J.	Lessness Heath.
'earce, Standen	Romford, Essex.
'edley, R.	Wheelock Heath, Chester.
'egg, D.	Claxton, Norfolk.
'egg, G. W.	London.
'engilly, R.	Penzance, Cornwall.
'enny, John	Coleford, Gloucester.
'epper, T.	London.
'erkins, F.	Battle, Sussex.
'erratt, William	Harlington, Middlesex.
'errey, A., M.D.	Derby.
'eters, D.	Rayleigh, Essex.
'eters, S.	Great Gransden, Hunts.
'hilips, J.	Astwood Bank, Worcester.
'hilpin, M.	Alcester, Warwick.
'hilpot, J. C., M.A.	Stamford, Lincoln.
'ike, Carey	Leicester.
'ike, G. T.	Edmonton.
'ike, J. B.	Bourn, Lincoln.
'ike, J. G.	Derby.
'ike, R. J.	Beeston, Nottingham.
'ilkington, J.	Rayleigh, Essex.
'itt, A.	Upton-on-Severn, Worcester.
'layer, C.	Langley, Essex.
'layer, C. R., jun.	Great Shelford, Cambridge.
'layer, John	East Wickham, Kent.
'ledge, Daniel	St. Peters, Kent.
'ledge, E.	Eythorne, Kent.
'olley, W.	Bishop Wickham, Essex.
'onsford, J.	Cowland Grove, Surrey.
'ook, T.	Ipswich, Suffolk.
'oole, H.	Abergavenny, Monmouth.
'ope, G.	Collingham, Nottingham.
'orter, C.	Ludham, Norfolk.
'orter, J.	Swavesey, Cambrideshire.
'ottenger, Thomas.	Newcastle-on-Tyne.
'ound, S.	Dartmouth.
'oynder, J.	
'ratt, C. E.	Leominster.
'ratten, B. P.	Boxmoor, Hertford.
'redgen, J. H.	Orcop, Hereford.
'reece, J.	Westbury, Wilts.
'reston, G.	Sunderland, Durham.
'reston, Isaac	Ashby-de-la-Zouch.
'rice, D.	Liverpool.
'rice, J.	Montacute, Somerset.
'rice, S.	Abersychan, Monmouth.
'rice, John	Weymouth.
'rice, W. T.	Cheddar.
'robert, E.	Bristol.
'roctor, W.	Lancaster.
'rout, Peter	Ramsbottam.
'ryce, E. S., B.A.	Gravesend, Kent.
'ugh, S. S.	Southampton.
'ugh, W.	Wem, Salop.
'ulling, G.	Crosscombe, Somerset.

Names.	Residences.
Pulman, J.	East Barley, Hants.
Pulsford, W.	Halstead, Essex.
Pulsford, J.	Hull, Yorkshire.
Pulsford, T.	St. Hill, Kentisbeare, Devon.
Pym, —	Newport Pagnell, Bucks.
Pyne, R.	Titteshall, Norfolk.
Pywell, J.	Northampton.
Ramsey, J.	Whitestone, Hereford.
Ramsey, —	Withington, Hereford.
Randle, W.	Sutton Courtney, Berks.
Ray, T.	Lamberhurst, Sussex.
Read, W.	Wellow, Hants.
Redman, J.	Sunderland, Durham.
Rees, A. A., M.A.	Sunderland, Durham.
Rees, David	Braintree, Essex
Rees, J.	Victoria, Blaenavon.
Rees, R.	Glasgoed, Monmouth.
Reynolds, T. D.	Eaals Colne, Essex.
Reynolds, W.	Kettering, Northampton.
Reynoldson, R.	Wisbeach, Cambridge.
Rice, —	Catworth, Hunts.
Richards, J.	Skenfrith, Monmouth.
Richards, J.	Tenterden, Kent.
Richardson, J.	Barton Mills, Suffolk.
Ricketts, D.	Cutsdean, Gloucester.
Ridgway, —	Millington, Cheshire.
Roberts, E.	Bethel, Bassaleg, Monmouth.
Roberts, E.	Pontesbury, Salop.
Roberts, W.	Blaenau, Monmouth.
Roberts, W.	
Robertshaw, W.	Shore, Yorkshire.
Robertson, J., M.A.	Dunstable.
Robinson, C.	Borough Green, Kent.
Robinson, J.	Boughton, Nottingham.
Robinson, J.	Hackney, Middlesex.
Robinson, J.	Maulden, Bedford.
Robinson, J.	New Basford, Nottingham.
Robinson, T.	Staughton, Bedford.
Robinson, W.	Cambridge.
Robson, Charles	Berwick-on-Tweed.
Robson, G.	Byfield, Northampton.
Robson, George	Shipston-on-Stour.
Rockhey, T.	Appledore.
Rodway, E. J.	Weston-super-Mare, Somerset.
Rodway, G. W.	North Bradley, Wilts.
Rofe, T.	Smarden, Kent.
Rogers, J. T.	
Rogers, J.	Mersey, Essex.
Rogers, N.	Frome, Somerset.
Rogers, W.	Dudley.
Rolestone, F. H.	Sodbury, Gloucester.
Room, Charles	Portsea, Hants.
Rootham, J.	Canterbury.
Rosevear, W.	Coventry, Warwick.
Ross, W. G.	Lockerley, Hants.
Rotherham, Joseph.	Wem.
Rothery, Joseph	Hoxton, London.
Rouse, W.	Chudleigh, Devon.
Row, Thomas	Little Gransden, Cambridge.
Rowe, John	Lytchett, Dorset.
Rowe, James	Risca, Monmouth.
Rowe, W.	Steventon, Beds.

Names.	Residences.
Rowley, C.	Manchester.
Rudman, J.	Trowbridge, Wilts.
Ruff, J.	Boston, Lincoln.
Runnacles, J.	Charsfield, Suffolk.
Rush, W.	Eaton Bray, Bedford.
Russell, J.	Chatham.
Russell, Joshua	Greenwich.
Saffery, P. J.	London.
Sagas, W.	Clayton, Yorkshire.
Salisbury, J.	Longford, Warwick.
Salter, W. A.	Amersham, Bucks.
Samuels, S.	Farnham, Surrey.
Sanderson, R. B.	Newcastle-on-Tyne.
Sarah, R.	Shaldon, Devon.
Sargent, J.	Gildersome, Yorkshire.
Sargent, J. E.	Whiting, Warwickshire.
Sargent, S. C.	Paddington.
Saunders, Moses	Brixham, Devon.
Savory, W.	Brighton, Sussex.
Scarr, A.	Burwell, Cambridge.
Scoble, T.	Harberton Ford, Devon.
Scott, Peter	Brearley, Yorkshire.
Scott, T.	Norwich.
Searle, J.	London.
Searle, R.	Twowaters.
Service, —	
Sexton, W.	Tring, Herts.
Shakspeare, B.	Milwood.
Shakspeare, Charles.	London.
Sharp, A.	Bedlington, Northumberland.
Shaw, J.	
Shaw, William	Preston.
Shepherd, C. M.	London.
Shirley, T.	Sevenoaks, Kent.
Shoobridge, S.	Instow, Devon.
Short, C., M.A.	Swansea.
Short, George	Foulsham, Norfolk.
Shorter, J.	London.
Shuffiebotham, J. M.A.	Macclesfield, Cheshire.
Sillifant, J. P.	Devizes, Wilts.
Simister, J.	Market Drayton, Salop.
Simmons, J., M.A.	Olney, Buckingham.
Simmons, J. E., M.A.	Bluntisham, Hunts.
Simons, A.	Pinchbeck, Lincoln.
Simpson, J.	King's Sutton, Northampton.
Sincox, S.	Southwell, Notts.
Sincoxon, S.	Preston.
Sissons, J.	Stourbridge.
Skemp, T.	Bilston, Stafford.
Skemp, —	Twickenham.
Slade, J.	Camden Town, Middlesex.
Slim, C.	Maidstone.
Sloper, —	Wallingford, Berks.
Small, George	Croydon.
Smedmore, J.	Forton, Hants.
Smeed, J.	St. Peter's, Kent.
Smith, Andrew	Cranbrook, Kent.
Smith, A.	St. Ives, Hunts.
Smith, A.	Wendover, Bucks.
Smith, Charles	London.
Smith, Charles	Burwell, Cambridgeshire.
Smith, F.	Sevenoaks, Kent.
Smith, George	Hillsley, Gloucester.
Smith, G. C.	Penzance, Cornwall.
Smith, H.	Ashby-de-la-Zouch.
Smith, H. C.	Hugglescote, Leicester.
Smith, John	Waterbeach.
Smith, J.	Bacup, Lancashire.
Smith, J.	Bowling Green, Worcester.
Smith, J., jun.	Soham.
Smith, James	Cheltenham.
Smith, J.	Spring Meadow, Stafford.
Smith, J. O.	Kirton Lindsay, Lincoln.
Smith, Joseph	Pontesbury, Shropshire.
Smith, Thomas.	Harrow-on-Hill, Middlesex.
Smith, T.	Driffield, Derby.
Smith, T.	Little Leigh, Cheshire.
Smith, Thomas.	Islington.
Smith, W.	Bedworth, Warwick.
Smither, T.	Mile End, London.
Sneath, J.	Cradley.
Solomon, W.	Tipton, Stafford.
Soule, Israel May.	Battersea, Surrey.
Sparke, J. F.	Lambeth.
Spencer, J.	Guildford.
Spiers, —	Aylestone, Leicestershire.
Spiller, Charles.	Dunkerton, Bath.
Spooner, J.	Attleborough, Warwick.
Sprigg, J. M.A.	Westbury Leigh, Wilts.
Springthorpe, C.	Heptinstall Slack.
Spurgeon, C. H.	Cambridge.
Spurgeon, S.	Guernsey.
Spurgeon, W.	Neatishead, Norfolk.
Staddon, J.	Quarndon, Leicester.
Stalker, A. M.	Leeds, Yorkshire.
Stanford, C.	Devizes, Wilts.
Stanion, R.	Wirksworth, Derby.
Stanion, T.	Braunston, Northampton.
Stanley, W.	Peterchurch, Hereford.
Staples, G.	Measham, Leicester.
Statham, John	Bourton-on-the-Water.
Steane, E., D.D.	Camberwell, Surrey.
Stembridge, J.	Kilmington, Devon.
Stembridge, H. W.	Paulton Somerset.
Stenson, Elam	Nuneaton.
Stenson, John.	Pimlico.
Stenson, Silas	Hinckley.
Stent, John	Hastings, Sussex.
Stephens, Edward	Thaxted, Essex.
Stephens, J. M.	Cirencester, Gloucester.
Stevenson, E.	Loughborough, Leicester.
Stevenson, J., M.A.	London.
Stevenson, J.	Skidley, Yorkshire.
Stevenson, T.	Leicester.
Stevenson, W.	Nottingham.
Stuart, W. J.	Hull, Yorkshire.
Stock, John.	Salendine Nook, Yorkshire.
Stocks, R.	Macclesfield, Cheshire.
Stovel, Charles	London.
Stubbings, W.	Northallerton, Yorkshire.
Stubbins, S.	Sherston, Wilts.
Stutterd, J.	Castle Acre, Norfolk.
Sutcliffe, J.	Rocester, Stafford.
Sutcliffe, J.	Staleybridge, Lancashire.
Sutton, S.	Watchett.

Names.	Residences.
Sutton, T.	Cottenham, Cambridge.
Sutton, W.	Bythorne, Huntingdon.
Swan, Thomas	Birmingham.
Swinbourn, James	Edenbridge, Kent.
Swinton, Thomas	Acton, Norwich.
Syckelmore, William	Smarden, Kent.
Syme, J.	Nottingham.
Symonds, Williams	London.
Taylor, B.	Pulham St. Mary, Norfolk.
Taylor, George	Bishop Burton.
Taylor, J.	Birmingham.
Taylor, J.	Kegworth, Leicester.
Taylor, Samuel N.	Shipston-on-Stour.
Taylor, Thomas	Tottlebank, Lancashire.
Taylor, W.	Manchester.
Teall, J.	Hatch Beauchamp.
Thomas, G.	Pontypool, Monmouth.
Thomas, G. B.	Islington.
Thomas, Micah	Abergavenny, Monmouth.
Thomas, T.	Bethesda, Monmouth.
Thomas, T.	Meltham, Yorkshire.
Thomas, T.	Pontypool, Monmouth.
Thomas, T. J.	Nash, Monmouth.
Thomas, W.	Newport, Monmouth.
Thomas, W.	Taliwain, Monmouth.
Thompson, David	Torrington, Devon.
Thompson, D. M. N.	Hull, Yorkshire.
Thompson, J.	Askett, Buckingham.
Thornby, —	Bedford.
Thornley, John	Stowmarket, Suffolk.
Thorp, T. M.	Long Buckby, Northampton.
Thursfield, J. S.	Audlem, Cheshire.
Tibbett, —	Ashburton, Devon.
Tilley, Alfred	Bridgnorth, Salop.
Tiptaft, —	Abingdon, Berks.
Tipple, S. A.	Wolverhampton.
Tite, W.	Potton, Beds.
Todd, J. W.	Salisbury, Wilts.
Toms, R.	Holcombe Regis, Devon.
Tootman, W.	Blackmore, Essex.
Totman, —	Laxfield, Suffolk.
Townsend, R.	Kingston Lisle, Berks.
Trend, Henry	Bridgewater, Somerset.
Trestrail, Fred.	Hammersmith.
Trickett, E.	Botesdale, Suffolk.
Trimming, J.	Irthlingboro', Northampton.
Tryon, F.	Deeping, Lincoln.
Tubbs, R.	Bristol.
Tucker, F., B.A.	Manchester.
Tuckett, E. H.	Kingsbridge, Devon.
Tunnicliff, J.	Leeds, Yorkshire.
Turner, R.	Blisworth, Northampton.
Turner, W.	Great Brickhill, Bucks.
Tyler, Peter	Haddenham, Bucks.
Underwood, W.	Derby.
Upton, John	Kenninghall, Norfolk.
Upton, William	St. Alban's, Herts.
Upton, W. C.	Rigby, Warwick.
Varley, W.	Knaresborough.
Vasey, T.	Wainsgate, Yorkshire.

Names.	Residences.
Veals, G.	Mepal, near Ely.
Venimore, J.	Ingham, Norfolk.
Vernon, C. W.	Broughton, Hants.
Verrow, R.	
Veysey, C.	Frithelstock, Devon.
Vince, Charles	Birmingham.
Voller, J.	Tipton, Stafford.
Wake, T. W.	Markyate Street, Herts.
Walcot, John	Bramley, Yorkshire.
Walcot, J. B.	Stanwick, Northampton.
Walker, D.	Quainton, Bucks.
Walker, S.	Thame, Oxford.
Walker, S.	Ryeford, Hereford.
Wall, Thomas	Rye, Sussex.
Wallace, R.	Tottenham, Middlesex.
Wallis, Joseph	Bexley Heath, Kent.
Wallis, J.	Leicester.
Walsh, A.	Lechlade, Gloucester.
Walters, R.	Newcastle-on-Tyne, Northum.
Walters, T.	Ledbury.
Walters, William	Halifax.
Walton, N.	Cowlinghill, Yorkshire.
Walton, W.	Bampton, Devon.
Warburton, J.	Trowbridge, Wilts.
Ward, G.	Beyton, near Bury, Suffolk.
Ward, S.	Calverton, Nottingham.
Ward, T.	Woodborough, Notts.
Ware, R.	Hampstead.
Warne, G.	Hendon, Middlesex.
Wassell, David	Bath.
Watson, David	Ryde, Isle of Wight.
Watts, J.	
Wayland, A.	Lyme Regis, Dorset.
Webb, E. S.	Tiverton, Devon.
Webb, James	Ipswich, Suffolk.
Webb, J.	Worsted, Norfolk.
Webb, J. W.	Dunchurch, Warwick.
Webley, H.	Woodside, Gloucester.
Webley, S.	Avening, Gloucester.
Webster, John	Trowbridge.
Weightman, C.	London.
Welch, W.	Norwich.
Welsh, Thomas	Reading.
Wells, J.	London.
Wells, S.	Thurleigh, Beds.
Wesley, G.	Tillingham, Essex.
West, G.	Modbury.
Wheeler, J. A.	Lifton, Devon.
Wheeler, T. A.	Norwich.
Whitbread, G. H.	Ashford.
White, Edward	Camden Town.
White, Robert	Chalford, Gloucester.
White, W.	Rushall, Wilts.
Whitehead, George	Shotley Bridge.
Whitehead, S.	Hertford.
Whitewood, S.	Halifax, Yorkshire.
Whiting, E.	Needingworth, Huntingdon.
Whitlock, H.	Earl's Barton.
Whittaker, D.	London.
Whittaker, J.	Golcar, York.
Whittemore, J.	Eynsford, Kent.
Wigg, S.	Leicester.

Names.	Residences.
Wightman, C. M.	Exeter.
Wigner, J. T.	Lynn, Norfolk.
Wilkinson, Joseph	Appleston, Cheshire.
Wilkinson, J.	Stockton Heath.
Wilkinson, T.	Tewkesbury.
Willey, W.	Oxford.
Williams, B.	Daran-velan, Monmouth.
Williams, B.	London.
Williams, C.	Accrington, Lancashire.
Williams, Enoch	Brynmawr.
Williams, E. P.	Cwmbran, Monmouth.
Williams, H.	Shepscombe, Gloucester.
Williams, J.	East Dereham, Norfolk.
Williams, S.	Nantyglo, Monmouth.
Williams, T.	Sharnbrook, Bedford.
Williams, W.	Bosworth, Leicester.
Williams, W.	Ryeford, Hereford.
Williamson, J.	Lytham.
Williamson, P. W.	Kensington, Middlesex.
Williamson, S.	Exeter.
Wills, Francis	London.
Wilson, Charles	Helston, Cornwall.
Wilson, D.	Hull, York.
Wilson, S.	Boston, Lincoln.
Wilson, W.	Woburn Green, Buckingham.
Winks, J. F.	Leicester.
Winslow, O., D.D.	Leamington, Warwick.
Winter, —	Shelfanger, Norfolk.
Winter, Thomas	Bristol.
Wise, H.	Abbott's Langley, Hertford.
Wise, J.	Marylebone, London.
Wise, T.	East Church, Kent.
Withington, W. B.	Devizes, Wilts.
Wood, B.	Stockport.
Wood, J.	Mansfield, Nottingham.
Wood, J. H.	Padiham.
Wood, T.	Berkhampsted Common.
Wood, T.	London.
Wood, W.	Toddington, Bedford.
Woodard, J.	Ilford, Essex.
Woodington, T.	Croydon, Surrey.
Woodgate, P. B.	Carlton Rode, Norfolk.
Woods, William	Ipswich.
Woodstock, W.	Northall, Buckingham.
Woollacott, C.	Little Wild Street, London.
Woolston, J.	Keysoe Row, Bedford.
Worster, J. C.	Sandbeach, Cambridgeshire.
Worley, W. C.	Addlestone, Surrey.
Wright, D.	Coseley
Wright, G.	Beccles, Suffolk.
Wright, S.	
Wrigley, W.	Blackburn, Lancashire.
Wyard, George	London.
Wycherley, T. E.	Driffield, Yorkshire.
Wylie, D. S.	Liverpool.
Yates, Thomas	Hugglescote, Leicester.
Yates, W.	Stroud, Gloucester.
Young, B. C.	Cosely, Stafford.
Young, H.	Beech Hill, Berks.
Young, T.	Bridport, Dorset.
Young, William	Bermondsey.

GENERAL BODY OF DISSENTING MINISTERS OF THE THREE DENOMINATIONS,

RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

With the Address of each per Post, and the Year when he became a Member of the General Body. Formed 1727.

Secretary to the General Body,
Rev. JOHN KENNEDY, M.A., 4, Stepney Green.

Baptist Board.

Formed 1723.

OBJECT:—"The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. WILLIAM GROSER, 14, Middleton Road, Dalston.

Alldis, R.	1852	6, John Street, Pentonville.
Angus, Joseph, D.D.	1838	Stepney College.
Bigwood, John	1851	10, Tregunter Road, Brompton, Middlesex.
Blake, W. A.	1850	4, Southampton Row, New Road, Marylebone.
Bonner, W. H.	1848	20, Lincoln Street, Bow Road, Stepney.
Bowes, William B.	1836	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel	1828	Loughton, Essex.
Brock, William	1849	12, Gower Street.
Castleden, James	1836	Hampstead.
[illegible]ke, Owen	1838	2, Vernon Square, Pentonville.

Cox, John	1839	11, Wellington Road, Stoke Newington.
Cox, John	1848	Woolwich.
Davis, Stephen Joshua	1837	Lyndhurst Terrace, Peckham.
Dickerson, Philip	1832	13, Princess Street, Jubilee Street, Mile End.
Elliott, William H.	1842	21, Chadwell Street, Middleton Square.
Fishbourne, G. W.	1847	Shirley's Buildings, Stratford, Essex.
Francies, George	1838	61, Walnut Tree Walk, Kennington Road.
Green, Samuel	1835	10, Barrett's Grove, Stoke Newington.
Groser, William	1840	14, Middleton Road, Dalston.
Hinton, John Howard, A.M.	1838	59, Bartholomew Close.
Hobson, Jesse	1853	19, Moorgate Street.
Hoby, James, D.D.	1845	33, Moorgate Street.
Howieson, W.	1852	2, St. Ann's Terrace, Lorimer Road, Walworth.
Katterns, Daniel	1841	Hackney.
Kingsford, John	1802	Midway Place, Lower Road, Deptford.
Leechman, John, M.A.	1849	11, St. Peters Square, Hammersmith.
Lewis, Benjamin	1828	Albion Cottage, Coldharbour Lane, Camberwell.
Miall, William	1841	Brockham Villas, Richmond Road, Dalston.
Milner, Samuel	1849	25, Stepney Causeway.
Murch, William Harris, D.D.	1828	57, Torrington Square.
Murch, Spencer	1853	Waltham Abbey.
Peacock, John	1825	7, Owen's Row, St. John Street Road.
Rothery, Joseph	1832	25, Herbert Street, New North Road.
Russell, Joshua	1847	Blackheath Hill.
Smith, Thomas	1845	33, Moorgate Street.
Soule, Israel May	1838	St. John's Hill, Battersea Rise.
Steane, Edward, D.D.	1824	Champion Park, Camberwell.
Stovel, Charles	1832	5, Stebon Terrace, Philpot Street East.
Thomas, G. B.	1852	9, John Street West, Hemingford Road.
Trestrail, Frederick	1845	25, The Grove, Hammersmith.
Ward, William	1848	6, Horseshoe Court, Ludgate Hill.
Ware, Richard	1842	Hampstead.
Woollacott, Christopher	1828	4, Compton Street East, Brunswick Square.
Wyard, George	1843	39, Hart Street, Bloomsbury.
Young, William	1828	1, Grove Place, Upper Grange Rd., Bermondsey.

GENERAL BAPTIST MINISTERS, MEMBERS OF THE BODY.

Burns, Jabez, D.D.	1836	17, Porteus Road, Paddington.
Stevenson, John, M.A.	1833	12, Marlborough Place, Walworth.

Congregational Board.

Formed 1727.

Secretary, Rev. ROBERT ASHTON, Congregational Library, Blomfield Street.

Adeney, G. J.	1843	Ealing.
Adey, John	1840	19, Surrey Square, Old Kent Road.
Ainslie, Robert	1835	Wickliffe Cottage, Mornington Rd., Regent's Pk.
Allon, Henry	1844	10, St. Mary's Road, Canonbury.
Ashton, Robert	1839	Putney.
Aveling, Thomas	1839	6, Nelson Terrace, Stoke Newington.
Baker, W. R.	1843	Norwood.
Bean, William	1839	Tulse Hill.
Bennett, James, D.D.	1829	49, Gibson Square, Islington.
Binney, Thomas	1829	Saville Row, Walworth.
Birch, George R.	1843	Highgate.
Bodington, John	1817	2, Thanet Place, Spa Road, Bermondsey.
Bramall, John	1852	5, Park Place, Liverpool Road, Islington.
Brown, James	1839	Gibraltar Place, Bethnal Green Road.
Brown, J. B., B.A.	1846	3, Albert Road, Regents Park.
Bunter, John	1835	Tulse Hill.
Burder, H. F., D.D.	1811	20, Woburn Square.
Burnet, John	1830	Grove Lane, Camberwell.
Bergne, S. B.	1848	Upper Clapton.
Byrnes, Lawrence Henry, B.A.	1852	Kingston, Surrey.
Campbell, John, D.D.	1841	Tabernacle House, Finsbury.
Campbell, William	1841	4, Wellington Street, Islington.
Campbell, William, M.A.	1852	Sydenham.
Carlile, James, D.D.	1841	Woolwich.

Charlton, J. M., M.A.	1846	Totteridge.
Clayton, George	1805	14, Penton Row, Walworth.
Collyer, W. B., D.D.	1801	Peckham.
Davie, J. C.	1852	Aldermanbury.
Davies, David	1852	25, Oxford Terrace, Clapham Road.
Davies, Evan	1842	Richmond.
Davies, George Palmer, B.A.	1850	Wandsworth.
Davies, John	1834	Clapton.
Davies, S. A	1829	5, South Terrace, Rye Lane, Peckham.
Davies, Thomas	1852	11, Southampton Place, Camberwell.
Davies, William Pollard	1852	Putney, Surrey.
Davis, J.	1848	Crescent Place, Mornington Crescent.
Davis, Samuel	1843	33, Tredegar Square, Bow Road.
Dobson, J. P.	1826	22, Doughty Street, Gray's Inn Road.
Dukes, Clement, A.M.	1839	1, Oxford Terrace, Middleton Rd., Dalston.
Edwards, W. S.	1850	36, Gloucester Road, Regent's Park.
Eldridge, Samuel	1843	6, Grosvenor Villas, Cold Harbor Lane, Brixton.
Emblem, John	1817	147, Church Street, Bethnal Green.
England, S. S.	1847	Adelaide Terrace, Haverstock Hill.
Gallaway, J. C., M.A.	1849	Oxford Terrace, Dalston.
Gamble, H. J	1847	Upper Clapton.
Gilbert, Charles	1831	28, Park Place, West Liverpool Road.
Godwin, J. H.	1839	New College, St. John's Wood.
Gogerly, George	1852	5, Charlotte Row, Walworth.
Good, A.	1848	3, Pk. Fd Terrace, King Edward's Rd. Hackney.
Harris, John, D.D.	1843	New College, John's Wood.
Harrison, J. C.	1842	24, Queen's Road, Camden Town.
Henderson, E., D.D.	1826	East Sheen, Mortlake, Surrey.
Hill, James	1841	Clapham.
Hollis, B.	1846	3, Sutton Villas, Carlton Hill, Camden Road.
Hoppus, John, D.D	1829	39, Camden Street, Camden Town.
Hunt, John	1833	14, Brixton Rise.
James, Thomas	1817	4, Blomfield Street.
Jefferson, John	1831	Stoke Newington.
Jeula, H. B.	1821	Greenwich.
Jeula, Matthew	1841	Church Street, Edmonton.
Jukes, J. G.	1853	2, Albion Road, Dalston.
Kennedy, John, M.A.	1847	4, Stepney Green.
Kennerley, Thomas	1839	Mitcham.
Kent, Benjamin	1843	Norwood.
Kirkus, W., LL.B.	1853	Pembrey Villas, Hackney.
Leask, W.	1848	12, Isabel Place, Camberwell New Road.
Le Blond, S. J.	1853	Chiswick, Middlesex.
Leifchild, John, D.D.	1813	6, Camden Street, Camden Town.
Lister, J. B.	1853	Congregational School, Lewisham.
Littler, Robert	1845	26, Gloster Road, Regent's Park.
Lockyer, John	1847	Ponders End.
Lucy, William	1847	Union Place, Blackheath Road.
Mackray, Robert	1847	Walthamstow.
Mannering, Edward	1836	27, Kingsland Crescent.
Martin, David	1849	13, Seymour Place, Euston Square.
Martin, Samuel	1843	2, Middleton Villas, Camden Road, Holloway.
Massie, J., D.D., LL.D.	1848	Congregational Library, Finsbury.
Mather, Joseph	1843	2, Shepherd's Market, May Fair.
Morison, John, D.D., LL.D.	1815	27, Montpelier Square, Brompton.
Morris, A. J.	1846	Tuffnell Park, Holloway.
Morris, Caleb	1828	21, Mecklenburg Square.
Mummery, J. Vale	1847	Warren Cottage, Albion Square, Dalston.
Neller, Frederick	1849	23, Brooksbys St., Barnsbury Park, Islington.
Nunn, John	1853	Haverstock Hill, Hampstead.
Owen, William	1843	10, Gibson Square, Islington.
Palmer, J. P.	1853	5, Clapham Park, Terrace.
Philip, Robert	1826	Maberley Cottage, Richmond Road, Dalston.
Prout, E.	1849	London Missionary Society House, Finsbury.
Pulling, John	1834	4, Elizabeth Place, New Cross.
Richard, Henry	1836	10, Surrey Square, Old Kent Road.
Richards, J. E.	1826	15, Warkwoith Terrace, Commercial Rd. East.
Richardson, J. W.	1843	7, Tonbridge Place, New Road.
Roberts, W., B.A.	1853	2, Denleigh Road, Notting Hill.
Robinson, John	1830	City Mission House, Red Lion Square.
Rogers, G.	1838	4, Frederick Pl., Commercial Rd., Peckham.
Rogers, J.	1850	12, Ampthill Square, Hampstead Road.

Rose, George	1826	Grange Road, Bermondsey.
Saunders, Richard	1853	156, Leadenhall Street.
Seavill, T.	1850	29, Burton Crescent.
Sherman, James	1841	Surrey Chapel House, Blackfriars Road.
Smith, George	1842	Trinity Parsonage, East India Road, Poplar.
Smith, J. S., B.A.	1850	Enfield.
Smith, Philip, B.A.	1844	Grammar School, Mill Hill.
Smith, G. L.	1850	3, Arnold's Terrace, Bow Road.
Smith, James	1850	Victoria Grove, Kensington New Town.
Spong, J.	1846	Mortimer Road, Kingsland.
Stewart, A.	1825	Holloway.
Stoughton, John	1844	19, Upper Phillimore Place, Kensington.
Stowell, Dr.	1852	Cheshunt College.
Stratten, James	1819	65, Hamilton Terrace, St. John's Wood.
Thomas, David	1845	Stockwell.
Thomas, F. F.	1853	Tooting, Surrey.
Tidman, Arthur, D.D.	1828	27, Finsbury Square.
Timpson, Thomas	1826	Lewisham.
Townley, Henry	1828	3, Highbury Place.
Townley, C. G., LL.D.	1844	1, Moorgate.
Tyler, W.	1848	Pine House, Holloway.
Unwin, W. J., M.A.	1849	Homerton College.
Vardy, C. F., A.M.	1845	29, Ampthill Square, Hampstead Road.
Vantin, James	1818	Upper Clapton.
Verrall, George	1841	Bromley, Kent.
Viney, Josiah	1844	Upper Clapton.
Watson, John	1848	Hackney College.
Wilkins, George	1844	13, Henstridge Villas, St. John's Wood.
Williams C.	1840	1, College Crescent, St. John's Wood.
Williams, J. de Kewer	1847	Tottenham.
Woodman, E. F.	1844	33, Hart Street, Bloomsbury Square.
Wright, George	1849	Cheshunt.
Yonge, W. C.	1841	Brentford.

Presbyterian Members of the Body.

Archer, T., D.D.	1836	18, Hans Place, Chelsea.
Redpath, R., M.A.	1833	12, College Place, Camden Town.
Simson, Robert, M.A.	1836	Colebrooke Row, Islington.

ADDENDA.

SPECIAL PRAYER FOR SEAMEN.

To the Editor of the Baptist Magazine.

SIR,—In these days of vast commercial enterprises, of incessant emigration, of enlarged missionary undertakings, and, I regret to add, of terrific maritime disasters, perhaps there is no class of men in which the nation at large is not, or at least *ought* not to be, more deeply interested than seamen. They have strong claims alike upon our gratitude and our sympathy, but above all upon our religious concern. The men whose songs of adoring worship Jehovah asks for, and whose untiring energies and extensive influence He deigns to promise by the mouth of his servant Isaiah,* as a special boon to his revived and quickened church,—the men with whom the Saviour loved to mingle, and to some of whom he gave the high commission of the apostleship—the men whose influence for good or evil, even now, is all but universal, and whose calling *in our employment* necessarily exposes them to constant suffering, and but too frequently to sudden death,—these surely are not the men whom the servants of Christ should permit themselves to overlook or to neglect. You will not therefore, I am sure, refuse to me a brief space in your valuable pages, and, I hope not, deny me the advantage of your powerful advocacy, in calling the attention of your readers to the operations of the British and Foreign Sailors' Society and other similar institutions, and in suggesting important means, by which those operations may be rendered effectual in accomplishing still greater good.

The society which I have the honour to represent, and which under its original title was the first to enter this wide and interesting field, has continued its evangelic labours for more than thirty-five years. It maintains a sailors' church in Wellclose Square, with a regular ministry of the gospel therein expressly for the benefit of seamen. It employs at present six missionaries in London; one of

* Isa. xlii. 10; lx. 5.

whom is devoted entirely to the Welsh and another to the foreign seamen. By their means simple religious meetings are maintained throughout the week, in the cabins of vessels in the river; and a regular system of ship visitation, and bible and tract circulation in the shipping offices, and sailors' lodging houses throughout the Port of London. Well furnished libraries are also lent free of cost to any foreign-going captains, who will take them under their charge. Similar agencies are maintained by branch associations in connexion with the parent society, in twenty provincial ports.

In addition to these, there are several valuable local institutions based upon the same broad and catholic principles, with which, though they are independent organizations, the parent society is in friendly correspondence and Christian co-operation. Such are the societies at Liverpool, Bristol, Hull, Shields, and some of the ports in Scotland and Ireland.

That the exertions of these various societies have not been without vast beneficial results is abundantly manifest; and to none more than to those whose long and intimate acquaintance with seamen has given them the opportunity of marking the progressive improvement in their general character and habits. But it is equally true that very little comparatively has hitherto been accomplished, and that a great work yet remains to be done. It is to this point that I am anxious to secure the serious attention of your readers.

For the amount of good already effected, the board of directors of this society would devoutly ascribe the praise to Him, the knowledge of whose gospel they have laboured in common with others to disseminate, and by whose gracious influence and power those efforts have been rendered so far successful.

Writing on behalf of the board, I cannot but express their earnest wish, that the generosity of the Christian church was so far enlarged towards the objects of their solicitude as to supply them with the means of greatly extending their operations, for which indeed there is a daily increasing demand. But they are even more anxious to impress upon the minds of the Christians of this favoured island the importance and the duty of more frequently spreading before the throne of grace the case of our brethren of the sea. They are desirous that the close connexion between the character and influence of seamen on foreign shores and the success of a large proportion of foreign missionary labour should be borne in mind; so that when the missionary cause is made a matter of earnest and especially of *public* supplication, the progress of religion among seamen should be recognized as closely and naturally associated with it. This I would suggest might be done with the utmost propriety from the pulpit in our ordinary sabbath services, and yet more particularly at the missionary prayer-meetings which are observed monthly by nearly all our churches. And surely while it is nobly proposed to make our seamen the carriers of a million Testaments to China, it is but reasonable that a thought or two at least should be devoted and some amount of Christian sympathy elicited towards those by whom they are to be conveyed across the perilous ocean.

But the subject of *special prayer for seamen* having recently occupied a prominent place in the pages of the Sailors' Magazine, I have received several communications on the subject; and adopting a suggestion thus originated, the directors have instructed me to solicit a portion of your space in order to entreat the special and united prayers of Christian ministers in general, with their respective congregations, as well as the cordial co-operation of the committees and missionaries of the Bethel Unions and Seamens' Societies at the various outports. The plan recommended for their adoption is as follows:—

I. That ministers of all denominations should in the public devotions of the sanctuary, on the last Lord's day in the present year, and the first in the coming one, offer special prayer to Almighty God that the exertions employed for the propagation of the gospel amongst the men who go down to the sea may be rendered more than ever successful in thus promoting the glory and extending the kingdom of the divine Redeemer.

II. That the Committees of all our Bethel Unions, their ministers and missionaries, should unite with us in London in devoting the last week in December, 1853, and the first week in January, 1854, to a series of special meetings amongst seamen in their respective localities, when prayer shall be particularly offered for a revival of the work of God in their midst.

III. That private Christians should as far as possible unite with us, at least in private, in offering special prayer during the same period for the like object.

Such unions have been formed before, and not without the happiest results. May we not believe that they have the especial approval and benediction of Him who said, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven?" Matt. xviii. 19. But while thus seeking the extension of the Redeemer's kingdom, let us not forget that we cannot acceptably present even this prayer, except as we offer it in the name and for the sake of Jesus, the only medium of access to the eternal throne. And so while we pray for others, the tone of our own piety, the strength of our own faith, and the sincerity of our own devotion to the service of our glorious Lord

will be proportionately deepened and increased.

Earnestly hoping that you, sir, as well as your readers generally, will give to this proposal the consideration and support which I feel most deeply it so well deserves,

I remain, Sir, your obedient servant,

THOS. AUG. FIELDWICK,
Secretary British and Foreign Sailors' Society.
2, *Jeffrey Square, St. Mary Axe,*
Nov. 14*th*, 1853.

RECENT DEATH.

MR. JOHN MEADOWS.

At a comparatively early age our venerated friend was brought to a knowledge of the truth, under the effective ministry of the Rev. E. Edmonds, then the devoted pastor of the church in Bond Street, Birmingham, and was baptized by him, in 1799, fifty-four years ago. And there are some few remaining who can bear witness to the steady Christian consistency, which during this long period marked his course. Loving the truth, solicitous for the church, concerned for the prosperity of the cause, and attached to its successive ministry, he was regular and constant in his observance of the public ordinances of religion, till within a few years previous to his death, when his increasing infirmities and the distance at which he lived from the house of God prevented him from being there more than once on the sabbath, and from attending the usual services in the week. But having diligently availed himself of his opportunities in days that were gone, he had "grown in grace," and had become "stablished, strengthened, settled" in the faith of the gospel, from which his conduct had acquired a stability and his character a firmness and sanctity which won the acknowledgment of all by whom he was known.

Gravity, seriousness, and an unction of piety were marked features of his Christian life. His spirit was so imbued with the influence of his religion, that it would have been difficult for any one, even a stranger who might come accidentally into his society, to avoid the conclusion that he was a Christian. His Christianity was an inwrought element of his thoughts, his feelings, in fact, of his whole being; so that his habitual converse had acquired a colouring from the prevalence of his religious sentiments. Any allusion by him to sacred topics was never felt to be an intrusive affectation but the native expression of what was predominant in its influence on his heart: "Out of the abundance of the heart his mouth spake."

Steadfast in his adherence to what he conceived to be principle, he was tenacious of the views he entertained, and firm in maintaining them. Resolute in his determinations, he was not easily turned from any course he had adopted, but yet all this, in circumstances where firmness and decision were assumed, was greatly relieved by a suavity of spirit and a kindness of manner, which prevented any one from feeling offended by his demeanour or his statements. Discord and animosity were most painful to him. The law of Christian love was in his heart. When he could not prevent divisions, yet he would endeavour to heal them. The harmonious fellowship of our churches would be seldom disturbed if their members were always animated by his spirit.

He was eminently a man of prayer. He walked with God in daily converse. He lived as seeing "the invisible." He recognized God's hand in all events. His devout references to divine agency and goodness were habitual in his intercourse with others. He acknowledged God in all his ways, and sought, by constant communion, the enjoyment of his presence and benediction.

His regard for the word of God was affectionate and intense. Though attached to the bible from a youth, yet at the age of sixty, when freed in a great measure from the engagements of business, he adopted a course of daily, systematic reading of the scriptures, to which every thing was rendered subservient, and with which neither company, nor engagements, nor journeyings, nor absence from home, was allowed to interfere. And his steady perseverance in his adherence to this practice issued in a result which has seldom a parallel. From statements several times made to the writer of this paper, and from carefully marked entries in his bible, it appears that during the last sixteen years of his life, he had read the scriptures through sixty-seven times. And though it may be questioned whether, if a lesser quantity had been perused, and a larger amount of the time thus employed had been spent in devout thought, the spiritual effect would not have been greater; yet as minds are various in their peculiarities and habits, every man must judge for himself, and pursue that course which is best suited to his own feelings. Perhaps in the case of our friend, what might be lost from a deficiency of prayerful meditation, was compensated by the influence of a frequent reperusal; be this as it may, there can be no doubt that the course he pursued contributed greatly to that sacredness and maturity of character which he acquired.

Many years ago his views and feelings became very decided in favour of the total abstinence question. He regarded it with peculiar solemnity, and the deepest interest, and became a determined advocate.

The awful consequences frequently resulting from habits of intoxication, were, to his apprehension, invested with unusual horror; and he spared no becoming means to enlist

the sympathies of others with that movement. He circulated tracts, distributed books, lent magazines, gave lectures, and made long journeys at his own expense to subserve the cause. But he was too kind to be censorious, and too full of charity to be ungenerously suspicious of those whose opinions did not coincide with his own sentiments.

At length however his end drew near, and the time of his departure was at hand. It was therefore natural to expect that the closing scenes of such a man's life would correspond to the bright and steady consistency by which it had been distinguished through so many years. And that expectation was not disappointed. His affliction was somewhat protracted, extending over a space of several months, and for some time, having been of a robust and vigorous constitution, he could not give up the impression that he should be restored again to his usual health. The Supreme Disposer, however, had otherwise determined; and to his dealings he submitted with calm resignation and believing acquiescence, assured that he would do all things well. His feelings during his illness occasionally fluctuated and his evidences were not always so clear to himself as he could wish. But yet he never lost his confidence in the mercy of God, through Jesus Christ. On one occasion after a night of dreadful suffering he exclaimed with tears, "Shew me wherefore thou contendest with me?" But subsequently he said, "He is only taking away the dross and the tin." "I well remember," says one of his daughters, "one evening, when speaking of that beautiful hymn:—

> "Not all the blood of beasts,
> On Jewish altars slain,"

he said, "I do love that hymn, there is so much gospel in it; let us sing it." He then gave out a verse, set the tune himself, and we commenced singing it as well as our feelings would permit. But when we came to the fourth verse:—

> "My soul looks back to see
> The burdens thou did'st bear,
> When hanging on the cursed tree,
> And hopes her guilt was there,"

his feelings were too strong for his utterance, and finding himself too much affected to go through with it, he said, "Let us sing the last verse." On another occasion, when sitting in his garden, he raised his eyes to heaven and said:—

> "When we appear in yonder cloud,
> With all the favoured throng;"

remarking there is a "favoured throng" up there, and subsequently adding, "I am ready to join the chorus." Wishing that verse to be repeated:—

> "Thou shalt see my glory soon,
> When the work of grace is done,
> Partner of my throne shalt be,
> Say, poor sinner, lov'st thou me?"

it affected him to tears, and he said, weeping, "I think I can say that I do love him," and I hope I shall be enabled not only to do his will, but to suffer his will. There's a needs be for this rod."

The church of which he was a member lay near his heart, and was an object of his prayerful solicitude. On the evening previous to his death, he repeated the lines with peculiar earnestness which he was accustomed frequently to do:—

> "My soul shall pray for Zion still,
> While life or breath remains;
> There my best friends, my kindred dwell,
> There God my Saviour reigns."

He then prayed with peculiar fervour and pathos, for the church, its pastor, and officers, commending them all to the blessing and guardianship of the church's Lord.

A few hours before he died, one of his daughters said to him, "Father, He will never leave you;" when he replied emphatically. "No, never, never; that has been settled long ago."

During the early part of his illness, and in fact when in health, he frequently appeared to have a dread of death—not of the issue, for of his ultimate safety he had no doubt—but of the final conflict. This fear, however, was gradually vanquished; so that he exclaimed several times before the last hour arrived, "I long to be gone—I long to be gone; I shall see Him face to face." On one occasion, quoting an expression of the late Mr. Edmonds, his first pastor, and for whom he ever cherished a most affectionate veneration, he said, "I should like God to kiss my soul away." And all that was included in the desire was actually granted, inasmuch as the conflict he so much dreaded never came, for while apparently in a calm and gentle sleep his sanctified spirit past away without so much as leaving a feature disturbed.

Such was the close of a career, at the age of seventy-seven, distinguished for Christian integrity and uprightness, steadily sustained and consistently pursued through a period of fifty-four years. Our friend had his imperfections we know; for who is free? His "righteousnesses were as filthy rags," and he was ever ready to acknowledge it. He knew that he had no goodness of his own with which he could appear before his Maker; he, therefore, sought to be complete in Christ. He trusted to his great propitiation, and "in his righteousness he was exalted." Hence, making all allowance for human infirmity, which cleaves more or less to the purest and the best on earth; it is delightful to think of our friend having finished his protracted course, with an unblemished reputation and an honourable name, leaving behind him a testimony to the elevating, sanctifying, and transforming excellence of the religion of Christ.

IRISH CHRONICLE.

DECEMBER, 1853.

LETTER FROM THE REV. HENRY DOWSON TO THE SECRETARY.

Bradford, Nov. 9, 1853.

My dear Sir,

I wish to add a few words to the communications already addressed to you from the brethren constituting the deputation to Ireland. Having had the pleasure of communicating with your respected Committee *vivâ voce*, it is the less necessary that I should enter into details. I may just premise that I was accompanied in a portion of the tour by my valued friend Mr. Stalker of Leeds (whose letter in the Chronicle I have perused with pleasure), and also by Mr. Wilson, one of our most active town missionaries, who being an Irishman, afforded much assistance especially in eliciting the opinions and striking peculiarities of the people.

Dublin was our starting point. Here we have a comfortable chapel, where our respected friend Mr. Milligan labours faithfully, and there I preached on the Lord's day to an attentive and interesting congregation. Mr. Milligan has no assistant. His position in this respect is most discouraging. Another chapel is needed, and might, I think, be opened with success if a respectable and energetic minister could be found to occupy it. It is most desirable that our denomination should hold a more commanding position in this large city. Two things are necessary — agency and funds. The episcopalian church is absorbing the protestant population in Dublin because their efforts are energetic, and the movements of dissenters dispirited and weak.

Travelling south from Dublin as far as Clonmel, we found the little chapel in which our venerable brother Davis preached, closed: the Plymouth brethren occupy it partially, but are making no efforts for the extension of the gospel. We in vain attempted to gather a congregation. The Evangelical Alliance brethren had been driven from the town with violence and threats, and it was scarcely safe to be seen in the streets at night.

At Parsons Town, King's County, we rejoiced to find two brethren of the Alliance, Mitchell of Bacup and Chenery of Manchester. Here I preached in a magistrate's house, guarded by police, to a large and interesting congregation. The Earl of Ross has given an eligible piece of ground for a baptist chapel and minister's house; the plans are drawn, and the building (at least so I was advised) will speedily be commenced. Notwithstanding the anathemas of the popish priest at Birr, which were insulting and most disgraceful, there was a disposition to hear the truth in this place which intimidation could not repress. There is a fine opening in Parsonstown for an intelligent and pious minister.

Passing over one or two other places which were visited, we come to *Athlone*. There brother Berry is labouring in the face and fury of an exasperated priesthood. I preached in his comfortable chapel, and although on a week day evening, it was well filled. On visiting many of his people, and some Roman catholic families, we found they had been warned not to listen to our statements, or take the tracts which we

kindly offered them. Mr. Berry was, however, received with personal respect and kindness. His schools were at that time in an interesting state; they have since then been almost annihilated by persecution. A band of Jesuits and Sisters of Mercy have been sent into Athlone to perpetuate and increase the spiritual darkness that rests upon its people. A respectable family who attended Mr. Berry's ministry has been driven from their home from fear of personal violence, and has reached Bradford in great destitution and distress. I am thankful to the Committee that they have determined to send an additional reader to Athlone.

Before passing to the north of Ireland I cannot forbear noticing the degradation and squalor of those districts where popery prevails. The sensible misery with which the traveller is met does not arise from the country itself. In many districts the land is fertile, the scenery beautiful and majestic; it has glorious hills, fruitful valleys, beautiful lakes, and the highway of the ocean, by which it holds intercourse with all civilized nations. It is the people's religion that makes them stolid and barbarous. It is the yoke of a spiritual despotism that opens and exasperates every sore. Every act of their religion, every visit to the confessional, every submission to penance, every time they receive pardon from the lips of priestly assumption, another turn is given to the chain which enthrals them. They are the victims of men who keep the key of knowledge, not to open its treasures, but to shut out the light; they "neither go into the kingdom of heaven themselves, and those that would they hinder."

Popery in Ireland is worse in many respects than the same system on some parts of the continent. It has not the beauty of architecture, of painting, and the refinement of taste and art—*it is Antichrist in rags.* It would be ridiculous if it were not disgusting.

It is very interesting to travel from the Roman catholic to the protestant parts of Ireland. You pass from misery and discomfort to order, neatness, and quiet; the tidy cottage, the cultivated garden, the smiling children, show that the gospel of Christ has "sweetened the breath of society," and that "righteousness exalteth a people."

Belfast is an important station. Mr. Eccles is working hard and well. He needs immediate and efficient assistance.

I visited Newtownards; preached in the room which was taken at the suggestion of Mr. Bigwood. The place was crowded. As a new station it promises well. It is connected with Conlig, where our valued friend Mr. Brown labours; and will, with the divine blessing, become a productive sphere of labour.

Banbridge is an interesting place; the new chapel is in progress. It is very desirable that a school should be connected with it. This might be accomplished at an additional cost of £20. Mr. Bain, from whom I received every attention and information, is very anxious to obtain a little aid towards this object.

I preached in the open air in Armagh and Dungannon to large congregations, and received much kindness from the protestant ministers of these towns, who shared both the danger and reproach of such an enterprise. In the neighbourhood of the latter place are many little baptist churches, and no one to guide them; there are good and liberal men amongst them that would welcome a faithful evangelist. I trust that this matter will have the Committee's prayerful consideration.

I fear, however, that our friends will be wearied with the length of our communications. I now close. The citadel

of popery is not to be taken by assault, but must be undermined by the slower process of preaching, teaching, and patient labour. Ireland wants the gospel of the blessed Jesus. More agents, more readers, more city missionaries, more bibles and tracts. It is this will raise her people above the superstitions of confessionals, candles, and the crucifix—it will introduce the elements of peaceful industry, it will soften the temper of men whose religion has made them brutish, and it will enlist the sympathies of an ardent people in the cause of Immanuel. There is hope for Ireland still; thousands of its sons are thirsting for a purer faith.

Believe me, dear Sir,

Yours fraternally,

HENRY DOWSON.

P.S. I should fail in the expression of gratitude were I not to acknowledge the kindness of the committee of the Baptist Tract Society, in the gift of a large assortment of their valuable publications, which *we* scattered over the length and breadth of Ireland. If one soul has been brought to the saving knowledge of Christ through these messengers of truth, our brethren "have their reward."

ATHLONE.

The eight missionaries from Rome to whom Mr. Dowson refers in the preceding letter have taken their departure, after doing much mischief, and selling indulgences enough, it is believed, to pay the expenses of the enterprise. The children are beginning to return to the schools; and Mr. Berry writes, "Rejoice with me; after all that priests and Jesuits have said and done, the porch of our chapel was filled last night with Roman Catholics. They feared to come into the chapel, but in the porch they heard the gospel from Romans x. 4."

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.
Blockley, Oxfordshire, Reynolds, Mr.	1	0	0
Brighton, Bond Street, Moiety of Collection, by Mr. J. Durtnell	4	0	0
Clapton, Mrs. Cozens and Friends, for *School at Conlig*	5	0	0
London, R. Y. Barnes, Esq.	1	0	0

IRELAND.

Waterford, Miss Murphy, by Rev. T. Wilshere	1	0	0

LEGACY.

Miss E. Seymour, late of Henlow, Beds	5	0	0

From the Rev. J. B. Burt of Beaulieu, Hants, we have received eight volumes of Baptist Magazines, half bound, calf, for which he is requested to accept our thanks.

Mr. Berry thankfully acknowledges two parcels of clothing which he has received from the Rev. H. S. Brown of Liverpool, and one from the Rev. H. Dowson of Bradford.

The Annual Reports for this year have been sent out; but if any subscribers have not received them, they will be forwarded on application to the Secretary. Collecting Cards and Boxes may also be had in the same manner.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

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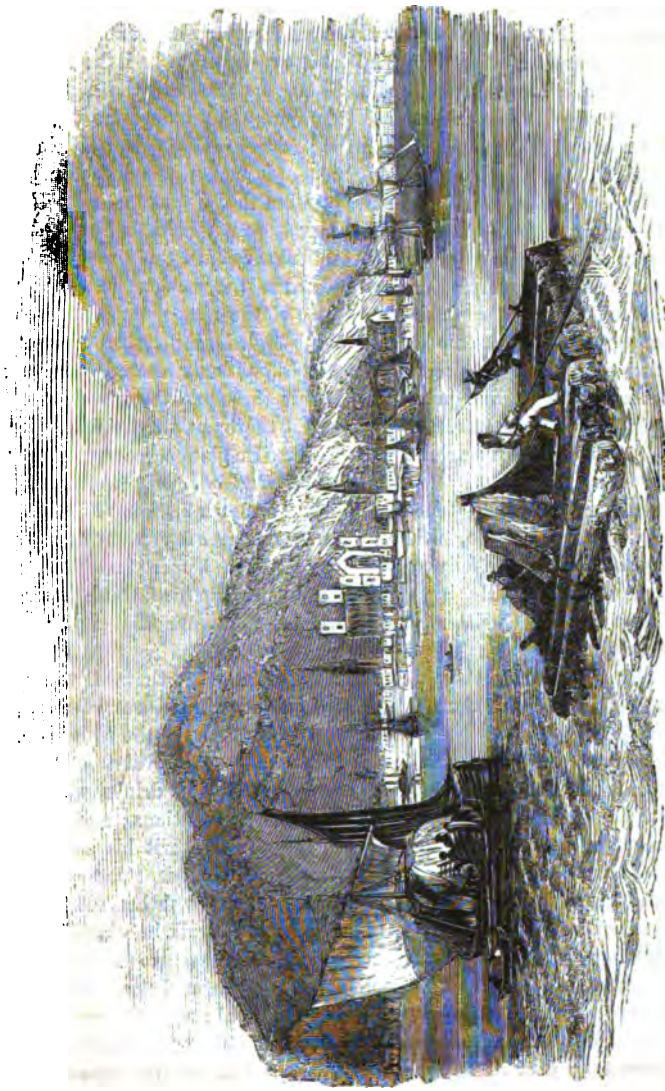
SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

THE MISSIONARY HERALD.



MONTREAL, CANADA

THE MISSION FIELD.

We suspend for another month the paper on the circulation of Early Bengali Tracts, a subject which, if resumed a month hence, will not lose its interest on that account. There is some intelligence which we wish to present to our readers which cannot well be classified under the usual heads, for which this is the most appropriate place.

It is not a little strange, but such is the fact, that there is a movement going on in India not unlike that which is now agitating all China. This intelligence comes from Mr. Heinig of Benares, from whose communications we gather the following facts. He states that there appears to be some moving among the people, as at present in China, but not upon warlike principles. A native of very high standing and education in that neighbourhood has lately renounced idolatry. He goes about preaching the only true God. Crowds gather round him, when he fully explains to them the folly of worshipping dumb idols. He is so firm and fearless that he has written to, and almost commanded, many rajahs to give up their idolatry, and set the people a noble example. Should there be a movement among the higher class of people to embrace the gospel, the lower orders will soon follow. Many are looking with great interest on this remarkable man, and we sincerely trust it will tend to the glory of God and the extension of his kingdom.

Now it is not to the circumstance of one man taking this course, and that man one of the higher orders, that we attach so much importance. But it must be observed, that in no community do the upper classes take part in any popular movement in opposition to old customs and ideas, until the classes beneath them have already discussed the question, and showed that they are favourable to the change. This man, who has crowds to listen to him, who is already a formidable power, would never have any encouragement to proceed except as he had the masses with him. In that lies the significance of the fact. But how come these masses to be favourable to such teaching? It can only be accounted for on the supposition that by evangelistic effort they have been prepared for it. And this is the more evident if the general complaint of the missionaries for so long a time of the almost universal *apathy* of the people be remembered, a complaint which has only ceased to be heard within these past few years.

But there are other signs of the same spirit. In glancing over the pages of the *Friend of India* we find a young native of rank, who had embraced Christianity, after a return from a tour in the Upper Provinces, refused admission into his father's house, when wishing to pay his filial respects after a long absence.

Now it appears that this young man's father had himself set at nought the restrictions which the Hindoo religion places upon corporeal indulgences, for he eats flesh and drinks wine in company with Christians; and yet he has chosen to disinherit his son for doing the same things. The young man asserts that his father set his feet in that path, to walk in which is now considered sufficient to sever the most sacred and natural ties. He appeals to the public through the press, and the *Citizen* at Calcutta publishes his letter, and appends sundry remarks thereon. It is not, then, merely to the fact that a young man has so acted that we refer,

but rather to his appealing to the public through the press. This is significant, for it indicates a great change in public opinion on such questions. A quarter of a century ago such an appeal would have been in vain. At that time, indeed, there would have been found no such a tribunal to which an appeal could be addressed.

On this incident the editor of the *Citizen* makes the following observations:—"How unjust is that spirit of domination which would limit the advance of the intellects of its children to that point to which it had itself proceeded! The tide of knowledge, however, refuses to obey the command, 'Thus far shalt thou go and no farther,' uttered by any voice than that of its Divine Creator. It is utterly impossible for Hindoo fathers to separate, by the prism of paternal authority, the rays of intellectual and spiritual knowledge, which together compose the bright beam of truth now illumining the west, and beginning to glimmer through the darkness of Indian superstition and ignorance. The harsh treatment by which the father, in this instance, expresses his resentment against his son (or we would fain hope, rather hopes to force him to change his course of conduct), will but exalt the young man into the rank of a martyr for conscience' sake, and tend to bring to his side many wavering converts."

Facts like these are not to be regarded as isolated merely; they are symptomatic. They indicate a deep under current of feeling among all classes, particularly the lower; for such influences do not reach the higher until the masses beneath them are moved thereby.

Nor are the observations of the editor which we have quoted less significant. It is impossible, in his judgment, for parental authority to stay the progress of the light which is now beginning to glimmer through the darkness of Indian superstition. It will decide many wavering converts who may be placed in somewhat similar circumstances. The existence of such persons is plainly admitted, and admitted as well known facts are. Hence they are not a few; it is not one here and there which would justify such language. But whence came they? What are the causes which have brought them to this state of mind? Is it too much to say these are some of the fruits of missionary toil?

Clearly, then, society is being leavened in Bengal. Though the man who heads this crusade against idolatry, as described by Mr. Heinig, be not a Christian convert, would he have had the power he now wields if Christian missionaries had not, years ago, sown, broad cast, the seeds of truth over the public mind? Honoured brethren who have entered into rest, we are reaping the fruits of your self-denial and toil! May we be faithful to the trust you bequeathed us. Catching your spirit, and following your example, we would fain press on. And in proposing to enlarge and consolidate the mission you left to our care when you went up higher, we are treading in your footsteps. Brethren at home, pastors, deacons, churches, do not all things speak to us, and in the voice of encouragement, to extend yet more widely these efforts, and that the recently proposed project is in harmony with the utterance?

INDIA.

SERAMPORE.

The following brief extracts from Mr. DENHAM'S letter of September 2, will be read with interest, not only because the work is going on at Barrackpore, but chiefly on account of the baptism of two sons of missionaries:—

I am grateful to be able to add, that in the midst of our trials, God has not left us without a blessing. Several, we may say for India many, have been baptized this year.

At Barrackpore, a work of inquiry and revival has been going on among the descendants of the Portuguese and Hindoos, connected with the various regiments stationed there. Since I wrote, a son of brother Lawrence of Monghir has been baptized by brother Leslie; he was educated by us, and left last year for employment in Calcutta. A son of brother Williamson of Birbhoom, who is with us now, will most probably have professed his love to the Saviour before this letter reaches you. May our children arise in the place of their fathers! May God, even our own God, bless them and make them more useful and successful than we have been!

DACCA.

Most of our readers may have seen in the papers a notice of the death of the Rev. W. ROBINSON of Dacca, the society's senior missionary in Bengal. We have received the following particulars respecting him, in a letter from Mr. BION dated September 16th, and which cannot be read without mingled feelings of pleasure and regret:—

Probably you may have heard before this letter reaches you of the heavy loss our family and mission here have sustained. Our dear father and brother Robinson has entered into his rest, and finished his course. The oldest missionary in Bengal has for ever ended his toils and labours and rejoices now in eternal happiness. Long has been his pilgrimage here on earth, only four months short of seventy years, and long he struggled in this vale of tears, and not less than forty-seven years he spent in the mission field in Bengal. We have lost a kind and affectionate father, a champion of our denomination, a much experienced and valiant soldier of our Lord, and a beloved brother in the work here. He expired on the 2nd of September, at half-past nine o'clock, P.M., literally falling asleep in Jesus. I was with him night and day, and had much blessing at his death-bed. Though his last days were very trying for body and mind, he yet never uttered a doubt as to his safety. Most energetically he several times said, when asked, "My hope is alone in Jesus." I cannot tell all the particulars of his last days, but it is still impressed on our minds with what a sweet and emphatic tone he repeated the hymn, "While on the verge of life," and, "Afflicted saints." His end was peace, and peace with a peculiar brightness shone on his face after he expired.

The evening of the following day we followed his remains to the cold and silent tomb; nearly all the European residents and many natives accompanied us. I spoke a few words at the grave of my dear father, but with difficulty, and ended with prayer.

He has left a widow and five children unprovided for, who are still here. The deceased said a few days before his death to me, "My dear brother, write to Mr. Thomas I am dying, but that he shall take care of my wife and poor children, I have often spent of my own substance for the work of the Lord, I hope the brethren will not leave my poor wife and children in distress." Mrs. Robinson with her four children will proceed after a month to Serampore, and have them educated there. Miss Robinson, my wife's sister, will, according to her and her father's wish in his latter days, stay with us, and I will try to gather a few children, whom she can teach.

My urgent request now is, as you may well expect, for another fellow-labourer at Dacca. The work here cannot be carried on by one, unless he allows himself to be soon ruined in health, and at all events the work suffers under only one.

Scattering the seed.

It was on the 25th of August, that I returned from a most interesting and encouraging journey to the east of Mymensing, as far as Durgapur at the foot of the Garrow Hills. All over the country where we travelled thousands and tens of thousands of Hindoos and Musalmans are not only ready but anxious to hear the gospel. They

never saw nor heard a missionary before, and I cannot describe to you the feelings with which I was almost overpowered when daily addressing them. There were crowds from three to six and eight hundred, attentive and mostly respectable people. In some places we left people who seemed to be near the kingdom of God, and I promised the people in many places to come again in October bringing more books.

Help required.

I am alone, with all the English and Bengali work, and the accounts of the mission, chapel, and church in my hands; to get away then, especially now, is an utter impossibility. So the sooner you send a brother the better. I will gladly relinquish all my labours in English, and devote myself entirely to the natives. Our chapel is at present so well attended that should I shut the chapel for a month or two, I know many English friends will take offence and probably withdraw some of their contributions to our mission. You will say, send the native brethren, that of course I must do, but I assure you that it is very desirable and needful that a European who knows the language should accompany them in a country like East Bengal. I want to go myself, as I came to Bengal for this purpose, and I feel uneasy in mind, if my Bengali work is interrupted by English preaching to Europeans.

And that you may be sure that my last journey was not a very pleasant one according to the flesh, I will only add, that we had to pass through dense jungles, stagnant water, marshy wastes, and a wild river near the hills, which brought down trees and roots in numbers. And this all in the *rains*. Any one, who knows what it is to travel in the rains and near the hills in Bengal, will certainly agree, that it was a great mercy that I with a wife and child came through so safely.

A missionary's joy.

One evening when I took a drive with my dear father, he felt excessively weak and faint, but when I narrated to him several things of my last journey, he revived for a few moments and expressing his joy said, "This news I will carry to Paradise." It was especially of the reception of the gospel in a place called Durgapur, at the foot of the Garrow Hills. There I visited the house of a Maharajah, a Brahmin. His family received me kindly, and some four hundred Brahmins, all his priests and writers, heard with exceeding great attention for three days. Many came three miles to get to our boat, in the midst of the rain and waded patiently up to their knees in the river, till they got a gospel. It was there I had daily, morning, noon, and evening, from three hundred to five hundred respectable people of all ranks, and such things, my dear brother, make a missionary's heart glad and warm, and make him long to visit such inviting fields again.

CHITTAGONG.

From Chittagong we have received interesting communications from Mr. JOHANNES. The subjoined extracts will show encouraging progress in that district, especially at the interesting station of Comilla. Our readers will notice the difficulties which often arise in India, from the social customs of the people, and how hard it is to apply scriptural rules to such cases:—

You will join with me in thanking God that we are yet preserved in the land of the living and enabled to preach unto the heathen the unsearchable riches of Christ, and we continue to experience success in our work. Last sabbath, the 27th of March, I had the happiness of immersing in the name of the triune Jehovah four persons. Two of them the offspring of our two first native converts from Chundjâw, in Chittagong, and two East Indians. Both their fathers were educated in the mission school at this place, I have now four more candidates and inquirers here.

Continued progress.

At Kalikapoor, in Comilla, our work is happily and gradually progressing. We have four inquirers and candidates, living in our village, and with our converts. Two I hope to baptize soon, the other two, although very anxious to join the church, I am unwilling to receive into church fellowship. This is a married couple so regarded by the brethren, but I believe they are living in sin. This man and woman, long before they heard the gospel, have been living together as man and wife. Her husband is living and has deserted her. Such marriages are common with the people when altogether deserted by the husband; but in what light I am to regard this connection I know not, but perhaps, dear brother, you will direct me better. Our brethren to whom I have been writing on the subject, have been perfectly silent. I told the couple, unless they separated I could not baptize them, but they think it is a very hard case. Besides these four there are not a few at Kalikapoor,

who are favourably disposed towards Christianity, and but for persecution and consequent destitution, would have at once joined our band. I hope well of them, and trust that He who has opened their eyes to see the errors of their ways, will by his grace and Spirit lead them to himself.

The spread of the gospel.

The work of preaching abroad in season, and out of season, is continued uninterruptedly. Hundreds are daily taught the truth as it is in Jesus. If commensurate success has not followed, it is owing to our want of faith and weak apprehension, which discerns nothing but what is visible to sight. The gospel is daily preached, the seed of the kingdom sown.

Hundreds hear of Christ and his great salvation. They come from distant parts of the country. We have seldom access to the same people; they retire to their distant villages, and are heard of no more. What the gospel has wrought in their hearts, what have been their particular convictions and impressions, we know not. As rank idolaters, they will not open their minds to us and say, "Thy people shall be my people, thy God my God," or, "I am not ashamed of the gospel of Christ." Yet truth, sharper than any two-edge sword, must prove forcible and abiding; they carry in their bosoms a fire which is inextinguishable. It will work and weaken idolatry in the soul; and thus the word of God is doing, under the agency of the blessed Spirit, its peculiar work of conversion. While no doubt there are not a few who are tired of contributing for the cause of God, complaining of missionary unsuccessfulness in general, God is invisibly carrying on his great work in the inner recesses of sinners' hearts, and making his word the power of God unto the salvation of souls, and that in his own good time and pleasure will fulfil his grand and mysterious purposes in the salvation of a lost and guilty world.

If any thing has comforted my mind it is the welcome and happy news conveyed in your letter, of soon sending out more labourers to Bengal and Hindoostan. Our Comilla brethren seemed all exultation, for if there is a missionary located there, there is every likelihood of a large church being formed there.

CHITOURA.

Mr. SMITH has communicated to us some interesting facts relative to the work of God in the north-west provinces of India. It is pleasing to know that the labours of the lamented THOMPSON are manifesting themselves. Greatly would it rejoice the Committee if they were able speedily to re-occupy that important station. The date of the following letter is Sept. 19.

You will be glad to hear that the Gosaen who accompanied me home from last Bhuteshwar mela has so far proved himself to be a sincere convert. He is walking worthy of his profession, and promises to be the most useful and talented of our native preachers. His ministrations to our own people are beginning to be very acceptable, and he is a most effective bazar speaker. May the Lord keep him humble, and fill him with the Holy Spirit, that he may be the means of turning many to righteousness. The families who left us last year on account of the marriage difficulties with which we have to contend have all returned in a much better state of mind, and more willing to suffer for their Christianity. Two more families have joined the nominal Christian community, occupying our village; and if we took all who would come, there is no doubt our population would be doubled before the end of the year. Brethen Walayat, Ali, and Thakur Das have just returned from Pennaught, where they have preached the gospel to crowds with much apparent acceptance. We have partly engaged premises, and Walayat Ali with his family will soon we trust be permanently located there. The station of Digneer is regularly supplied by two native brethren every sabbath, and although the interest has somewhat subsided, there are some not far from the kingdom.

The gospel appears to be heard with unusual interest just now in several localities, and that has roused the hatred of the Pundits and Vairagis to a fearful pitch. A few days ago our native brethren had been to several villages, and were returning home, when a Gosaen made a murderous attack on them with his hukka bottom, and afterwards ran and brought a sword, which he would doubtless have used if his family had not seized him and prevented him, fearing the consequences. Again, in the bazar, a few days since, I saw a man whose stand is in front of where we preach, with two small bells, ringing them close to each ear, for fear one word of the truth should enter. Another man, who ventured to the front, held his cloth before his mouth for fear of being polluted by coming too near us with his mouth open. Thus the people perish for

want of knowledge, when that knowledge is within their reach. I am daily becoming more convinced that the gospel is doing wonders, and that we have but to persevere, and in due time we shall reap, if we faint not. The gospel cannot be faithfully preached in vain, and, by the help of God, in future it shall be the one object of my life to preach Christ in season and out of season. I have lately learned from a native who has been to Delhi, that the labours of our lamented brother Thompson are beginning to produce fruit; that several natives are ready to come out and receive baptism, and that there is every prospect of any missionary you may send there reaping a plentiful harvest. Surely the time to favour India is not far distant. There is a matter of importance which I am anxious to bring before the Committee, and that is the building of a new chapel at Chitoura. The matter has received the attention of the auxiliary committee in Agra, as well as that of our missionary brethren in the neighbourhood, and all are unanimous in their opinion as to the necessity of the measure; indeed the auxiliary committee authorized me to draw up an appeal for circulation both in England and India. I, however, have delayed until I receive your opinion. Our present chapel is filled to overflowing on sabbath mornings, and some remain in the verandahs. How many of the heathen have shown a disposition to attend and frequently do attend; but their having to sit in such close proximity to each other and the Christians keeps many away. Besides, in this hot climate, a crowded place is unhealthy and suffocating, and to remain inside such a place during a service is an act of self-denial which few will be found willing to perform. Many times I come from preaching in the hot season with my clothes drenched with perspiration. Again, we want the present building for a reading room and library, which will prove a great blessing to the village, and an inestimable privilege to our young people who are growing up with some taste for reading. I am no advocate for masses of Christian masonry, only when required for congregations actually gathered. The spiritual building is of much more importance than the most beautiful ecclesiastical fabric; still a convenient place in which to worship God is of some moment; and when it can be obtained ought not to be neglected. I therefore feel that if I made no effort to obtain such a building for our continually increasing community at Chitoura, I should be guilty of a neglect of duty. Now for the accomplishment of this object, £500 will be necessary, £200 of which I will raise in India, if the remaining £300 can be got in England. You must not forget that we have no Europeans here; the chapel will be solely for natives, and consequently will be a mission chapel in the strict sense of the term. Brother Phillips will lend his aid, and I think a good deal may be got from my friends and friends to the mission, and perhaps the Committee may see their way clear to make a grant from their funds. At any rate let me have your advice. I shall not stir in the matter until I hear from you.

Brother Phillips has been here most of a month, and we have been engaged in improving the Hindi New Testament, which is not adapted to the north-west. He will soon be on his way to England, a step which I believe to be most prudent and desirable, for he is evidently in such a state of health as renders him unfit for India and its burning clime.

CUTWA.

Our readers will remember that owing to the death of Mr. W. Carey, Mr. Supper who had been labouring for some time at Bishtopore, had, in accordance with the advice of the brethren in Calcutta, removed to Cutwa. In a letter dated August 24th, he gives some account of his new station, in which there are some facts of peculiar interest.

You will be glad to hear something as to the station where we are now. We arrived here July 2nd; it was on Saturday. The house in which we live is rather large, the garden which surrounds us is full of the most beautiful trees and flowers which, I think, can be seen in India. The Christian congregation is small; I cannot yet sufficiently speak of the spiritual state of its members, for the time of my residence here is too short. I have had some exercises of a peculiar nature, but on the other side I am glad to perceive that almost all the members of this congregation are able to read, a fact which not every where can be found. The people on the whole have a good knowledge of the bible.

An old disciple.

There is still one man who was baptized by Mr. Chamberlain, and I trust, he is a good man. I oftentimes hear with great pleasure his speeches in the bazar. His eyes are dim, but his tongue is always ready to speak to

the people of his country, and to proclaim to them the gospel of our Lord Jesus Christ. As he has so much originality in his addresses he has ever had the attention of his hearers, as often as I have heard him. I have commenced a small school with the children of our Christians. I wish the number were much larger. Petumber is the schoolmaster, and I think that he is an able man for this part. I use him however also as a preacher to the natives. I have besides these two men (the name of the first is Kanto) two other native preachers, Decumber who suits well for his work, and Orenchand, whom I do not know as well as the former ones, as he was almost all the time absent from here.

Preaching.

If we are well and if the rains do not prevent it, we go daily to the bazar and have generally a good attention. There is little disputation. Now and then respectable men come to the monshiff come to me in our house on a rainy evening and in a most pleasing manner converse with me about religion. Such opportunities I particularly use to speak warmly and affectionately to them, and our daily prayer to the Lord is, that he may awake some hearts and give to them courage enough to come out from Hinduism and to become firm believers in our Lord Jesus Christ. Among the lower classes drunkenness is a great hindrance as to the spread of the gospel. There are many who cannot resist the temptation of the miserable shops, where spirituous drinks are sold. The objections which the people make are about the same as they are found through all Bengal—I should think, throughout all India. There is nothing new. There are many large melas not very far from Catwa; all of them are in the cold season. I cherish the hope, that this will give me opportunity enough to preach the gospel to many.

MONGHIR.

From Mr. LAWRENCE we learn that the work is steadily advancing in Monghir and the surrounding district, and that when he wrote the mission families were in the enjoyment of tolerable health, except Mrs. LAWRENCE who is far from well. The notice of the decease of one of the oldest members of the church is interesting as exhibiting a steady and growing piety through a life of thorough but humble usefulness.

Since I wrote last we have come on much in our usual course. Our native brethren have made two excursions into the neighbouring villages, and each time they were engaged in preaching to the villagers with much encouragement during several weeks. On the 25th inst., I hope to begin another journey by water, in company with two native brethren. We purpose visiting the villages on the Gunduk and Balàn streams. But as the rains have been very partial in this district, and the cultivators are much behind with their lands, we do not anticipate meeting with large congregations, as on some former occasions. On the 30th May died one of our eldest members, Bibi Sophy, as she was familiarly called. She was for some years, when in health, a very active and useful member, and exerted a very beneficial influence over the native Christian females; in the latter part of her life she was much afflicted, but she was enabled to bear her afflictions in a Christian spirit. Towards the last her patience and resignation were great. Her end was truly peaceful. She died firmly resting upon Christ, and longing to enter her Father's house above. To her we are indebted for the native Christian chapel, which was formerly her dwelling house. There are in the church several aged and infirm widows, whose days cannot be many on the earth; I hope they are meetening for the church of the First-born above.

BENARES.

Although much discouraged for want of funds the schools under the superintendence of Mr. HEINIG appear to be in a prosperous condition. Under date of September 28, he says:—

I have much pleasure to inform you and the committee, that under God's blessing our mission and schools are going on prosperously; our work is abundant, so much so that two or three more could be well employed; our girls' school is also increasing, twenty-eight girls are in regular attendance, while thirty-four are on the books; twelve of them have entreated Mrs. Heinig to teach them English, they learn hymns by heart, and sewing, and attend regularly Hindustani worship on sabbath mornings. There is not the least doubt that

this school would increase to fifty or even more girls, as we are surroumded by a large population; and as the females in this country are generally so neglected in regard to education; we feel greatly encouraged that we have succeeded in obtaining so many in so short a time. Mrs. Heinig would feel thankful if some ladies in England would interest themselves in behalf of this school, and if you, dear sir, would use your influence with the ladies of the Female Educational Society, I think something might be obtained as a permanent assistance for this very important school. We are now going on with the donation that Mr. Russell kindly left us for this especial purpose; for having witnessed the degradation of the females in the east, he saw the great importance of their being educated; not only to try to rescue their souls from destruction, but also that they may be raised to their proper standard in society.

The Nichee Bagh and the Sudder bazar schools are likewise going on very satisfactorily as I mentioned in my last letter, and the preaching in the city is very encouraging; we are often amazed at the people with their favourable reception of the blessed truths of the gospel, often asserting, that all we say is true, and that they think the day is not far distant when idolatry will entirely be overthrown.

WEST INDIES.

BAHAMAS.

The negro population of the West Indies do not forget the day of their manumission from slavery. We are glad to see that the members of the churches still keep up devout observances in God's house on the anniversary, and that the festivities incident to the occasion passed off without any occurrence to mar the enjoyment. Mr. LITTLEWOOD writes as follows, August 23rd:—

Our August festivities passed off with the accustomed hilarity, but with greater order, and less drunkenness than usually. Not an unfavourable report of any member has reached me at present. A few vessels were in the harbour waiting for cargoes of salt, and a merchant attempted to set his people to work but could not succeed. "Augus" day, as it is termed, obtains unrivalled celebrity. Early morn witnessed the humble worshippers assembled within the walls of Zion. Their songs of thanksgiving were never more heartily united in, their prayers for the enslaved, and the entire abolition of the curse were warmly responded to. The result of previous preparations for festive enjoyments soon began to appear; bright flags floated in the air, youths appeared blither, the aged more agile, and the feminine step more elastic, the smile of inward pleasure played on every countenance, and indicated a joy which seemed to struggle for liberty of expression. Early in the afternoon the children collected in the chapel, and never appeared in their best attire to greater advantage. If parents were not oppressed with hearts swollen with pride, the teachers, friends, and children evidently were; above 230 of the latter attended by the former marched in excellent order from the chapel to the mission yard, where long tables covered with white cloths contrasted beautifully with the soft green sward beneath and the surrounding ornamental flower trees. Liberty for play was no unsatisfactory announcement, and the frolicsome groups afforded abundant satisfaction to the large concourse of spectators. The ample preparations not only reflected great credit on those to whom the management was committed, but evidenced that taste and appetite had been consulted. About sixty teachers and friends spent the evening together in the Mission House. After the children had been dismissed, our excellent choir, led by a coloured young man, contributed much to the evening's enjoyment. I certainly wished that the friends of our mission had witnessed the pleasures of the day.

Prosperity.

I am glad to be able to state that the smiles of prosperity now rest upon our church; the sabbath school is also in a promising condition. Last sabbath we had the pleasure of baptizing twelve, and of receiving four others into the church, making an addition of above thirty since January. The baptismal scene was peculiarly solemn and impressive; many of the candidates were either scholars in the adult class, or teachers in the sabbath school. Mothers and fathers witnessed their children devoting themselves to the Lord. A sacred awe pervaded the vast congregation as our friends publicly attested their love for Christ. We have several candidates now waiting for the moving of the waters to whom we hope to administer the sacred rite in a few months. May the Lord enable all of them to hold fast their profession.

AFRICA.

We have been favoured with the following extract of a letter, from Mr. SAKER to Mr. HADDON, which will be read with the liveliest interest. The facts mentioned are most encouraging.

You will not be uninterested to learn that our chief work, evangelizing the heathen, is progressing. Our God causes his kingdom to prosper by means so disproportionate, as to be a source of surprise to many. The heathen mind is gradually awakening to the perception of truths which the heart knoweth not except by the Spirit. And when once the truth is felt, there is an eager acceptance of it manifested, and a cheerful surrender of all the heart holds dear.

Immersions.

We have just now added twelve converts by baptism to our number; on sabbath day last seven were baptized in our river here, and the sabbath previous at Clarence I immersed five in our mountain stream. These have long waited for the day, and others of whom we are well satisfied, wait only a little longer. There are three at Bimbia who will probably be received the first sabbath I can spend there. My last visit to Clarence seems to be unusually productive in awakening the minds of sinners, especially the young. Many who heretofore have given us only sorrow, are now humbled and earnestly inquiring after truth. At this place we have much hope the word of the Lord will prevail. We are now becoming a body, a visible church. At our last ordinance we numbered not less than thirty believers. This number we could increase to fifty in a few days, but for an excess of caution. A church of thirty, scattered in a heathen town, and maintaining among themselves meetings for prayer, living in united attendance on the means of grace, and with united attachment to Christ, and obedience to his commands, cannot but be influential. It makes the gospel to be felt even where the preachers of the cross cannot have access. Many, many things are conspiring to give impressions of the importance of the gospel, and distant districts, seem only waiting for some to show them the right way. A deep feeling, a wide spread inquiry prevails, and is spreading still wider. Ethiopia will stretch her hands to God at no distant day, and we can but pray, hasten it, Lord, in thy good time.

HOME PROCEEDINGS.

During the past month Mr. TRESTRAIL has visited Biggleswade, Bedford, Cotton End, Ampthill, and Roxton Park, accompanied at the last four places by Rev. Mr. PARKER, one of the London Mission Society's agents in Calcutta; the collections in these places being divided between the two institutions. Mr. UNDERHILL and Mr. PEARCE have advocated the society's claims at Manchester and Waltham Abbey; Mr. MACLAREN and Mr. T. SMITH at Salisbury (with Mr. PEARCE) and at Downton; Mr. CAREY at Ramsey; and Messrs. HANDS and VINCE at Bridgnorth, Shrewsbury, and places adjacent. Mr. WALTERS informs us that during his recent visit to Nottinghamshire and Leicestershire, the meetings were exceedingly good, and that the friends in these counties seem thoroughly alive to the present claims of the society. At Ramsey, we are gratified to learn, the contributions will be *double* the amount of last year. The reports respecting all these meetings are highly encouraging.

We have great pleasure in stating that Mr. MARTIN, late of Bristol College, has been accepted for mission service in India, and Mr. JOHN ROBINSON, now in secular employment at Agra, but who has long desired to devote himself to the work of the Lord, and for which, in the judgment of the brethren who know him, he is eminently fitted, has been engaged to go to Dacca to occupy the post so long filled by his father, but now vacant by his lamented death. We are not without hope next month of having to report that two other brethren have been appointed to go forth to India. With

the state of funds prosperous, these brethren accepted, and others following, will, we are sure, encourage the friends of the Society to increased efforts in promoting its interests.

ARRIVAL OF REV. C. CARTER.

We are happy to announce that Mr. and Mrs. CARTER arrived at Point de Galle, September 22nd, after a prosperous voyage. Mrs. CARTER, however, suffered a good deal for the first three weeks. The Wesleyan missionaries kindly invited them to spend a few days there before proceeding to Colombo; and Mr. CARTER preached their anniversary sermons. How pleasant this fraternal spirit among brethren of different parts of the Christian church, but who are engaged in the same great work in heathen lands.

MISSIONARIES RETURNING.

Mr. MAKEPEACE and family are now on their way home; and we regret to add that, through ill health, Mr. PHILIPPS of Muttra is obliged to vacate his post. These occurrences render all the more necessary an intenser spirit of prayer and enlarged liberality, that such exigencies may be speedily provided for.

NOTICE.

We have to apprize our young friends that the Christmas cards will be sent out at once, and in the course of a few days be in the hands of the pastors of the churches and secretaries of auxiliaries. Again would we urge them to activity, rejoicing for their own sakes that they can not only do good in this way, but in doing it will get good. The proceeds will be devoted as heretofore to the support of NATIVE PREACHERS—beloved brethren, whose labours are most useful to the *young* as well as to other classes. By active efforts now, the young people at home can do good to the young in heathen lands.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J. J.	September 24.
	CAMEROONS	Saker, A.	Sept. 5, Oct. 5.
	CLARENCE	Saker, A.	Aug. 23 and 25.
AMERICA	HORTON	Cramp, J. M.	November 9.
ASIA	AGRA	Smith, J., and Jackson, J.	July 10.
		Jackson, J.	Sept. 3, Oct. 6.
	BENARES	Heinig, H.	July 26, August 24, Sept. 12 and 28.
	CALCUTTA	Aratoon, C. C.	October 4.
		Lewis, C. B.	September 5.
		Thomas, J.	August 5, Sept. 5 and 19 Oct. 3.
	CHITOURA	Smith, J.	One letter, no date (received Sept. 26), Sept. 19.
	CHITTAGONG	Johannes, J.	Sept. 5.

Asia	Colombo	Allen, J.	August 20, Oct. 10.
		Furgson, A. M.	September 12.
	Cutwa	Supper, F.	August 24.
	Dacca	Bion, R.	September 16.
	Dinagepore	Smylie, H.	Aug. 1. One letter, no date (recd Oct. 21), Sept. 16.
	Intally	Fink, J. C.	September 17.
	Kandy	Davis, J.	August 5, October 11.
	Meerut	Johnson, A. D.	October 4.
	Monghir	Lawrence, J.	July 20.
		Parsons, J.	May 25, Sept. 28.
	Muttra	Phillips, T.	June 5.
	Point de Galle	Carter, C.	October 26.
	Poonah	Cassidy, H. P.	September 27.
	Serampore	Denham, W. H.	September 2.
	Sewry	Williamson, J.	August 20.
Bahamas	Grand Cay	Littlewood, W.	August 23, October 17.
Brittany	Morlaix	Jenkins, J.	November 3.
Haiti	Jacmel	Webley, W. H.	October 26.
Jamaica	Brown's Town	Clark, J.	Sept. 24, Oct. 6 and 10.
	Calabar	East, D. J.	Aug. 26, Sept. 6, Oct. 5 & 21.
	Four Paths	Gould, T.	September 6.
	Kingston	Oughton, S.	October 11 and 25.
		Uter, U., & ors.	October 26.
		Holt, E.	October 26.
	Mount Carey	Burchell, H. C.	October 6.
		Hewett, E.	September 24.
	Mount Olive	Watson, R.	September 20.
	Port Maria	Day, D.	October 25.
	St. Ann's Bay	Millard, B.	October 4.
	Savanna-la-Mar	Hutchins, M.	October 10.
	Spanish Town	Phillippo, J. M.	October 24.
St. Domingo	Puerto Plata	Rycroft, W. K.	October 12.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Fishbourne, for a parcel of useful articles, for *Rev. C. B. Lewis, Calcutta;*

Mrs. Wadman, for a parcel of magazines, clothing, &c.;

The Sunday School, Church Street, Blackfriars, for a case of clothing, &c., value £14, for *Rev. H. Heinig, Benares;*

The Religious Tract Society, for a grant of Tracts, for *Rev. A. Saker, Africa*, and for a grant of books, value £2 10s., for *Mr. A. Inniss, Trinidad;*

A Friend, Brentford, for a parcel of magazines;

Friends at Kettering, by Mr. Miller and Miss Wallis, for a case of books and clothing, value £5, for *Rev. H. Capern, Bahamas;*

Mrs. Robinson, Portsea, for a parcel of copy-books, for *the same;*

The Sunday School Teachers, Regent Street, Lambeth, for three copies of Fuller's Works, for *Native Teachers, Bahamas;*

The Sunday School Working Meeting, Bloomsbury Chapel, for a box of clothing, &c., for *Rev. H. Capern, Bahamas;*

The British and Foreign School Society, for a grant of school materials, for *the same*, and for a similar grant for *Rev. A. Saker, Africa;*

The Dock Green British School, Hull, by Miss A. Hall, for a box of clothing, for *Rev. T. Gould, Jamaica;*

The Sunday School Union, for a grant of books, for *Rev. H. Capern, Bahamas;*

A Friend to the Gospel in India, for a bale of drapery, value £40, for *India;*

Messrs. Gotch and friends, Kettering, for a case of shoes, clothing, and books, value £13, for *Rev. H. Capern, Bahamas.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from October 21 to November 19, 1853.

	£	s.	d.
Annual Subscriptions.			
Allen, J. S., Esq.	1	0	0
Barnes, Mr. R. Y.	2	0	0
Hatfield, Mr. R., Luddington	1	1	0
Roby, Mrs.	1	1	0
Scott, Major F. C.	5	0	0
Donations.			
Bible Translation Society, for *Translations*	400	0	0
Burls, Miss, for *Mrs. Fowler, Bahamas*	1	0	0
Burls, Miss J., for *do.*	1	0	0
Butts, Miss	0	7	0
Cozens, Mrs., for *Mrs. Fowler, Bahamas*	1	0	0
Falkener, Miss, for *Female Education in the East*	1	0	0
Harris, Miss, Collected by, for *Haiti School Rooms*	52	3	0
J. E.	2	0	0
W. B., for *Spanish Town*	2	2	0
Legacies.			
Harvey, Miss J., late of Walworth Common	24	10	10
Miles, Miss	5	0	0
Seymour, Miss E., late of Henlow	5	0	0
Shippery, Mr. William, late of Worthing	200	0	0
LONDON AUXILIARIES.			
Bloomsbury Chapel—			
Sunday School, for *St. Salvador School, Bahamas*	8	0	0
Camberwell	39	4	9
Islington, Cross Street—			
Juvenile Auxiliary	2	8	1
Regent Street, Lambeth—			
Contributions, on account	20	0	0
Walworth, Lion Street—			
Female Auxiliary, on account	16	10	0
BERKSHIRE.			
Friend, for *Mrs. Fowler, Bahamas*	0	2	6
Reading, on account	46	4	6
Wantage—			
Collection	9	12	5
Contributions	10	6	4
Do., Sunday School	1	1	3
	21	0	0
Less expenses	1	1	6
	19	18	6
BUCKINGHAMSHIRE.			
Amersham—			
Contributions, by Miss Harris, for *Haiti School Rooms*	18	11	0
CAMBRIDGESHIRE.			
Cambridge—			
Contributions, by Miss Harris, for *Haiti School Rooms*	13	6	0
Cambridge—			
Contributions, by Rev. H. Capern, for *Mrs. Fowler, Bahamas*	1	0	0
DEVONSHIRE.			
Barnstaple—			
Shoobridge, Rev. Mr.	1	1	0
Plymouth, George Street—			
Contributions	48	8	0
Tiverton—			
Sunday School, for "*Paul Ruttan*," *Dinagepore*	5	0	0
DURHAM.			
South Shields, Barrington St.—			
Collections	7	16	10
Contributions	7	13	5
Do., Juvenile	5	10	9
Do., Sunday School	0	5	5
	21	6	5
Less expenses	0	15	0
	20	11	5
HAMPSHIRE.			
Beaulieu—			
Burt, Rev. J. B.	10	10	0
Do., for *Native Preachers*	6	0	0
Broughton—			
Collection	6	13	9
Contributions	5	11	11
Do., Sunday School	1	11	0
	13	16	8
Less expenses	0	5	4
	13	11	4
HERTFORDSHIRE.			
St. Alban's, on account	10	0	0
KENT.			
Dover—			
Contributions, by Miss Harris, for *Haiti School Rooms*	2	16	0
Footscray—			
Contributions, by late Mr. Rogers	0	10	0
Margate—			
Contribution, by Miss Harris, for *Haiti School Rooms*	1	0	0
Do., by Mrs. Knibb, for *Kettering Chapel, Jamaica*	1	16	0
Ramsgate, by do., for *do.*	3	1	0
Woolwich, on account	10	0	0
LANCASHIRE.			
Accrington—			
Collections	16	10	6
Contributions by cards	1	10	5
Do., Juvenile	14	8	10
Blackburn—			
Collections	2	10	0
Contributions	2	10	0
	37	9	9
Less District expenses	7	2	3
	30	7	6
Bury—			
Contribution	1	0	0
Heywood—			
Collection	2	10	0
Oldham—			
Collections	16	14	0
Contributions	11	17	10
Rochdale—			
Collections	64	7	4
Contributions	246	4	8
Do., Sunday School	11	18	0
	322	10	0
Less expenses	17	14	6
	304	15	6
LEICESTERSHIRE.			
Arnsby—			
Collections	9	9	7
Contributions	6	8	8
Do., Sunday School	1	3	6
Do., do., Saddington	0	5	0
Blaby—			
Collections	4	12	3
Contributions	2	11	0
Cosby—			
Collection	0	12	6
Husband's Bosworth—			
Collection	1	6	6
Contribution	0	5	0
Leicester, Belvoir Street—			
Collections	39	0	6
Contributions	65	15	9
Do., for *India*	100	0	0
Do., Sunday School	1	11	2
Do., do, Harvey Lane	2	17	0
Proceeds of Fancy Sale	10	0	0
Leicester, Charles Street—			
Collections	18	1	4
Do., Public Meeting	8	17	3
Contributions	54	0	0
Do., Sunday School Girls	1	14	0
Monks' Kirby—			
Collection	2	10	8
Contributions	0	15	1
Oadby—			
Collection	1	11	2
Sunday School	0	14	6
Sheepshead—			
Collections	8	17	0
Contributions	7	0	0
Syston—			
Collection	1	5	0
	371	4	5
Less expenses	10	18	5
	360	6	0
LINCOLNSHIRE.			
Boston—			
Collections	4	1	7
Contributions	2	13	10
	6	15	5
Less expenses	0	12	0
	6	3	5
Grimsby	6	6	4

	£	s.	d.
Lincoln—			
Contributions, by Mrs. Maddison, Great Limber	2	3	6
Less expenses	0	0	6
	2	3	0
Norfolk.			
Worstead—			
Contributions, for *Mrs Fowler, Bahamas*	2	0	0
Northamptonshire.			
Brayfield on the Green	2	6	6
Guilsborough	7	3	0
Northampton—			
Contribution, by Miss Harris, for *Haiti School Rooms*	5	5	0
Northumberland.			
North of England Auxiliary, by Mr. H. Angus, on account	35	0	0
Nottinghamshire.			
Collingham—			
Collection, &c.	7	13	8
Contributions	26	3	0
Do., for *India*	20	0	0
Do., Sunday School	0	6	4
	54	3	0
Less expenses	1	3	0
	52	19	6
Sutton in Ashfield—			
Collection	4	5	6
Less expenses	0	15	0
	3	10	6
Somersetshire.			
Bristol—			
Contributions, by Miss Harris, for *Haiti School Rooms*	19	3	0
Highbridge—			
Sunday School	1	17	1
Staffordshire.			
Prince's End, Zion Chapel	15	1	0
Sussex.			
Brighton—			
Collection (part)	5	0	9
Do., Public Meeting	7	10	9
Contributions	16	4	11
Do., for *India*	10	15	5
Do., Sunday School	0	14	0
	40	5	10
Less expenses	2	15	0
	37	10	10

	£	s.	d.
Warwickshire.			
Alcester—			
Collection	4	16	0
Contribution	1	0	0
	5	16	0
Less expenses	0	7	0
	5	9	0
Birmingham—			
Contributions, by Miss Harris, for *Haiti School Rooms*	16	10	0
Coventry—			
Contributions, by Miss Harris, for *Haiti School Rooms*	6	0	0
Worcestershire.			
Blockley—			
Collections	8	5	4
Contributions	4	16	11
Do., Juvenile	0	16	2
Do., Sunday School	4	3	3
	18	1	8
Less expenses	0	3	8
	17	18	0
Evesham, Mill Street—			
Collections	4	2	2
Contributions	3	10	0
Do., for *India*	1	0	0
Do., Sunday School	1	5	0
	9	17	2
Less expenses	0	16	6
	9	0	8
Yorkshire.			
Baldersby, Boro'bridge, and Dishforth—			
Collections	7	7	5
Contributions	11	17	7
Bedale—			
Collections	4	6	6
Contributions	0	11	7
Do., Sunday School	0	13	8
Beverley—			
Collections	11	0	0
Contributions	4	17	0
Do., Sunday School	1	5	0
Bradford—			
Contributions, for *Africa*	0	6	0
Brearley—			
Collection	2	9	0
Contributions	3	14	6
Cowling Hill—			
Collection	1	10	0
Dewsbury—			
Collection	1	11	8
Contributions	0	11	5
Do., Sunday School	0	7	11

	£	s.	d.
Earby—			
Collection	1	10	0
Haworth, First Church—			
Collection	6	18	0
Contributions	8	10	4
Do., Sunday School	0	14	9
Haworth, Second Church—			
Collection	2	6	8
Hellifield—			
Collection	1	1	0
Hull, Dock Green British School, for *Africa*	1	0	0
Idle—			
Collection	1	11	0
Long Preston—			
Collection	6	0	0
Rawden—			
Collection	2	16	6
Contributions	25	15	0
Sheffield—			
Contributions, by Rev. J. E. Giles, for *Kettering Chapel, Jamaica*	6	10	0
Shipley—			
Collection	6	2	6
Contributions	108	4	9
Steep Lane—			
Collection	3	0	0
Sutton—			
Collection	11	0	6
Contributions	5	15	6
Do., Sunday School	1	17	1
	253	2	1
Less expenses	12	9	7
	240	12	6
SOUTH WALES.			
Carmarthenshire—			
Felinfoel—			
Collection	1	0	0
Contributions	1	10	0
Glamorganshire—			
Swansea, Mount Pleasant—			
Collection	4	8	10
Do., Public Meeting	4	14	3
Contributions	11	12	0
Do., Sunday School	1	2	10
SCOTLAND.			
Dundee—			
Low, Andrew, Esq.	10	0	0
IRELAND.			
Dublin—			
Purser, John, Esq., for *Brown's Town School, Jamaica*	5	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, London: in Edinburgh, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by C. Anderson, Esq.; in Dublin, by John Purser, Esq., Rathmines Castle; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

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